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HURCH OF THE BRETHREN JANUARY 1975

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A Biblical Perspective on Hunger
by Rick Gardner
Fasting by Alma Long
Homesteading: The Lefevers
World Food Conference by Kermon Thomason
Soybeans and Discipleship: The Moores in Bangladesh

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EDITOR
Howard E Royer

MANAGING EDITOR
Kermon Thomason

ASSOCIATE EDITOR
Kenneth I Morse

DIRECTOR OF MARKETING
Clyde E Weaver

PUBLISHER
Galen B Ogden

VOL 124, NO 1 JANUARY 1975

CREDITS: Cover, 20-22 Richard Buckwalter. 1 Symbol from World Food Conference. 2 (left) Del Ankers. 3, 9, 17 Religious News Service. 4 Howard E. Royer. 5 Stan Kurtz. 6 American Bible Society. 10, 11 Porterfield's Studio. 12 Robert Hodgell. 14 "Feast of the House of Simon" by El Greco, courtesy of the Art Institute of Chicago. 21 (lower right) Kathy Hostetler, Mennonite Central Committee. 23, 25 Bonnie J. Hollis. 24 (lower) Edward J. Buzinski. 26 Barbara Stafford. 28 William Stafford. 29 Kenneth I. Morse. 32 American Film Theatre. 36 National Council of Churches. 38 Ken Stanley.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Jan. 1975. Copyright 1975, Church of the Brethren General Board.

letters

POLISH EXCHANGE HERALDED

We attended the International Horticultural Congress in September in Warsaw, and traveled in several other parts of Poland. During our stay there we met several people who had been in the United States under the sponsorship of the Church of the Brethren's Polish Agricultural Exchange Program. We have had several of these individuals at Purdue University.

It is with great pleasure that we report the tremendous success of this program. The men and women you have sponsored hold key positions and are doing excellent work. I heard the statement made that the Church of the Brethren has done more in Poland to foster friendly relationships between people and to help Polish agriculture than has been done in many other countries by expensive programs sponsored by our government. Certainly yours has been a highly successful and efficient effort. May we congratulate you on your good work.

R. R. ROMANOWSKI
G. F. WARREN
Professors of Horticulture
Purdue University
West Lafayette, Ind.

PEACE EVANGELISM EXCITEMENT

"Peace Evangelism, A Call to Live Christ's Peace" (October) is of special interest to me. I am a staff person in the Mennonite Church and my portfolio calls for involvement in the peace and social concerns issues in the denomination.

Howard Zehr, who carries evangelism concerns, and I have been engaged in considerable conversation on how we can bring together in one whole our historic peace position and evangelism concerns.

I wonder if you could supply me with an address where I could reach Dale and Ruth Aukerman. It sounds as though they are engaged in an exciting peace-evangelism activity; a little of that should spill over on Mennonites. I would be very interested in learning a bit more from them concerning the experience they have had in peace education.

HUBERT SCHWARTZENTRUBER
Goshen, Ind.

(Mr. Schwartzentruber and other Messenger readers may contact the Aukermans at Route 1, Box 24, New Windsor, Md. 21776.—Ed.)

NEW DIMENSIONS OF FOOTWASHING

After reading the Tom Goodhue article (October) I must share with you that footwashing has arrived among the Methodists.

One evening at a four-day school for Methodist pastors and spouses, a lecture by Robert Raines was followed with a footwashing service. It was performed as an act of love and not related to the eucharist.

Meeting at a Hyatt House, we used the facilities most convenient—the bar next to our meeting room. One or more persons from each circled group went to the bar to receive the

page one

asins of water, the towels, and the bottles of il. We washed one another's feet, applied the il, and expressed words of blessing.

In helping return the supplies, I laughed to ıyself to see the bar adorned with basins of sed foot water and towels. It must have been a rst!

The footwashing itself was much appreciated y the participants; some were moved to tears. he idea seemed new to many in the group. I ashed the feet of the bishop who had never articipated in such a service before.

At the same conference Dudley Ward led a orkshop on spiritual healing. He lifted up the se of such approaches as meditation, fasting, nd footwashing. Someone asked how ootwashing was related.

The example he offered was of a married couple in which the wife had refused sexual elations to the husband for three years. In his ounseling the minister advised her to wash her usband's feet, ritualistically, and to rub his ack. She felt at first that both acts would be emeaning to her, but after performing them she as "released."

The illustration struck me as a bit offensive at rst, out of my own Brethren background of ootwashing at communion. But if it worked it ıay be okay; it just wasn't the kind of example I ould have expected.

Glennis Parks Wilber

Villows, Calif.

NE WHO VOLUNTEERED TO CHAIR

Being chairperson of the official church board ıay not make the headlines as far as most ıurches are concerned, but we at Eden Valley hurch of the Brethren, t. John, Kansas feel we an and should make the eadlines.

Karen Miller

Our new chairperson Karen Miller, youth epresentative who was 6 in September—and— he volunteered to serve. believe she is the oungest ever to serve in ıch a position.

Capable, yes. Dependble, yes. And she conducts an orderly meeting. aren is dedicated in her church's mission and her hristian witness. She also is the Sunday School ianist. Her parents are Mr. and Mrs. Ronald Iiller of Macksville, Kansas.

If all of us were to follow Karen's enthusiasm for oing Christ's work, there would be no worry for ıe church of tomorrow.

Mrs. Weldon Howell

aint John, Kansas

AMINE IN SMALL CHURCHES

The August Messenger with its reports on nnual Conference was especially good! Each ıonth Messenger is a very welcome visitor. The hunger program (September) should report small churches starving for leadership. "Who will go?" cries the famous prophet!

M. D. Neher

Pompano, Fla.

TWO MORE NINETY-NINERS

I'd like to add some information anent the picture "Remember Roanoke 99" in the October Messenger. Two of my sisters, Anna Mow and Sara Miller, attended the 1899 and 1974 conferences. However they were busy elsewhere when the picture was taken.

Mary Beahm Baber

West Hyattsville, Md.

ENLISTING COMMUNITY SUPPORT

Congratulations on the remarkable vitality of the September Messenger.

During the 1940s Brethren and Mennonites were in close cooperation. One of their programs on hunger should interest us all—the Mennonite Auction.

The third Mennonite Auction in Goshen, Ind., four years ago gathered in $50,000 in relief funds. The fourth auction advanced to $75,000. The fifth event reached $100,000. This year's auction yielded $164,000 by official report.

If one were to use this as a parable, one would say the Mennonites arrange the event, sign the check, and let the total community decide what figure shall be written in.

This is a good illustration of volunteer Christian service for youth and adults right where you are, with a worldwide impact. The church opens the way for the generosity of the community to reach areas of world need.

Northern Indiana has done this before; let us find ways to continue to share more food with more people.

Galen Barkdoll

Constantine, Mich.

WAITING ROOM BROWSING

I simply must write to tell you how much I like your church magazine, Messenger. For the past year I have been reading it in doctors' offices and waiting rooms. I look for it and enjoy it above other popular magazines.

This past week I found the September issue in the office of Dr. Lloyd Morgan at Akron, Ind., and so enjoyed it that I asked permission to bring it home and share it with my husband. Every article was so well done but these three articles, "Loving the Lord and the Soil," "Does God Call Everyone?" and "On Being Healthy . . . On Being Whole" were just for us.

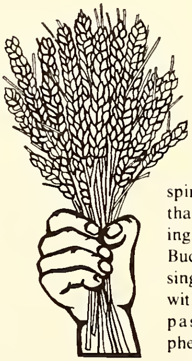
I am a Mennonite but have a great love for my Brethren friends and neighbors in our community. My wise father taught us that there is much good in every denomination and truly so.

May God enable and guide you in putting forth such a worthwhile magazine.

Mrs. Grace Weldy

Goshen, Ind.

At a time when recognition is being accorded the 100th anniversary of the birth of Albert Schweitzer, an appropriate theme is "reverence for life." Or, as dealt with in several articles in this issue, reverence for God's creation—human, natural, spiritual.



Rick Gardner, editor for biblical resources for the Church of the Brethren, looks at how the Bible can shape the response of Christians to world hunger today. Alma Long, a teacher and homemaker, Ada, Ohio, points up the spiritual blessings that come in fasting. Anita Smith Buckwalter, Lansing, Mich., along with her husband pastor/photographer Richard, gives an on-the-scenes account of the work of a volunteer couple in Bangladesh. Bonnie J. Hollis, business editor for the Vineland, N. J., Times Journal, reports on how one York, Pa., family lives and shares its environmental concerns. An editorial filed from the World Food Conference in Rome completes the cluster on food and people concerns.

The reverence for life theme does not end on that note, however. Messenger contributor Emily Sargent Councilman, Burlington, N.C., embodies this concern in an essay on nature. And the writing of William Stafford, Lake Oswego, Ore., a professor of English at Lewis and Clark College, Portland, Ore., and former Civilian Public Service worker, upholds people of every locality by stressing that "art is the life of all the people."

Others contributing to this issue are Sylvia Eller and Steve Longenecker, Brethren Service volunteers at the Washington Office; Leland Wilson, pastor, La Verne, Calif.; Nancy Curtis, writer, Nappanee, Ind.; and Estella Horning, missionary, Uba, Nigeria.

Here I Stand contributors are Noah Martin, pastor, Johnstown, Pa., and Chauncey Shamberger, businessman, Fruitland, Idaho.—The Editors

Warren S. Kissinger: Life in the library

Not every rookie author can realistically dream of cataloging his own book in the Library of Congress, but Warren S. Kissinger, subject cataloger of religious books at the world's largest library, will have his own work set on his desk when *Sermon on the Mount: A History of Interpretation and Bibliography* is published.

Kissinger's book is a history of the various interpretations of the Sermon on the Mount and concludes with a bibliography on the sermon. By selecting this project, Kissinger explains that he is continuing the work of the late Harold Row.

At the Library of Congress, Kissinger works in the subject cataloging department, and on a typical day he assigns 30 books to their proper subject headings. All books on religions except for Buddhism, Judaism, and Islam are his responsibility as well as church history, Bible, ethics, theology, and occult sciences.

Since Kissinger reads several Western European languages, all these works on religion are given to him, and he handles more books in foreign languages than in English.

Kissinger points out that assigning a book its proper subject heading requires much specificity (to use a Capitol Hill word).

Having degrees from Yale Divinity School and the Lutheran Seminary at Gettysburg College, Kissinger serves the Dranesville, Va., Church of the Brethren as a part-time pastor. He is also the moderator of the University Park Church of the Brethren in suburban Maryland, where his family attends.

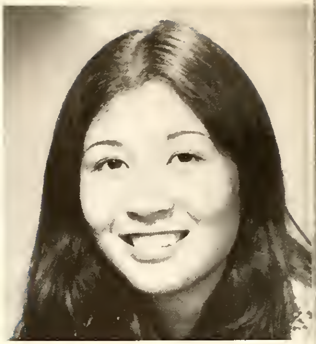
Other schoolwork for Kissinger includes a masters in Library Science from Drexel University and a bachelor's degree from Elizabethtown.

By birth a Pennsylvania Dutchman from Akron, Pa., the parson-librarian has pastored Brethren churches in Windber, Carlisle, and Drexel Hill (all in Pennsylvania), and for a time he traded his pulpit for a podium by teaching religion at Juniata College.

Spending his last five years suffering through madhouse District of Columbia traffic, the quiet-spoken librarian has been driven to shed Detroit "horses" for his own feet and a ten-speed bike to cover the seven-plus miles to work.

"Pedalist," preacher, author, librarian—all demonstrate that just as Warren Kissinger's words are soft, his actions are impressive and his mind a dynamo of activity.—Steve Longenecker

intouch



Stella Montes: So muc

When Stella Montes went to Japan
last summer as one of five America
in a Japanese-American Youth Pea
Seminar, she was returning to the
land of her birth. Living in La Vern
California, Stella had not thought
herself in terms of ethnic identity.
Yet, her father is Mexican-America
she sometimes feels hostility from h
peers, who want to see in her a mo
militant identification with her Mex
ican background. And her mother i
Japanese. The parents met during t
father's military service in Japan.
Stella was born in Japan and lived
there during her first three years.

As the seminar approached, Stell
says, "I began to want to see the
Japanese part of myself. I thought
my relatives, an uncle, and then a
cousin, and most of all, my grandmother. I really wanted to see her."

It was the second Youth Peace Seminar sponsored by the World Friendship Center in Hiroshima,
Japan, and its American Committee
Stella was selected from among applicants across the country, and had scholarship support from her congregation, the La Verne Church of the Brethren.

The concern for peace was a constant theme of the seminar. Much time was spent debating whether to go to South Korea to protest repressive measures taken by that government against free speech and religious expression, including the arres
of some Japanese youth. Ultimately
the group decided against going.

For Stella, the most dramatic witness to peace came in the

emonies at Hiroshima on August
commemorating the 29th anniver-
y of the atomic bombing.
"The ceremony began at eight.
essages were read. Then, as 8:15
proached, we bowed our heads in
ayer as a gong rang. It was such an
otion-filled experience, I could not
ld back the tears. I could picture in
mind the dead, the injured and
black burned bodies. I kept
nking to myself that we must work
rder to abolish nuclear weapons.
so, we must help those who still
fer."
For Stella, "being a part of this
ninar has helped me get out of that
all town, middle-class shell that
ny of us live in. I have opened my
nd to many more things and really
come aware of world affairs and
ltural happenings.
"War and social problems cannot
resolved by just rioting for the
ht man. What is needed is direct
d effective action. I feel our
neration must be the one to do it,
cause if we don't, the world may
t survive.
"Going to Japan really opened my
es. I saw people working for peace
Hiroshima. The World Friendship
nter is small, but it is helping to
ke people aware.
"The whole experience made my
igious faith mean so much more to
. I hope I can keep the enthusiasm
ave, for there is so much to do."—
LAND WILSON

Herb Fisher: The carpenter's son?

Herb Fisher's bulk belies his occupation. His forthrightness and vigor, his stature and sense of humor could carry him into any factory or office, behind any desk, onto any scaffolding or piece of farm equipment. And indeed they do! He's a hard man to tag, with or without the hard hat he wears. He wears it as a symbol of the workers with whom he associates at least four to six volunteer pastoral hours per week at the Virginia Electric Company (VEPCO). "My concept of the pastoral ministry is that the minister serves the congregation—and more. He is involved in community life and encourages his people to be the same."

This pastor of the Ivy Farms Church of the Brethren in Newport News, Va., sees an industrial age wherein the take-over by machines has caused tremendous emotional strain in people who are relieved, fired, transferred, or retired at an early age. These people are crying for help; many of them belong to no organized church. Herb's purpose is not to evangelize, but to be there as listener-counselor at whatever level workers find themselves confused or needing to communicate.

Pastor Fisher's entrance into the Industrial-Commercial Ministry came when he attended a program presented to the local clergy association by the ICM head, Methodist Jerry John. He immediately remembered his earlier student working connections: the cereal factories of Battle Creek, a Sears store and a local hardware establishment. The ICM called to Herb Fisher. He became deeply involved when he attended its first institute in 1972, and later upon traveling to England to become acquainted with the long-established program and Industrial College there. He visited with English chaplains located in industry; he became convinced that people everywhere need to be heard.

Presently, Herb Fisher is serving on the executive committee of the ICM Institute, planning developmental strategy growing out of his deeper concerns. He has been involved in clinical training at the Pastoral Counseling Center in Dayton and always enjoys a chance to minister to persons individually. "The ministry is centered in life, not in worrying about the future."

Herb may talk with a VEPCO worker about his personal problems for several days before the worker finally says, "Hey, who are you anyway?" The only symbol which sets him aside from the workers who receive his voluntary hours of service is the emblem on the left pocket of his sport coat. Printed in Greek, the emblem depicts a saw surrounded by these letters: *Oux Outos Eotivotektwv.* In Herb Fisher's language and in ours, the symbol of his concern for the problems of persons reads "Is not this the carpenter's son?"—NANCY CURTIS

More than money sought in response to hunger

A Food Production Certificate is being issued by the General Board to individuals who contribute financially to the church's food-related ministries abroad.

The intention, however, is for the certificate to be more than a receipt for a donation. Behind it is to be a conscious decision by the donor to adjust or cut back in some area of personal consumption, applying the funds thus freed up to developmental programs overseas.

"The world hunger problem requires more than money," explains Shantilal P. Bhagat of the World Ministries staff. "To remedy its causes as well as to treat its effects calls each of us to assess our style of life including patterns of consumption."

The creation of Food Production Certificates was suggested in the 1974 Annual Conference paper on "Brethren and World Hunger." The paper, published in the September MESSENGER, outlined more than a dozen tangible steps by which individuals, congregations, and the brotherhood could respond in meaningful terms.

Also an outgrowth of the Annual Conference paper is World Ministries' placing with Shantilal Bhagat responsibility for coordinating and stimulating Brethren efforts on global hunger and lifestyle concerns. Assisting him in this task is Jan Martin of Annville, Pa., a former volunteer assistant in the BVS program.

In line with the actions suggested by the Conference paper, the team has prepared a World Hunger Educational Packet and is offering it free on an individual basis. Requests for the packet, and for data on the

Food production abroad: Where the Brethren are

Food production abroad is not just a vogue concern with the Church of the Brethren. In overseas ministries for some decades now agricultural development has formed an integral part of Brethren missions and service.

A case in point is in India, where as the December MESSENGER reported, the Vocational Training College founded at Anklesvar 50 years ago is something of a model yet today for combining education and development in rural areas of the world.

Other programs in which Brethren are engaged significantly in food production enterprises are:

Rural Service Center, India. Agricultural workers are trained and dispatched to 50 villages throughout Gujarat State. Brethren investment, $24,000 a year.

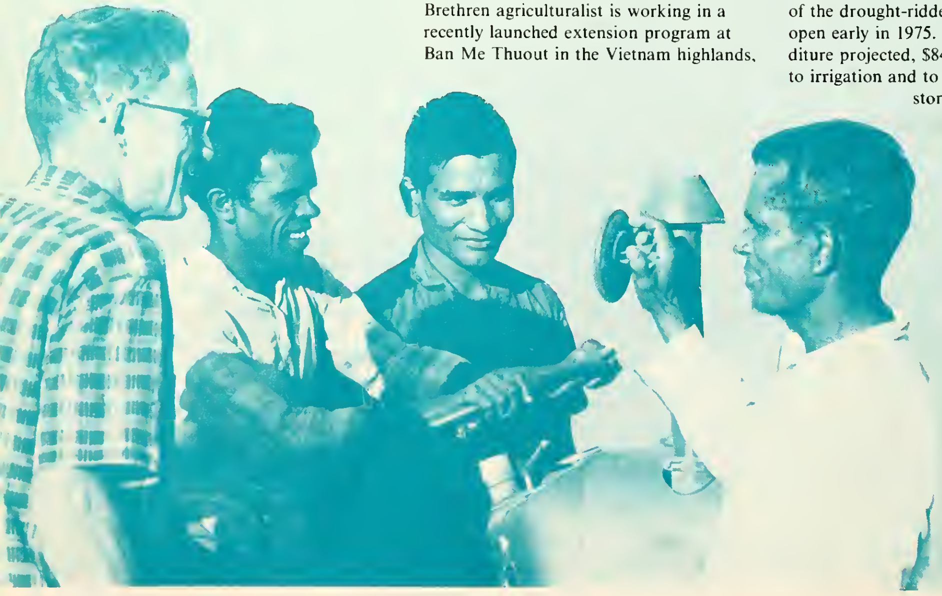
Tidal land reclamation, India. This new program is targeted to reclaiming up to 2,500 acres of coastal land now rendered useless by tidal flooding. The General Board has earmarked $15,000 for the project.

Agricultural extension, Vietnam. A Brethren agriculturalist is working in a recently launched extension program at Ban Me Thuout in the Vietnam highlands, concentrating on paddy rice and cash crop demonstration, fruit tree nurseries, and irrigation projects among resettled Montagnards. General Board grant to Vietnam Christian Service, $20,000 a year.

Agricultural programs, Nigeria. A cluster of projects are aimed at development and food production, among them agricultural training at Kulp Bible School, extension work in the Uba District, and well digging at Lassa. Current expenditure, $22,500.

Rehabilitation of nomads, Niger Republic. This special ministry for victims of the drought-ridden Sahel is scheduled to open early in 1975. Of the $145,000 expenditure projected, $84,000 is directly related to irrigation and to the production and storage of food.

Brethren and United Foundations, Ecuador. Small-scale fish culture and a poultry industry are thrusts in this foundation program with Indians of the Andes



India's Rural Service Center director George Mason, left, confers with workers on a land leveling project. Leveling permits irrigation which in turn enables multiple crops to be grown each year.

od Production Certificates, may be
ected to Shantilal P. Bhagat or Jan
artin at the Church of the Brethren
neral Offices, 1451 Dundee Ave., Elgin,
60120.

eneral Board advises voiding ties with CIA

smayed by reports of missionaries in
tin America being used by the Central
elligence Agency for cover or as sources
information, the Church of the Brethren
neral Board has voiced its stance on CIA activity in Third World countries. The board clearly counsels its workers "to avoid any relationship with the CIA."

Voted by a strong margin at the fall meeting of the General Board, the statement commended President Ford for his candor in admitting the existence of CIA covert operations in Chile. However, it disagreed with the president's contention that such operations were "in the best interest of the people of Chile and certainly in our best interest."

The resolution further called on the president and Congress "to instruct the CIA via the Forty Committee to avoid any actions which violate the United Nations Charter, or which disregard international law and treaties or which deny the rights of nations and peoples to manage their own internal affairs."

The statement commended Congressional efforts to release information on CIA activities in Chile and encouraged concerned Brethren to urge legislators to place more control on intelligence work.

The point of centering the concern on the CIA's role in the Third World, explained Ralph E. Smeltzer of the Washington Office, is that it is in the developing nations that the problem of the CIA's presence is most sensitive.

While the General Board formulated the statement on its own, church leaders elsewhere voiced similar anxiety about the CIA.

One joint declaration came from representatives of 16 mission-related agencies who decried that interventions of the type carried out in Chile are "blatantly incompatible with the ideals we hold as Americans and as Christians."

ountains. Current grant, $10,000.
Agricultural Exchange, Poland. In its
h year, this two-way program has in-
ved over 400 agricultural specialists in
earch, marketing, and study. (See
tters.) Brethren investment, $18,000 an-
ally.
EIRENE development work, Morocco.
ecumenical venture, EIRENE is
iculturally oriented in its work for
ce. Brethren investment, $12,000 an-
ally.
Aide aux Enfants, Haiti. Headed by in-
enous leadership, this program provides
lth care and balanced diets to preschool
ldren. Brethren investment, $15,840.
Agricultural unit, Bangladesh. Two
urch of the Brethren volunteers, a
ritionist and an agronomist, are
veloping a winter crop diversification
gram (see story, page 20). $4,230 a year.
second Brethren couple is engaged in
gation projects and nutrition programs.
e time General Board grant, $5,000.
Church World Service, CROP.
ergency food shipments, animal
bandry, nutrition, and food storage are
ong hunger-related services performed
these agencies throughout Asia, Africa,
Latin America. Brethren investment,
,000 per year, plus administrative time
staff.
Heifer Project, Inc. A Brethren venture
ned ecumenical, this agency establishes
stock programs in needy areas of the
rld. A BVS couple is launching an ex-
imental dairy herd in the Republic of
meroon. Other Brethren investment in-
des a General Board grant of $5,000 and
ministrative leadership.

Resolution sees youth as full participants

A resolution calling for more youth involvement in the church as a whole was passed by the Parish Ministries Commission during the Fall General Board meeting. The resolution emphasized "that the youth of the Church of the Brethren need to be more seriously involved in the total life and work of congregations, districts, and brotherhood."

Ideas about a possible resolution began forming in the mind of Ralph G. McFadden during the last two years as he worked in the area of youth ministries.

"What does it mean to be full, participating members of a congregation?" was a question he frequently asked as he visited various districts and local churches.

Glorieta appeal: " . . . to participate as active members of today's church. . . . "

McFadden had observed "youth-empowerment" teams in other denominations. Comprised of 18 to 25 year olds, the teams were to bring to light the possibility of youth involvement in the church, and to explore the kind of freedom and growth the recognition of "youth" as participating church members could bring about.

At National Youth Conference in August the issue was dealt with in a seminar on "Youth Empowerment" led by McFadden. Out of the seminar there developed a small group of concerned people who wondered if there might be concrete steps taken by the conference. McFadden shared with the group a draft resolution and left it in the hands of the youth to decide what to do.

The group finalized the resolution and presented it to the conference body. Though only two days remained of the conference the resolution drew support in the form of 1,100 signatures.

In part the resolution said: "We, the youth of the Church of the Brethren, recognize our responsibility to participate as active members of today's church, reaping the benefits of experience, and adding the insights of youth. We see youth involvement as an important step towards unity within the church."

Declared Ralph McFadden at the General Board meeting: "What happens to the resolution from this point is dependent on the serious thought and action given to it by congregations, districts, board members, and nominating committees."

Scripture societies plan new readers program

To finance the translation, production and distribution of Scriptures, without doctrinal note or comment, in languages people everywhere can understand and at prices they can afford is the goal of the United Bible Societies.

Toward this end, the fellowship of 56 national Bible societies voted a record World Service budget of $10.9 million for 1975. Nearly $1 million will be used for the Good News for New Readers program, a 12-year project launched in September 1973 aimed at publishing Scriptures for many of the 800 million illiterates in the world who now are learning to read and write.

Allotments go 24 percent to Africa, 24 percent to Asia, 23 percent in the Americas, and 11 percent in Europe. The sums represent the deficit remaining in the various countries after local contributions and returns on sales have been received.

The United Bible Societies report that since the invention of printing at least one book of the Bible has been published by Bible societies and various other organizations in 1,526 languages and dialects.

The American Bible Society, headquartered in New York, is a member of the 25-year-old world fellowship of Bible societies. Matthew M. Meyer, consultant on evangelism for the General Board, is Church of the Brethren representative to the American Bible Society.

The United Bible Societies' executive committee met in Warsaw, Poland, marking the first time it has convened in an Eastern European country. For nearly 160 years there has been uninterrupted Bible Society work in Poland; a shop well stocked with Scriptures is maintained on one of the main streets of Warsaw.

For new literates, new light, new hope

Religious study drafted for schools in Nigeria

New ecumenical religious education syllabi prepared for use in schools in Nigeria are gaining approval from some of the nation's churches—Protestant and Catholic. They will go into effect when they have been accepted by the churches and passed by the several state governments.

The new outlines and the projected textbooks are of special significance for the states where government has taken over the schools formerly run by voluntary agencies (mostly missions). In Northeastern State where the Church of the Brethren maintained a large primary school system until the late 1960s, the schools are completely state-operated.

Under that arrangement, teachers may be transferred by local and state school boards without regard to their religious affiliation or the prior sponsorship of schools. This led to deep concern over whether pupils would receive adequate Christian instruction. The northern states of Nigeria are heavily Moslem.

Although no state has officially adopted the new Christian syllabi yet, some state governments have indicated their willingness to try them once they have been tested—one for primary grades, another for secondary schools.

Ivan Eikenberry, Brethren missionary in Nigeria, and since 1958 education secretary for the Northern Education Advisory Council (a liaison group of voluntary agencies) describes the new syllabi as "Christ-centered, taught in the context of Nigerian culture." According to Dr. Eikenberry an increased effort through Sunday schools and after-school weekday teaching to augment the public school classes has already begun to be developed by some of the churches.

Eikenberry attributes some of the impetus for the new syllabi to the pressure of secularly developed material and the call in 1972 of the Nigerian Catholic Bishops Conference for other churches to cooperate in planning for religious and moral education within the Nigerian school system.

Eikenberry, however, goes on to say, "I think there was a general feeling that we were not teaching effective religious truths and principles which had actual effect upon the everyday morals and living of those who went through the schools."

The primary syllabus has been printed and distributed in outline, booklet form, and textbooks are now in preparation. By April 1975, the syllabus for secondary schools is expected to be ready for distribution.

The federal government of Nigeria has decided to work for universal primary education by 1980. This will require 36,000 additional classrooms by 1976 and 150,000 by 1980, and the teachers to staff them. "The mushroom expansion," says Eikenberry, "is one of the reasons for the urgency of a joint-all-Christian syllabi for Christian teaching in the primary and secondary schools."

Methodist opposition voiced on lotteries

Revision of federal laws to assist state lottery operations has been staunchly opposed by the top law and justice official of the United Methodist Church.

"The official sponsoring of gambling . . . must not be given the further sanctioning of the federal government," John P. Adams said in a letter to US Attorney General William B. Saxbe.

Adams, a minister who is director of law and justice and community relations for the United Methodists' Board of Church and Society, wrote after Mr. Saxbe notified 13 states operating lotteries that they were in violation of federal laws. The attorney general proposed legislative acts to exempt states from bans on using the mail and interstate commerce to conduct and promote lotteries.

Adams objected to changes in the law. In letters to all members of Congress he voiced the United Methodist Church's "clear and firm opposition to any such revision of the federal code."

While the United Methodist Church is often listed among the nation's more liberal denominations, it maintains an unequivocal stand against all forms of gambling.

In the letter to Congress, Adams said that while states organized lotteries as a "painless" way to extract revenues from citizens, the fiscal return has been inimal"—far below initial predictions.

Changing existing federal laws to permit e 13 state lotteries to continue, he clared, would "only encourage the other states to initiate lotteries, thus ultimate- inundating the nation with a philosophy ich could be detrimental to our whole ciety."

In the Church of the Brethren, only ld protest has been visible in most eas where states have introduced the tteries.

However, at Greenville, Ohio, one ethren layman, Myron Eikenberry, a ocer and community leader, made clear s stand on Ohio's new lottery. He spon- red ads announcing lottery tickets would t be available in the two local super- arkets he operates.

nabaptist churches lan new curriculum

ie Foundation Series, a new in- denominational curriculum planned by ennonite and Brethren bodies, will make debut in September, 1977. Three chief itors, along with Wilbur E. Brumbaugh the Church of the Brethren as consul- nt, have been named by a 21-member itorial council.

The editors, each representing a full onsoring denomination, are Cornelia hn of the General Conference Men- nite Church, Newton, Kans., James E. orsch, Mennonite Church, Scottdale, ., and John Arthur Brubaker, Brethren Christ Church, Nappanee, Ind. Paul M. derach, of the Mennonite Church, Scott- le, Pa., is executive director of the pro- t. Task teams for the three age divisions e being named.

In initial planning, two days of which re convened at the Church of the ethren General Offices, an overall objec- e and themes for each grade level were troduced. Theological concerns at the tset were raised about the "saved" status children, the avoidance of proof-texting the use of the Bible, and the need to eak to justice as well as judgment in the ntent.

The Church of the Brethren Parish inistries Commission and the Brethren ess have opted for a cooperative user le rather than as full production partners the project. Nonetheless the arrangement ll entitle Brethren congregations to com- ete use of the curriculum.

underlines

FARMERS TO CHINA ... Three Brethren families will be represented in a 21-member delegation of farmers to visit the People's Republic of China for three weeks, beginning Jan. 12. Named by the tour host, The Guardian, the tour members include three Iowans, *Charles Sheller* of Eldora and *Max and Helen Grossnickle* of Laurens, and *Harley Kline* of Manassas, Va. Alternates are *Dale and Evelyn Snell* of McFarland, Calif., and *Harry and Karen Stine* of Adel, Iowa.

STUDENTS TO HONDURAS ... Ten Manchester College students will spend three weeks in January in hurricane-stripped Honduras for a work and study experience related to disasters. *Jan Thompson*, assistant dean of students, will lead the program, which was planned with Brethren Service Disaster coordinator *Kenneth McDowell* and World Ministries Latin American representative *Merle Crouse*.

GLOBAL INTERCHANGE ... A second Brethren appointee to Honduras is *Chester Thomas* of Chicago, who is regional advisor there for Church World Service. Thomas has had four years of service in the Peace Corps in Colombia and holds a degree in international affairs.

"Missionary service" in return will begin June 1 when *Rene Calderon* of the United Evangelical Church of Ecuador commences a pastoral assignment with one of Ohio's parent congregations, Lower Miami near Dayton.

Craig Horn of the Emmanuel church, Dayton, Ohio, is completing a six-month student exchange in Quito, Ecuador. The pilot program was worked out by the congregation and World Ministries personnel.

Former India missionaries *William and Susan Weybright* of Middlebury, Ind., spent November and December assisting Hospital Castaner in Puerto Rico.

HONORED ... One of the few women jet pilots in the nation is *Cheryl Peters Ritchie*, Atlanta, Ga., a former member of the Church of the Brethren in Roanoke, Va. She flies for Piedmont Airlines. . . . New co-chairman of the Republican National Committee is *Richard D. Obenshain*, a Richmond, Va. lawyer, and 1971-72 president of the Bridgewater College Alumni Association. . . . Moderator of the Southern Plains District *Paul Schnaithman and family*, Billings, Okla., received the Farm Family of the Year award from radio station WKY, Oklahoma City. The runner-up family was the *Leslie Holderreads* of Cushing, Okla., also Church of the Brethren members.

AT RANDOM ... Seeking names and addresses of the Brethren who have moved to the Washington, D.C., area is the University Park Church of the Brethren, 4413 Tuckerman St., Hyattsville, Md. 20782. The church will share the information with the Brethren parish in closest proximity. . . . In its second printing is "This Land: Ours for A Season," the report of the Church and Agriculture Study Committee. The findings were summed up in a column syndicated at the time of the World Food Conference by UPI religion writer *David E. Anderson* and earlier by the AP's *George Cornell*.

update

CONGREGATIONS across the Brotherhood are spelling Mission in several ways in their communities.

The *Topeka,* Kans., church offers a gracious hospitality; anyone who goes to Topeka for hospitalization is invited to stay in the home of one of the local Brethren. ... The *Mill Creek Church,* Harrisonburg, Va., had a budget item for church indebtedness for years. Now the church mortgage has been burned, so the budgeted $4,000 is continuing--designated for outreach. In 1974-75 it will go to help the pastoral program of the *Smith Creek Church,* Franklin, W.Va. ... The board of the recently dissolved *Larchmont* church, Sacramento, Calif. voted to use $1,500 to buy three acres at the Heifer Project International Ranch near Little Rock, Ark. Honoring the founder of HPI the land will be known as Dan West Memorial Acres.

COMMEMORATIVE CELEBRATIONS: 100 years (great number!): *Cedar Lake,* Wawaka, Ind., in September; *Sugar Run,* Mt. Union, Pa., Aug. 4. *75 years:* Indiana's *Goshen City* through November and *Huntington City,* Dec. 1; *Piney Creek* church, Tarreyton, Md. Oct. 19 and 20. *60 years: First Church,* Canton, Ohio, Sept. 15. *50 years:* Pennsylvania's *West York* church Oct. 2 and *Cherry Lane,* Everett, Aug. 18. ... *Hamilton,* Ohio dedicated new furnishings at their celebration.

MORTGAGE BURNING OCCASION brought thanksgiving and a sense of accomplishment at *First Church,* Akron, Ohio which also marked its 54th birthday Sept. 8. The parish immediately started upon a second building fund to complete the original sanctuary design. Other mortgage burnings: *Central Church,* Roanoke, Va., *28th Street Church,* Altoona, Pa., *Little Swatara,* Pa., and *Michigan City, New Salem* and *Plymouth* all in Indiana. ... *First Church,* Harrisburg, Pa., and *Middlebury,* Ind., have liquidated the debt on their parsonages.

GROWTH, NEW BUILDING--improvements--greenup! Dedications: *Hartville,* Ohio cornerstone laying Sept. 29; *Akron,* Pa., new facilities; *Mt. Olivet,* Newport, Pa., an addition. ... New educational wings: *Bermudian,* East Berlin, Pa.; *Oak Dale,* W. Va.; *Oak Grove,* Md. ... Remodeled-refurbished churches: *Sugar Run,* Mt. Union, Pa.; *Concord Church,* Fairfield, Va.; *Diehl's Crossroads Church,* Curryville, Pa.; *Glendale,* Ariz. ... New buildings: *Montezuma,* Va.; *Sugar Creek,* S. Whitley, Ind.; *Spindale,* Tenn. ... *Mill Creek,* Spartansburg, S.C., has purchased a new parsonage as has *Union City,* Ind. *First Church Pontiac,* Mich., has purchased 7½ acres as a building site for their relocated church. *Stone Church,* Huntingdon, Pa., dedicated new chimes and a rebuilt organ.

CLOSINGS come too. *Pueblo First Church,* Colo., dissolved Dec. 31, members absorbed by a fellowship group with Mennonites, other Brethren and community churches.

MISSION is spelled F-O-O-D by the *Upper Conewago* church where members grew and processed 1,481 quarts of corn and 52 gallons of applesauce in a *Lord's acre project* last summer. Cans of food were sent to New York's Bowery Mission, Rescue Mission, Teen Encounter; York, Brethren's Home and others.

Examples to imitate TV as mora teache

Television for children can project impor
tant, positive lessons and serve as a mora
teacher, recent research in communicatio
has revealed.

"The Swing," a 30-second public servic
announcement designed to lift up alternatives to violent behavior among childre
depicts two youngsters on a playground
arguing over a swing. As a solution, one
the children suggests that they swing one
another. A voice off camera comments,
"There are lots of things you can do whe
two people want the same thing. One is t
take turns."

Unique in the production of "The Swing" was the extensive testing with children carried out before its release.
Robert M. Liebert, a psychology professo
at the State University of New York, hea
ed the research effort to see if prosocial
behavior, as opposed to anti-social patter
can be stimulated by a miniature tv story

In tests before children of ages four to
nine, "The Swing" scored significantly
higher in understanding and attention tha
product commercials. As to behavioral patterns, children after viewing "The Swing" were two to three times more will
ing to work cooperatively in a conflict situation than children who had not seen the spot.

"These results have far-reaching im-

"The Swing" demonstrates that prosocial behavior can be stimulated by a tv story

plications for broadcast industry decision-makers," explained Ben Logan, United Methodist producer. "We now have impressive evidence to support our contention that prosocial tv programming can secure good viewer attention."

Produced as a cost of $10,000, "The Swing" was the first of three spots developed for national distribution by the United Methodist Church, the Christian Church (Disciples of Christ), the Presbyterian Church in the USA, and the Episcopal Church, along with assistance from the Lilly Foundation, Inc.

The series of spots is but part of the effort of church communicators to counter the steady diet of television violence. A second facet has included testimony before the US Senate subcommittee on communications.

Nelson Price, chairman of the National Council of Churches Broadcasting and Film Commission, declared that the US has not faced the fact "that a diet of violence on television increases our tolerance for violence in our society and for international violence in our world. Our culture is based on the idea of persons willing and able to live in harmony with one another. If we lose that voluntary acceptance of the rules of our culture, we will lose our way of life."

Nelson Price and Ben Logan, United Methodist broadcast executives, have helped spur a related effort to counter violence—a national center for media research to coordinate projects for positive programming for children. A seed grant of $45,000 has been invested in the center by United Methodist Communications.

Located at the State University of New York, the center is directed by Robert M. Liebert. Efforts center on interpreting research findings to producers, writers, executives and sponsors and applying the findings in the creation of new programs.

In an address to the Broadcasting and Film Commission Dr. Liebert cited research studies which indicated that the amount of aggression in a tv program substantially influences how aggressive the behavioral choices young viewers make afterwards.

Developmental psychologists have found that children learn simply from watching others, he said. "And they learn as well, or better, from the casual observation of others on television and film as they do from live contact. What is more, children act on such learning: sometimes immediately and sometimes not until later when the circumstances for imitation are inviting."

Liebert said that specific studies already reveal that

- for boys, exposure to television at age 9 was significantly linked to aggressive behavior 10 years later, at age 19.
- exposure to a deviant television model induces more rule violation in elementary school age youngsters than exposure to no example or to a conforming one.
- the effect of a deviant televised example was as potent as that of a live example.
- for young observers such behavioral acts as generosity and friendliness can be instigated by viewing television models.

"At the simplest level, one implication of all the research is clear: Television *is* a moral teacher, and a powerful one," Liebert declares. "Contemporary entertainment television is saturated with violence and related antisocial behavior and lessons, which have a clear and (by most standards) adverse effect on young viewers' moral development and behavior."

He maintains, however, that it is not television which stimulates antisocial behavior, but *certain types* of television content. "If certain content can teach undesirable moral lessons, there is good reason to believe that other types of content might be equally potent in teaching positive prosocial lessons instead."

With the aid of research he feels creative, positive broadcasting can compete with entertaining, commercial broadcasting.

In the Senate subcommittee hearing Nelson Price also observed, "It is interesting to note that we are careful about training, selecting, and certifying our teachers. Some of that same care needs to go into our decisions about how we use this newly acknowledged teacher—television.

"Television will inevitably play a significant role in which way the future turns. We are deeply committed to helping make that role a positive one."—H.E.R.

Home for International Gift Shop, added facilities for retreats

New Windsor's new Old Main

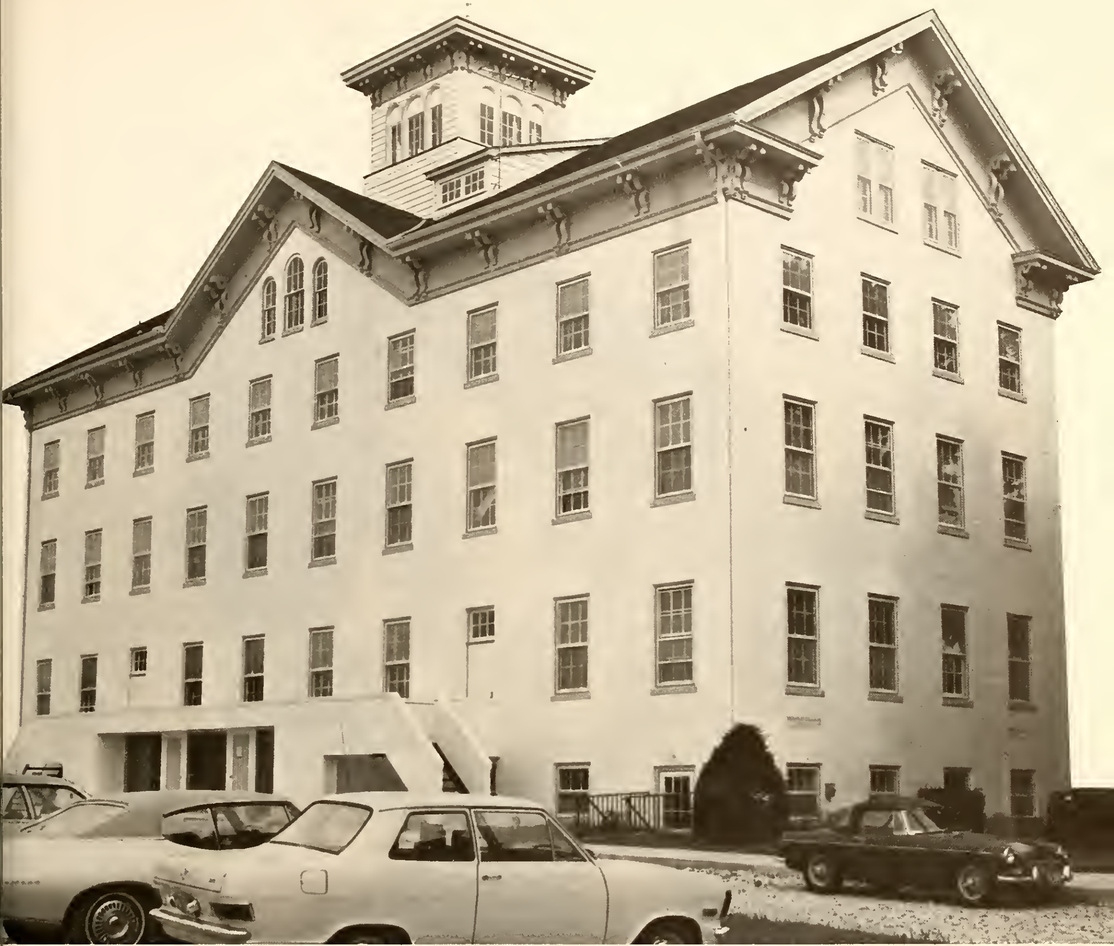
International Gift Shop, relocated in lower level, exhibits handcrafted SERRV items.

Having stood its ground for over 120 years, Old Main, the oldest building at the Brethren Service Center in New Windsor, Md., was due for major repair work. It was either that or tear it down, which would have felled walls that had seen Brethren history develop over many years.

Built between 1842 and 1850 by a Roman Catholic group, the structure and its surrounding campus passed through various ownerships, including Brethren. From 1913 to 1937 it was Blue Ridge College. In 1944 the Brethren secured it as a material aid center and as a base for Civilian Public Service units.

In late 1970 Old Main was closed for safety reasons, and for 18 months was unused. A decision by the World Ministries Commission was made in June 1971 to renovate the first three floors, leaving the fourth and fifth vacant for the time being. The Service Center Operations Fund covered the cost.

Totally booked for weekends through 1975, Old Main appears restored for service for quite some time to come.



Above, west side of Old Main features new entrance from parking lot. In photo at immediate left is approach to gift shop.

Facilities in Old Main include 3 conference rooms, 17 bedrooms and an apartment, augmenting accommodations of Zigler and Windsor Halls.

Facing page, from far left, the view of Old Main at crest of campus remains the same. Interior, however, was virtually gutted for the renovation.

To be a new creation means tha

Entering

ur center is in Christ/by Estella Horning

Read 2 Corinthians 5:16-19

Paul ran into difficulties with his ministry in Corinth. There had been heated arguments, power struggles, and personal attacks on him and his authority. From a human point of view things looked pretty bleak. Some of the problems were gradually worked out. Paul was eager to restore the broken relationships, but what could be done? Paul said that the only way is to become new persons.

The idea appeals to us. But how? Most of us, at least secretly, think of a few things in ourselves (and in others) that we would like to change for the better. Our fairy tales cater to this longing with stories like Cinderella and The Little Tailor. Advertisers exploit our yearning with the assurance that we will become a new person (successful, beautiful, powerful, happy) if we consume enough of their product. Psychiatry wrestles with the urge for human transformation by having us search our inner self. We try to change our nature by moral resolutions (New Years, Annual Conference, United Nations). Some of today's youth have pinpointed the blind spots in our legends, our consumer culture, our moral inconsistency, and our psychoanalytic efforts. They are trying to become new, authentic persons by "doing their own thing."

It is curious that such an old book as the Bible is so preoccupied with the "new." It begins with the creation of a new world, and ends with the promise, "Behold, I make all things new" (Rev. 21:5). A constant theme is the newness of life that God brings.

The Bible gives us many examples of human efforts to become a new person. It tells us about the false starts people have made since the beginning of time. Modern advertising only varies the lie of the serpent in the garden: "When you eat of it your eyes will be opened, and you will be like God." Did advertisers take their clue from the successful sales pitch to Eve? Cain tried the way of competitive free enterprise. His motto was: Wipe out the competition.

Abraham was called to become a new person. He was to go to a new land and begin a new nation focused on God and his will. Abraham made a few false starts. He succumbed to moral compromise for the sake of survival when he went with Sarah into Egypt. He later despaired of God's power and tried to take things into his own hands by taking Hagar to bear him a son. We see him finally accepting that God can be trusted to fulfill his promise, even if Isaac, the son of God's promise, were to die (Gen. 22).

Jacob tried to become the new man by playing to other people's weaknesses: his brother's appetite, his mother's affection, his father's blindness and innocence, his uncle's laziness.

Israel was called out of Egypt to become a new people in the promised land. A whole generation died in the wilderness. They lacked the trust and obedience to become something new.

On returning from exile, the remnant of Israel built a new people on religious and moral resolution. Obedience to law would create the new person, the new nation, the people of God. That their moral resolution was not totally successful, we gather from the descriptions of a carpenter-preacher (Mk. 7:1-23) and the ambivalent meditations of an ex-pharisee concerning the law (Rom. 5:50—8:2).

Then God tried a new thing. The good news is that Jesus actually was the new person. He did it! He tells us how and he shows us how. There is a changed attitude, a changed center, a changed relationship to persons, things, God and self. "You must be born anew." "I do nothing on my own authority, but speak as the Father has taught me." "I am the vine, you are the branches. He who abides in me and I in him bears much fruit. Apart from me you can do nothing." "Nevertheless, not my will, but thine be done."

The truth is that we are free to become a new person only when we allow God to be the center of our lives. We no longer look at what happens from the human point of view. His will becomes our will. He is the source of our strength and our joy. Our love becomes a channel of God's love rather than a circle which we draw around ourselves.

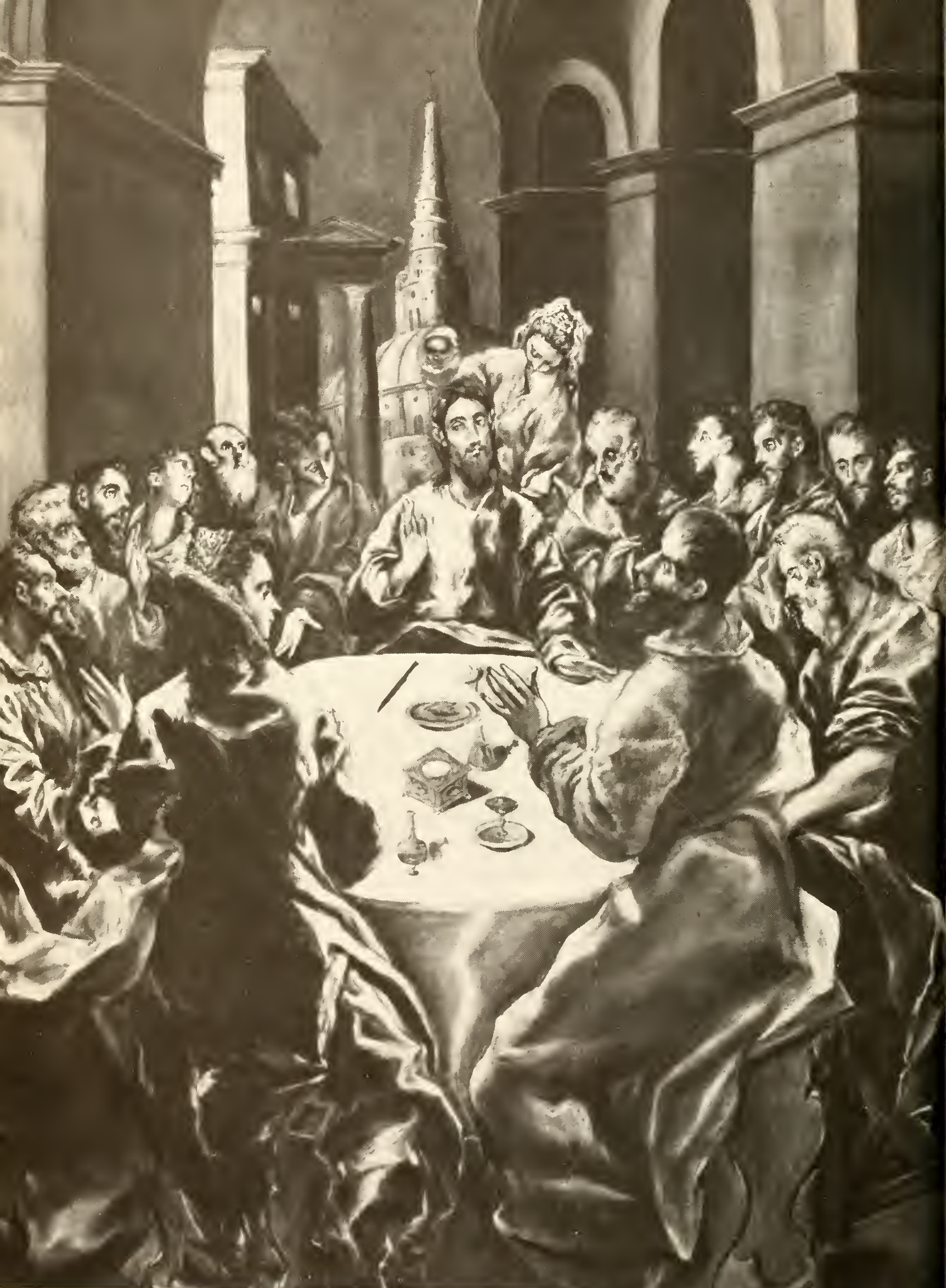
This does not mean that our unique personality will be obliterated. The man Jesus, whose life was totally centered in God, was one of the most memorable persons who ever lived. The apostle Paul preached with power when he put God at the center of life. It was only when he looked at things from a human point of view that he became rigid and defensive. Wealth, power, prestige, adjustment, friendship, love, conflict all look different from God's point of view.

Near the end of his ministry Paul was able to say, "Our old self was crucified with him" and "it is no longer I who live, but Christ who lives in me."

To be a new person, a new creation means that our center is in Christ. The result is the ordering of our human relationships. "The old has passed away, behold the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation."

It is God who does this new thing. ☐

nto newness



HUNGER

A BIBLICAL PERSPECTIVE

by Rick Gardner

In the midst of a worldwide food crisis of growing proportions, the topic of world hunger is very much "in." The forum of discussion reaches all the way from local congregations wrestling with the 1974 Annual Conference paper on world hunger to the deliberations of the recent World Food Conference in Rome, sponsored by the United Nations. With millions of our fellow human beings facing the prospect of mass starvation, the issue is simply too real to evade.

It is appropriate therefore to consider the question: How does the biblical message of the church relate to the subject of world hunger? The Bible addresses itself at several levels to the matter of food, eating, and hunger.

Eating is better than going hungry. Food is preferable to famine. Feasting is better than fasting. There is an earthy quality to biblical faith which affirms that our physical appetites are essentially good and that the satisfying of those appetites is good. It is in such a context that the writer of Deuteronomy depicts the desirability of the land of Canaan: "The Lord your God is bringing you into a good land . . . a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which you will eat bread without scarcity, in which you will lack nothing" (Deut. 8:7-9).

This positive attitude toward food and eating is reinforced by material we find in the gospels. In the prayer which we call The Lord's Prayer, Jesus teaches the disciples to pray "Give us this day our daily bread" (Matt. 6:11, Luke 11:30). The quest for nourishment is thus a legitimate quest. In Mark 2:23-28 we have the story of Jesus and the disciples strolling through the grainfields on the Sabbath—and of the disciples breaking off heads of grain to eat. As you will recall, the incident provoked a strong reaction, because the disciples' action violated sabbath regulations. Jesus defended the disciples' action, however, arguing that the satisfying of a human need such as hunger took priority over a literal adherence to the law.

Even more striking in the gospels is Jesus' whole life-style as contrasted with that of John the Baptist. John practiced a very ascetic kind of faith, restricting himself to the limited fare of the wilderness, and called his followers to fast regularly as a sign of their commitment. Jesus however indulged his appetites, (so much so that his opponents dubbed him a glutton and a wino), relieved his followers from the obligation to fast as a regular discipline, and in fact made meals and feasts a distinctive trait of the new community which began to grow up around him (Matt. 11:16-19; Mark 2:15 ff; 2:18 ff; Luke 7:36 ff, Luke 19:1 ff).

In Jesus' meals with his followers we observe still another dimension of the positive evaluation of food and eating in the Bible. Not only does the Bible endorse eating as a physical response to a physical desire; it suggests that eating can be a very religious or spiritual event. We commemorate a significant spiritual happening by sharing together in a time of bodily nourishment.

The Bible not only endorses eating, but affirms it as having spiritual significance

So it is that Abraham prepares an elaborate feast for the angelic visitors he hosts in Genesis 18. So it is that Moses and the elders of Israel eat a meal with Jahweh to ratify the covenant at Sinai (Exod. 24:9-11). So it is that the father of the prodigal son calls for steaks on the house to celebrate the son's homecoming (Luke 15:22ff). So it is that Jesus shared in a final supper together with his disciples to mark the beginning of a new covenant (Mark 14:22-25). So it is that the early Christians in Jerusalem ate together as an expression of the new community (Acts 2:46). And so it is that the Bible again and again speaks of life in the Kingdom yet to come with the imagery of a banquet or feast: "I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven" (Matt. 8:11, cf Isa. 25:6; 55:1-2; Luke 14:15-24; Rev. 19:9).

The message is clear: Unlike those religious traditions which advocate denial of physical needs and their satisfaction, the Bible affirms the legitimacy of desiring a full belly. For physical *and* spiritual reasons, eating is better than going hungry; feasting is better than fasting.

God Himself is the Liberator of the hungry, One who manifests compassion toward those in need of food. Having created us with appetites and desires, God is constantly concerned to provide us with resources to meet our needs.

In several places the Psalmist acknowledges the creative power of God as the ultimate source of our food resources. It is God who sets in motion the processes of nature which enable the earth to yield food for our needs—or as the psalmist puts it more poetically in 65:11: "You crown the year with your bounty; the tracks of your chariot drip with fatness." Psalm 104:27-28 makes the same point when it affirms, "All creatures depend on you to feed them throughout the year, you provide the food they eat, with generous hand you satisfy their hunger" (Jerusalem Bible).

Beyond this continuing emphasis on

The Bible calls for a response shaped by the good news of liberation, not by guilt

nature as God's original world food bank, the Bible singles out special acts of God on behalf of the hungry. Very early in the biblical story, God acts through Joseph to build up grain supplies in Egypt in the face of an imminent famine—and thereby spares his people from the disaster of starvation (Gen. 41—47). A little further on in the drama of the Old Testament, the people of God find themselves hungry in the Sinai wilderness, and God comes to their rescue via manna and quail (see Exod. 16; Ps. 105:40).

At a much later point in the history of Israel, God's role as the Liberator of the hungry takes on a more radical character. God champions the cause of the hungry poor against the indifference of the overstuffed rich. The prophet Amos speaks for God with stinging words, castigating the rich for wanton gluttony accompanied by exploitation of the poor (Amos 6:4-6; 8:4-6). In a similar way Jeremiah speaks in judgment against those who "have grown fat and sleek" but who at the same time fail to defend the rights of the needy (Jer. 5:27-28).

Note the contrast here to the first theme we spoke of. Although it is right and good for me to seek food to satisfy my hunger, it is despicable if I become callous to the needs of others in the process of satisfying my own. The prophets bear witness to a God who identifies with the hungry poor, who pleads their cause through the prophets, and who judges those who indulge in fullness at the expense of others' emptiness.

In the New Testament, Jesus takes this role of God as the Liberator of the hungry poor and makes it his own. Luke's version of the beatitudes, which is less edited than Matthew's, puts it quite clearly: "Blessed are you poor, for yours is the kingdom of God. Blessed are you that hunger now, for you shall be satisfied" (Luke 6:20-21). All this is in keeping with the calling which Jesus announces for himself in Luke 4:16, a calling to preach the good news to the poor, to set at liberty the oppressed (see also Luke 1:52-53).

It is in this context that the gospel narrative of the feeding of the five thousand is to be viewed, whether one understands that meal to be a literal miracle or a symbolic event: The God who has promised an End-time banquet for all is taking action now to bring his reign of fullness to the hungry. Through Jesus he is acting to deliver the hungry poor from their plight.

The third theme of the Bible relating to hunger concerns our own responsibility: *God calls us to be agents of liberation, copartners in the struggle to feed the hungry poor.* Nowhere does the New Testament state and develop this theme in a systematic fashion. What we do find in the New Testament is a set of clues which point us in this direction.

One such clue is the picture of the early church which emerges in Acts—a picture of a community of people sharing all that they have with one another, including their meals. In terms of Luke's own understanding of history, this community and its style of life is a prototype of a reality destined to become worldwide.

Another clue is the appeal which Paul makes in 2 Corinthians 8—9 for Christians in the Gentile world to assume responsibility for the hunger needs of famine-stricken believers in Jerusalem. Though strictly speaking this involved a network of concern limited to the church, it is the harbinger of a style of caring which reaches beyond all boundaries, religious, cultural and territorial.

Still another clue is found in the admonitions of the book of James, whose author stands in the tradition of the prophets. Rebuking the rich who fatten their lives by making others lean (Jas. 5:1-6), the author urges believers to make faith concrete in works of love which clothe the ill-clad and feed the hungry (Jas. 2:14-17).

Finally, of course, there is the passage so dear to Brethren, the parable of the sheep and the goats in Matthew 25:31-46. Here we are reminded in no uncertain terms that God identifies with the hungry, so closely in fact that what we do or do not do for the hungry, we do or do not do for God. All this adds up to a clear mandate: God calls us to carry on the work of liberating the hungry announced by Jesus.

To do so is to fulfill a calling assigned to humanity at the very beginning of the biblical story, the calling to exercise dominion over the earth (Gen. 1:26-31). Unfortunately, this text is in disrepute in many circles, which see it giving license to a reckless exploitation of our resources. This is not, however, its intention. What the text actually does is call us to a serious kind of global concern and global responsibility.

In so doing Genesis 1:26ff supplies an overarching perspective for our response to human hunger. It calls us to something more than a jumbled collage of do-gooder actions. It calls us to a systemic approach to world hunger, an approach looking seriously at all the factors bearing on the capacities and limitations of the planet earth. With that kind of perspective, and with a vision shaped by the New Testament texts already cited, we have a clear indication of the style of mission God expects from us in the midst of a hungry world.

All of this bears directly, I believe, on the kind of appeal we should be making to one another in terms of our response to world hunger. At the level of *motivation* and *strategy* alike, the biblical witness has something to say to us as Brethren.

In terms of motivation, the Bible calls for a response to hunger shaped by the good news of liberation rather than by asceticism, moralism, or a guilty conscience. In spite of the fact that some of us could well profit from eating less, the biblical message does not call us to an ascetic denial of our physical appetites. In spite of the fact that *moral* action is necessary, the biblical message does not call us to respond to the hungry primarily out of a sense of *oughtness.* In spite of the fact that we need to judge severely our insensitivity and our overconsumption, the biblical message does not call us to respond out of our guilt but rather out of our wholeness. The appeal to act which the Bible commends to us is an appeal to become partners with God through Christ in his program to feed the hungry. And that is good news—for us as well as the hungry.

In terms of strategy, the Bible calls for a response to hunger that moves toward a global solution, a solution which goes beyond local efforts, band-aid activism, and heroic gestures. This follows, I believe, both from the scope of liberation which God announces in Jesus of Nazareth and from the scope of responsibility assigned to us in Genesis 1.

So, although the local community is the most immediate arena in which to respond to hunger needs, we need to recognize the interrelatedness of the total human community and frame our actions in that larger context. Although relief programs play a vital role in response to particular famines and shortages, we need to work at developing a new style of activism which works at solving the root causes of food shortages. Although heroic gestures of cutting back our consumption provide a parabolic model for others to see, we need to work at a larger strategy effectively interrelating individual, church, governmental, and international responses to the food crisis. More specifically, we need to contribute to the development of a global strategy which works simultaneously at reducing our own food consumption, at using our capacities for production to meet the needs of others, and at stabilizing population growth on a worldwide basis.

The writer of 1 John poses a question which is both an indictment and a challenge: "If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 John 3:17). The appropriate response to that question is not a matter of words but a matter of life—a life which manifests the love of God for the hungry through opening ourselves to the needs of others. As those already sharing in the messianic banquet, we extend to others the hope proclaimed by Second Isaiah: "Ho, every one who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price!" (Isa. 55:1). ☐

Vhat we do or do not
lo for the hungry, we
or do not do for God

by Alma Long

FASTING

A ROAD TO DISCOVERY

"Aren't you going to eat anything?" Mrs. Hassell asked as I returned with only a glass of water from the food-laden table of the band potluck supper at school.

"I'm fasting today," I said simply.

"Really! Do you do this often?"

"On Thursdays."

"Won't you get hungry? Don't think I ever knew anyone who did that."

Why would anyone decide to fast? What good would that do?

It has taken five years to find out.

"This kind cannot be driven out by anything but prayer and fasting" (Mark 9:29). Although these words had been read many times before, this time they jumped off the page and I really began to think seriously about the verse. Prayer and Bible study had been a daily practice ... but fasting? Is there a special power that comes from this discipline? What does the Bible actually say about it? Why observe it today, and what happens when this discipline is practiced?

Both the natural world and the power of God within have been my intense interests since childhood. Why not explore this personally? It may prove as exciting as hybridizing irises or hunting fossils and maybe as rewarding. Little did I know the blessings that await this pursuit.

All the 65 references which the Bible listed on fasting were looked up as daily devotions. Studying these for reasons and results, I found that many Old Testament persons and groups fasted for purification, in grief, and while seeking the will of God for themselves, their nation or others, often with amazing results (David in 2 Sam. 12:16, Nehemiah in Neh. 1:4, Ahab in 1 Kings 21:27).

Jesus assumed fasting, he did not deny it: "When ye fast" ... not *if* (Luke 5:33-35). He put it in its proper place, as an inside discipline with outer as well as inner results. His only caution was that one be sincere (Matt. 6:16).

Moses, Elijah and Jesus fasted 40 days and then were able to reveal God to man in new and meaningful ways (Ex. 34:28, 1 Kings 19:8, Matt. 4:2).

Then the early church practiced fasting before commissioning leaders, or seeking guidance. "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them!' Then after fasting and praying they laid their hands on them and sent them off" (Acts 13:1-3). "And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they believed" (Acts 14:23). Thus fasting was an important practice and method at crucial times.

Five years ago, after Bible study and prayer, I decided to try this discipline myself, choosing at least one day a week to go without solid food. And on occasion, I have fasted with family and friends for longer periods for special causes.

On fast days, I first read the scriptures relating to food for meditation and I found special meaning for these verses. In the beginning, one does get hungry ... eating is a habit. Soon it became apparent to me just how food-oriented our society really is. Food is so much a symbol that once one puts food in its proper place, other desires—for material possessions, power, selfishness—find their place as lesser priorities. Much of the body's energy is used to digest and assimilate food. Fasting frees this energy to be used in other areas of mind and spirit.

Two years ago, I wondered if fasting was just becoming a habit or ritual. Having had the freedom to fast, now I needed the freedom *not* to. So I skipped a week and found what Jesus said to be true: "I have food to eat of which you do not know" (John 4:32). "My food is to do the will of Him who sent me, and to accomplish his work" (John 4:34). "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matt. 4:4).

Strange as it may seem it is difficult to tell what fasting really does. It is a personal, nonverbal reality that must be experienced. How can anyone relate how it feels to be a parent for the first time? Or describe the serenity of soul as one sees the sun set? Somehow words spoil it. It happens slowly, like a caterpillar becoming a butterfly. Suddenly, one day I noticed one or more of these truths:

—Food is no longer a temptation, on fast day or other times.

—One is seldom hungry; less food is required to sustain one.

—Although food is not craved, it tastes better when eaten. (Corn on the cob in season continued a challenge for a long time!)

—Body processes are slowed down; heart beat and breath rate are decreased; one is more relaxed and less keyed up, uses less energy, requires less sleep.

—One has more energy on fast days and often is more rested at the end of a day of fasting than at its beginning.

—There is an energy from other than food that sustains. Jesus' words, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst" (John 6:35) are experienced afresh.

—One has more patience and is more serene.

—It is easier to let others excel; there is less need to compete with others.

—One comes "to the knowledge of the truth" (2 Tim. 2:4) because "When the Spirit of truth comes, he will guide you into all the truth" (John 16:13).

—One can feel with others more easily; "Rejoice with those who rejoice, weep with those who weep" (Rom. 12:15).

—One sees oneself more clearly, loses one's temper less, is less harried.

—Ideas come more clearly and concisely. One knows where the needs are and better how to let the Spirit be used to meet them.

—Scripture and the words of Jesus become clearer with study; prayer is more personal, a constant communion.

—One sees one's sins more clearly—the secret ones—and knows they must be dealt with openly and honestly if the Spirit is to flow through to others and one is to have peace within oneself.

—Somehow, fasting brings a new sensitivity, an added dimension, a more lively awareness that cannot be explained.

The above are results, not reasons how and why. How does a butterfly tell you how it came to be? Given the right conditions, growth and new life take place. We experience what "Behold, I make all things new" (Rev. 21:5) means, because we find it happening in and through us. A kind of metamorphosis transforms us.

Fasting does not eliminate problems. One still has them. It was after Jesus had fasted that the devil tempted him, but he had the power to resist then. The change occurs more inside than out. Suddenly, the Sermon on the Mount about attitudes and motives comes clearly into focus. It sharpens the spiritual tone. One sees sins now which one never knew existed before, not because they were not there before, but in growing toward God, one realizes how unholy one is. He sees why Isaiah could say, "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts" (Isaiah 6:5).

More miracles are made manifest on fast day: healings of body, mind, and spirit occur. The knotty problems of life somehow are solved. Relationships are more real. Pretense is more easily put away. Compassion becomes more complete.

Fasting helps unmask us to see ourselves as we are, and God as he is. Fasting helps purge impurities. The physical body can clean itself of poisons, and rebuild. The mind can clean out its clutter, and the spirit is set free to accomplish its purposes.

Someone may say, "Surely, fasting didn't make that much difference!" All I can say is this: "I know that I'm different now. It hadn't happened before." I was my own "control" in this experiment. I had not then read any of the more popular books on fasting *(God's Chosen Fast* by Wallis, *Rational Fasting* by Ehret, *Journal of a Fast* by Smith, *Restoration Through Fasting* by Prince, *Fasting—A Neglected Discipline* by Smith) or really talked with anyone who had had personal experience with this discipline. However, in reading more recently in this area and discussing it with others, including our son Doyle who had experienced a 100-day liquid fast, I find most of my experiences parallel those of others who have attempted fasting as a discipline.

This experiment was not begun to prove something to anyone else, but to find for myself what the values of fasting actually were.

The purpose of this sharing is not to convince anyone, because I've found when we try to convince another, that is the very time we can't. It is when we state simply where we are and let others choose for themselves, when we don't try to convince, that others choose for themselves what is most convincing.

To me fasting is part of a process: one segment of a continuum of spiritual seeking. Spiritual healing and the miracles of Jesus have been a continuing interest and area of exploration since childhood. Intercessory prayer was studied in depth, discussed, and practiced with college friends. Later while teaching public school, when classroom discipline became a problem, it was revealed to me that it was because I lacked self-discipline and inner serenity. Then followed the decision to arise each morning before the family for personal devotions—a practice that has continued for over 15 years. This provided opportunity to pray, to study the scriptures and writings of saints and seekers, and to investigate Christian doctrine, principles, and practices. As the Spirit led, new areas have been explored. So fasting has been just one interest, the others paving the way for the discipline required for this undertaking.

Hebrews 12 was an incentive and points up the need for discipline if one is to become a disciple of our Lord: "My son, do not regard lightly the discipline of the Lord. . . . For the Lord disciplines him whom he loves. . . . It is for discipline that you have to endure. . . . He disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it" (Heb. 12:5-7, 10, 11).

The decision to fast is a very personal one and needs study, discipline, and commitment if it is to become the blessing it can be; one must seek the leading of the Spirit. An extended fast requires preparation and study of what happens inside the body as it cleanses itself. Also one learns how to go into and off a longer fast, which is very important.

Is there a relationship between one person's decision to fast and the wider outreaches of the kingdom? Can feeling the need for food help us relate to the hungry of our world?

Can we be made actively aware of the beatitude, "Blessed are those who hunger and thirst for righteousness" (Matt. 5:6) if we have never really felt hungry or thirsty? Or realize what a blessing it is to be filled once we have been empty?

World conditions may soon demand that we eat less. Fasting points a new direction for Brethren who historically have prided ourselves for our food-laden tables.

What could happen in our homes, churches, communities if, after prayer and fasting, we as individuals:

—became less hooked on food and ate less at home and at church functions, thus freeing food and money for the famine areas of the world?

—could become aware in a real way what hunger is all about, giving us a chance to tighten our belts and take up the towel?

—took seriously Matt. 18, admitted our pride and came clean with God and each other?

—became sensitive to the joys, sorrows, and needs of our brothers and sisters?

—would spend more time in silence, so the seeds of the soul could sprout?

—could choose our priorities, and let the simple life become manifest among us?

—allowed Christ and his message for our day to become incarnate in us?

Fasting is one way to the Way. The method dare not become an end: only God and Christ should be. I have found prayer and fasting effective in opening the way to "the way, the truth and the life" (John 14:6), and found renewed freedom and a greater understanding of who Christ is and why he came to earth and what my role is as one of his followers.

Fasting is not new. It is a time-tested practice that continues to be a blessing. I've looked at things from both sides now, and can say that fasting is one road I am glad I was led to travel because it has opened vistas I may never have seen otherwise. ☐

by Anita Smith Buckwalter

BANGLADESH

SOYBEANS AND DISCIPLESHIP

"Bangladesh? Where's that?" or "Why are you going *there?*" were the two most frequent responses we heard from friends and acquaintances who discovered we were traveling there. For us the answers were simple in contrast to the explanations necessary when Duane and Ramona Smith Moore decided to spend three years in this new little country located east of the subcontinent of India and at the northern edge of the Bay of Bengal.

Bangladesh—topographically a delta, climatologically tropical, economically destitute, politically inexperienced, and humanly a struggle for survival against heat, mildew, insects, and disease—is not exactly a vacation paradise, much less a place to work for three years. Located half way around the world from home in Indiana, it seemed very far away to those of us who were family and close friends of Ramona and Duane. But they did go—accepting a call from the Mennonite Central Committee and support by Church of the Brethren World Ministries, to serve as agronomist and nutritionist in the Land of Bengal.

Through tapes, letters and slides they had attempted to interpret their experiences, bridge the physical distance and thus fill the emotional void we all felt. But we wanted more and so 18 months after Ramona and Duane left we followed them, eager to embrace them again and anxious (in both senses of the word) to see, smell, hear, taste, and touch their new environment.

On location and now half-way through their term, Ramona and Duane again reflected with us on the "why?" question (by this time we were certain about *where* Bangladesh was). They came to Bangladesh for adventure, and to gain a better understanding of what life is like in other parts of the world, especially the Third World. Their country choice grew out of a curiosity and interest in Asia, fostered by reading Edgar Snow and making Asian friends at Purdue University. They also had a desire to serve people with "no strings attached—political or ideological."

At present, Duane and Ramona feel motivated and supported by a sense of being part of some larger goal that goes beyond their daily activities, beyond the project aims, and beyond their own lives. During the three weeks we lived with them, we participated in these three areas of their experience.

The goal for the Bangladesh unit is to work toward the development of nutritional self-sufficiency through winter crop diversification. During the four-

At left, Ramona and Duane Moore publish Bangladesh Soybean Newsletter to promote widespread use of the native Asian legume.

At right, the Moores and co-worker Mark Blosser introduce new produce to Bengalis.

Below, Duane and village extension workers examine a demonstration plot of soybeans.

month summer rainy season 80 percent of the fertile farmland of the country is in use, mostly in rice production. Assuming there are no natural disasters, this provides a minimal supply of food for the country.

However, in a land where hand-to-mouth existence is the norm, a situation such as this past summer's extra high water level quickly results in famine. In addition to increased food production, non-industrialized Bangladesh also needs agricultural products for foreign exchange. In spite of this obvious need for increased agricultural production only 10 percent of the land is cultivated during the other two-thirds of the year—the dry winter season.

There are several factors for the land remaining idle through most of the year. Many farmers don't know how to grow anything but rice and believe nothing can be grown without a large quantity of water. To dispel this idea the unit of volunteers has cultivated successful demonstration plots of corn, wheat, vegetables, sorghum, sunflowers, and soybeans during the dry season. When additional water was needed, the many rivers and canals provided irrigation supplies. Still some farmers feel they have worked enough after two rice crops and are satisfied to get by on their present harvest until the next rainy season. Also the mechanics of a widespread irrigation network are yet to be established. There are many irrigation pumps sitting idle in warehouses due to lack of personnel to install them, and lack of fuel to operate them.

For their part of the project goal, the Moores' interests and expertise have led them to concentrate primarily on soybeans. They began working with soybeans rather than other indigenous grams and pulses for two reasons. First of all, soybeans grown in Bangladesh are very high yielding—twice the amount of the same seed grown in the US. Secondly there is an abundance of information regarding the cultivation, prevention of diseases, and processing of soybeans which is based on extensive agricultural research with the crop.

In addition to the agricultural potential of soybeans in Bangladesh, Duane and Ramona feel soybeans also have high nutritional and industrial potential in the country. Nutritionally soybeans are high in carbohydrates and protein, both ingredients deficient in the average Bengali diet. From an economic standpoint, industry built on processing soybeans for oil and other products would provide increased employment and a broader base for the economy. Bangladesh currently imports 70 percent of its cooking oil which

The Moores with two other Brethren volunteers in Bangladesh, Mildred and Ralph Townsend, a nurse and a dairy consultant.

severely drains its supply of foreign exchange. It is because of this oil shortage that soybeans were first introduced in Bangladesh.

Following the "liberation war" US AID shipped quantities of soybean oil as part of its relief program. This oil was distributed in sealed tins from government ration shops and people came to trust its quality over that of the local mustard oils which were frequently adulterated to increase the supply. It was in this climate of high interest in soybeans that the Moores began their work.

Duane and Ramona have planted their own demonstration plots and helped local farmers learn to plant and cultivate the crop. They also have distributed seed kits and information to primary school teachers, other foreign voluntary agencies, local agricultural agencies and Bengali research people. The seed kits contain several varieties of soybean seed, inoculum, planting instructions, and a data sheet for recording procedure and results. This data sheet provides feedback for the Moores to evaluate which people really are interested as well as how well soybeans yield in various parts of the country.

During the last six months Ramona and Duane have traveled widely distributing seed kits, giving slide lectures and demonstrations on the cultivation and use of soybeans, and making follow-up visits to places already growing soybeans. While they have been encouraged by requests for more seed, they have discovered a lack of knowledge about the cultivation and processing of soybeans. This need has led to the publication of the Bangladesh Soybean Newsletter, which for many areas of the country is the prime or only source of information about soybeans. Through the newsletter, the Moores also hope to coordinate the soybean work being done in Bangladesh and to encourage cooperation and sharing of information among the people and agencies involved in this work.

Ramona and Duane have done a lot of experimenting with soybeans as food. They have used the whole beans in preparation of such Bengali staples as *dhal* and curry. They have also worked with local equipment to find methods by which Bengalis can easily make their own soyflour and soymilk. They then experimented with using soyflour in the preparation of local breads such as *chapatties, parathas,* and *puries.* The results of these experiments are being published in a Bangladesh Soybean Cookbook edited by Ramona. Further testing of the recipes has been done by a Bengali couple, Mr. and Mrs. Sarkar, who prepared all of the new foods in their home in Dacca. They made helpful suggestions and recommendations for making the recipes more practical for the average Bengali.

In addition to researching and promoting soybeans, Duane and Ramona have been involved in packaging and distributing seed kits for the winter vegetable program. Ramona has written several pamphlets which were included in these kits. One article explained vitamins and vegetables and why they are important. Another explained methods for nutritional preparation of foods, such as not using too much water or cooking longer than necessary. A third article charted the comparative nutritional value of a wide variety of vegetables.

Ramona has attempted to work with village women in nutrition programs, but in the conservative Bengali society she often finds such contacts difficult and frustrating. Many Bengali Moslems practice *purdah,* in which women must be veiled in public and many never leave their own compounds. To help her bridge this cultural gap Ramona has hired a Bengali woman, a Catholic, who has helped carry out a limited kitchen gardening program with some women even though gardening is traditionally not women's work. Ramona's co-worker has also been instrumental in conducting a small nutritional survey of local dietary practices and beliefs.

In the midst of cultural differences and yet similar human needs and desires, Ramona and Duane continually struggle with how to respond to the problem of being white among dark-skinned people and of being wealthy and powerful when compared to Bengalis and other Third World peoples. The cultural-economic discrepancy is hard to deal with but it is further intensified in light of Christian responsibilities. In their searching for answers the New Testament and the writings of Gandhi have provided inspiration and direction. They are committed to finding a life-style which witnesses to Christian love and justice for the world.

Last spring their search led in the direction of radically reducing their personal consumption as the best way to respond to worldwide inequities of resources and the resulting starvation. So they approximated the living conditions of middle class Bengalis in Dacca. But they were not satisfied with this response to the dilemma. They discovered they were spending all their time just trying physically to survive. Although they had reduced their consumption they felt they were making little impact on the total problem.

The Moores came to feel they could contribute more to reducing world hunger by sharing their skills in agronomy and nutrition even though it meant spending more money to hire Bengalis to cook and do household maintenance. Now, even though their life-style is much simpler and less technological than the average American's, it is still upper class by Bengali standards. So they continue to struggle with the dilemma.

As we discussed this dilemma Ramona and Duane challenged us to search also. "If America was morally right, much of the physical problems elsewhere wouldn't exist. Do you realize that one American child consumes as much as six children here?" That really changes the whole population control discussion. The population problem (control) in the Third World is directly related to the consumption problem (control) in the First World.

As Christians we are called to examine closely our values, life-style and use of the world's resources. We need to be sensitive and alert so that our giving to foreign relief is only part of our response to world need. Many times we can make the most effective witness in our home communities. We need to be cautious that giving our money is not an easy way to soothe our consciences and avoid taking a hard look from a global perspective at our everyday lives. ☐

HOMESTEADING

ONE FAMILY'S ALTERNATIVE LIFE-STYLE

by Bonnie J. Hollis

Harold (Tim) and Grace Lefever have homesteaded in Spring Grove, Pa., southwest of York, for some 20 years. Their life-style embodies the current impulse of many young adults to choose the "simple life," one which is less complicated in its relationship to the world and in its social competitiveness than has been characteristic of Americans for decades.

Ironically, as more and more people realize the merits of less involvement in frenetic, consumptive social striving, the lives of Tim and Grace grow more complex. Theirs is not only a life-style which they find gratifying but one which they eagerly share with others.

With farsightedness, a love for the land and an advocacy for the natural process of composting and recycling, the couple provides a workable alternative to a world which is rapidly exhausting its resources. Their experience and their profession of the simple life make them professors for a new generation.

Grace and Tim grew up in York. Their grandparents were farmers, so life on the farm did not seem at all alien to them. Tim explains that they are homesteaders and not farmers, however. "We make our lives on the farm but we do not make our living by farming."

Both are college graduates, but formal education is of dubious value to the couple and they clearly discourage their five children from advanced schooling. They believe in self-help and learning by doing. Tim points to a vivid example of the principle.

"Our helpers are people who want to get out of the rat race," he relates. "One man completed four years in agricultural studies and then came here to learn."

Evangelists for the inherent value of a prudent approach to nature, Tim and Grace welcome visitors to their home where one sees that morality is partially defined in terms of diligence and a carefulness not to waste.

The Lefevers tell about the flow of requests they receive from individuals who have visited the farm or who have read or heard about its success. Others want to learn homesteading, in an effort to return to nature. "We welcome them," Tim says. "The only thing we ask is that they work as hard as we do."

The order is a big one and Tim apparently realizes that few people will match his ingenuity or his energy. Nevertheless, the welcome stands and future homesteaders come and go on the Lefever property, working and learning.

As generous as they are with their land, so they are with its produce. They manage a health food store which has a reputation for being the busiest in the area and the least expensive. The store is another example of the family's persistent campaign for proper diets and a judicious use of the land.

Grace says that profit making is antithetical to their chosen life-style. The Lefevers do not support many of the government's spending practices and the family's desire to keep their living at a subsistence level has a concurrent advantage. Seldom have they had to pay income taxes, one yardstick by which they measure their own success as homesteaders.

The Lefevers call their 60 acres of land Sonnewald Homestead, *Sonnewald* being the Pennsylvania Dutch word for Sunny Woods. The Amish and the Mennonite as well as several Brethren congregations have concentrated in the area. All of them are denominations which historically have affirmed the simple life.

James Poling is pastor of West York Church of the Brethren, the Lefever's church home. Grace is a song leader and the resource to whom Pastor Poling went for his recent message about world hunger.

The Lefevers care about the world and about the hungry people of other countries as well as for those in the United States. They believe, however, that our American greed as well as our wastefulness is a good deal to blame for the poverty which exists. After talking with the couple, one feels that satisfaction with what one can cultivate is more ethical than the constant desire to have more.

"Our system is pretty well devoid of morality," Tim asserts. "A few choices is more human than a lot of choices."

Tim defines *human* by characterizing the socialist society as a "giving" populace, the capitalist as "getting" and the human as "earning."

"No society is any good if it doesn't have a high degree of earning," he declares.

As models of that philosophy, the Lefevers work together and for each other. The gardener sometimes becomes the food packer and the meal planner. Whatever has to be done is done by whoever is available to do it. Meat is not often included in meals but when it is, it is steam cooked and is from animals they have raised themselves.

The one modern convenience which Grace says the family would not want to do without is the blender. At least once a day, the homesteaders "drink their weeds," which Grace advocates for health and well being. The "green drink" varies according to which weeds are available but a typical recipe includes two cups of unsweetened pineapple juice or fresh apple cider. The Lefevers freeze cider made from their own apples so they always have it on hand.

To the juice, the cook of the day adds alfalfa water drained from soaking alfalfa sprouts or enough water to total four cups of liquid. One organically grown lemon including seeds and peel is added to the mixture in the blender. Six pitted dates, six almonds, a tablespoon each of sunflower seeds, pumpkin seeds, sesame seeds, and chia seeds and the combination is ready for a variety of greens.

A novice will need some education to determine which weeds are edible and which are poisonous but Grace may use such greens as celery leaves, beet leaves, carrot tops, endive, escarole, spinach, kale, dandelion, swiss chard, strawberry, or violet leaves, and chickweed. The flavor may be different each day as herbs such as thyme, rosemary, oregano, savory, or fennel may be added.

Grace was an assistant director of Brethren Volunteer Service when she met Tim who was a widower with three children and who was already convinced that organic farming was superior to so-called modern farming techniques which resulted in "adulterated" produce. It was 19 years ago that Grace says her husband influenced her to change her life-style. She believes without question that their dietary

Low gluten grain bread rolls in process.
Grace speaking at 1973 Annual Conference.

habits lead to a better balanced and more natural life cycle.

A missionary for "restoration of real life to our bodies," Grace says, "I feel I want to share with others as we seek God's vital harmony. We need to obey God's laws, for we are what we eat and what goes into our bodies."

Because she is convinced that people will support production of organic food once they are educated to its merits, she frequently speaks to college audiences, community groups, church groups, and visitors to the family health store. Every few days, she also takes groups on "weed walks" to teach recognition of edible greens.

The schedule has led to a complicated living which she and Tim both say they want to simplify as much as possible. Food preparation is kept easy. Apparel and home furnishings are kept to a minimum.

Two mottos characterize Grace's philosophy. "Use it up. Wear it out. Make it do. Or do without." The other was coined by T. Wayne Rieman in his recent MESSENGER plea for the simple life. That motto, "Caring—Sparing—Sharing" is posed in the Lefever home where the family frequently entertains and evangelizes visitors.

"We have to re-educate our whole selves including our taste buds," Grace asserts, and part of the re-education is the self-sacrifice which comes with not eating at all. Fasting, she advocates, is essential for "cleaning the inside as well as the outside of the body." Her own goals prompt her to fast approximately one day a week and periodically for longer intervals.

Among Grace's suggested changes in diet are the sprouting of grains for consumption, in one's own kitchen. She says an alfalfa sprout is "the father of all foods" because of its high mineral, vitamin and protein content. "Alfalfa is the most perfect green we can get," Grace notes and adds that nuts in their natural, unoiled and unroasted forms are likewise conducive to physical well-being. Kelp seaweed, she suggests, should be used as a substitute for salt.

Cheese sliced by Nancy, fruits and vegetables become fare for family and guests. Tim hecks temperature of compost designed by son Dan. The solar heated home.

As convinced as the Lefevers are about the merits of their own dietary habits and of their campaign for other food producers to return to natural cycles of growth, their advocacy is not an easy one.

Finding grain producers who grow their crops organically rather than with synthetic fertilizers and insect sprays takes some searching. Similarly, pure water necessary for soaking grains is not always readily available.

The health food advocates believe a return to the soil as God intended is possible, although, they say, as our bodies need cleansing from misuse, so must the land. Grace suggests that as a beginning, farmers may gradually change, for economic reasons, by alternating sections for agricultural use.

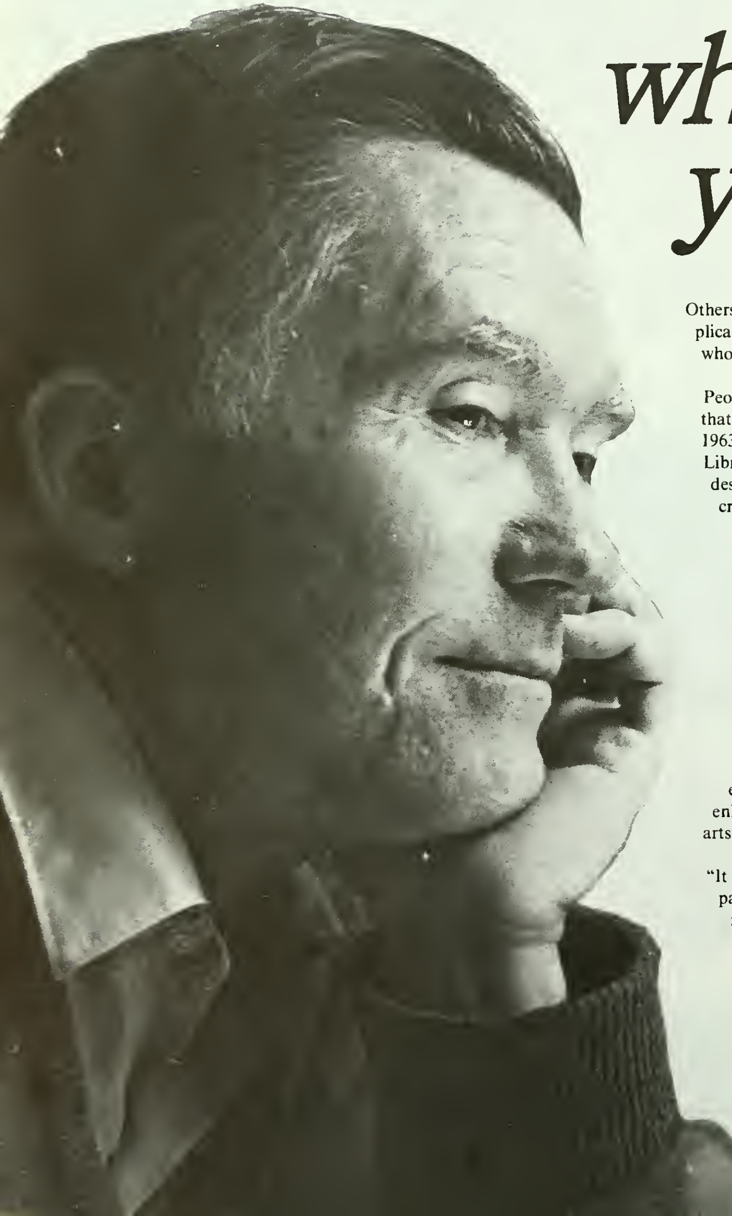
"We think of the reversal of farming methods as a renewing, revitalizing quality," she says. "You can get the things just as God has put them here for you. We have not worked against nature but with nature."

The life-style at Sonnewald Homestead goes one step further in its harmonization with nature. In addition to producing what they use, recycling waste, and keeping their material possessions to a minimum, they make use of the sun for energy to heat their home.

It was 25 years ago that Tim built the home, which, with scientific use of metal collectors and industrial glass, helps to keep the house warm in the winter and cool in the summer. Solar heat is, for the most part, only in experimental stages throughout the United States. In Pennsylvania, two residences are solar-heated homes; Tim Lefever built the first. A series of cloudy days may cause a problem, so fossil fuels are used sparingly on these occasions. Again the family life-style which includes simply wearing warmer clothing on cool days has kept annual fuel bills within the $70 range.

A peaceful pride pervades the Lefevers—Tim, Grace, their children and the "helpers" who live on the land. They never seem to have doubted that their uncustomary life-style was right. Now they may be even more certain because what they have, others obviously want. ☐

Life happens where you are



Others can talk about simplicity—usually in complicated language—but there is one American poet who hardly needs to mention simple living: it is so integral a part of his life and art.

People who know William Stafford tend to forget that Bill won the National Book Award for poetry in 1963, that he served as poetry consultant at the Library of Congress in 1970-71, that he was recently designated Poet Laureate of Oregon, or that some critics would put his poems on the shelf they reserve for classics.

Instead, when they think of Bill, it is usually a particular poem that comes to mind, a few lines free from pretense and unencumbered by rhetoric. Here are samples of his poetry that can speak for themselves, but note first what Bill Stafford tells us he aims for in writing:

"I would like to make a book that stands individual: a level delivery of non-rhetorical poems, each its own local event, not forced at the reader, but offered simply as what it is."

In another context he writes, "All events and experiences are local, somewhere. And all human enhancements of events and experiences—all the arts—are regional in the sense that they derive from immediate relation to felt life.

"It is this immediacy that distinguishes art. And paradoxically the more local the feeling in art, the more all people can share it; for that vivid encounter with the stuff of the world is our common ground.

"Artists, knowing this mutual enrichment that extends everywhere, can act, and praise, and criticize, as insiders—the means of art is the life of all people. And that life grows and improves by being shared. Hence, it is good to welcome any region you live in or come to or think of, for that is where life happens to be, right where you are."

Every Autumn

No matter how fast we hurry, winter
utters an occasional breath, in the North.
We hold our hands out, accepting
but never sure: how kind the world
is, in summer, for a while!

The birches, their green hands
begging, move toward the lake,
afraid, unable to forget. And
the lake, any color the sky offers,
juggles brilliantly toward winter its
millions of little pieces of the world.

Passing Remark

In scenery I like flat country.
In life I don't like much to happen.

In personalities I like mild colorless people.
And in colors I prefer gray and brown.

My wife, a vivid girl from the mountains,
says, "Then why did you choose me?"

Mildly I lower my brown eyes—
there are so many things admirable people
do not understand.

At Any Airport

The plane sits above its big shadow.
The people beside it with little
shadows all look ahead at the sky.

Here comes the pilot.
The plane opens, the pilot enters,
the people enter. The sky
opens, the plane enters.

And back there now no
plane, no people, no
shadow—only a little speck
and the sky's blue shadow.

Traveling Through the Dark

Traveling through the dark I found a deer
dead on the edge of the Wilson River road.
It is usually best to roll them into the canyon:
that road is narrow; to swerve might make more dead.

By glow of the tail-light I stumbled back of the car
and stood by the heap, a doe, a recent killing;
she had stiffened already, almost cold.
I dragged her off; she was large in the belly.

My fingers touching her side brought me the reason—
her side was warm; her fawn lay there waiting,
alive, still, never to be born.
Beside that mountain road I hesitated.

The car aimed ahead its lowered parking lights;
under the hood purred the steady engine.
I stood in the glare of the warm exhaust turning red;
around our group I could hear the wilderness listen.

I thought hard for us all—my only swerving—,
then pushed her over the edge into the river.

The Farm on the Great Plains

A telephone line goes cold;
birds tread it wherever it goes.
A farm back of a great plain
tugs an end of the line.

I call that farm every year,
ringing it, listening, still;
no one is home at the farm,
the line gives only a hum.

Some year I will ring the line
on a night at last the right one,
and with an eye tapered for braille
from the phone on the wall

I will see the tenant who waits—
the last one left at the place;
through the dark my braille eye
will lovingly touch his face.

"Hello, is Mother at home?"
No one is home today.
"But Father—he should be there."
No one—no one is here.

"But you—are you the one . . . ?"
Then the line will be gone
because both ends will be home:
no space, no birds, no farm.

My self will be the plain,
wise as winter is gray,
pure as cold posts go
pacing toward what I know.

William Stafford: the means of art is the life of all people

Camp Belden

In Camp

That winter of the war, every day
sprang outward. I was a prisoner.
Someone brought me gifts. That year
now is far: birds can't fly
the miles to find a forgotten cause.

No task I do today has justice
at the end. All I know is
my degree of leaning in this wind
where—once the mind springs free—
every cause has reason
but reason has no law.

In camps like that, if I should go again,
I'd still study the gospel and play the accordion.

CREDITS: "In Camp," "At Any Airport," and "Stopping by Frost" with permission from *Northwest Review*, University of Oregon. "A Meeting in Downtown Portland" was read by Stafford on the occasion of his being acclaimed Poet Laureate of Oregon. "On Being Local," "The Farm on the Great Plains," and "Every Autumn" with permission from the poet. "Passing Remark" and "Traveling Through the Dark," from the books *The Rescued Year* and *Traveling Through the Dark*, with permission from Harper and Row, Publishers, New York.

Stopping by Frost

Whose lines these were I thought I knew.
His claims, though, Lawrance Thompson blew
so high our inner weather changed:
I watch my bookshelf fill with rue.

My little children think it strange
to see the Frost-line rearranged.
They think there must be some mistake.
And they deserve in youth to range—

This book is lovely, deep and dark:
so they shall have its "downy flake"
and poems to love before they wake,
and poems to love before they wake.

A Meeting in Downtown Portland

The luxury of meeting on easy occasions
when the subject is art—
The luxury of being contemporaries,
of breathing together in this city
in our state, in the world—
The luxury of being a writer, moving a hand
and having meaning flow out of it—
strange, when you think about it—
Or letting a sound fall into the air and
hearing it bounce along over the little
bumps of history—
All the old writers are whirling like bobbins,
the threads of their work weaving
for all of us—
The luxury of sharing this time, making
an occasion for that part everyone knows,
that part of our lives when we turn
from the how to the why,
and we never found out, but we
share the wonder—
The luxury of this ceremony: no claims,
no promises. We meet, and the subject
is art, something that says, "Meaning!"
in all of our lives,
no matter what else is happening—
The luxury of it.

In honor of one who belonged not to a single country but to humanity

The centenary of Schweitzer's birth

by Kenneth I. Morse

One hundred years ago this month, on January 14, Albert Schweitzer was born in Kayserberg, France, a village in the Vosges Mountains, only a few kilometers from the Rhine River that separates France from Germany. Many a tourist, enjoying the quiet mountain loveliness of Alsace and the quaintness of half-timbered dwellings crowded along winding streets or overlooking scenic bridges, may fail to notice the building that served not only as a residence for the Louis Schweitzer family but also as a meeting place for the small Protestant congregation of which Albert's father was the pastor.

Kayserberg is worthy of an overnight visit entirely on its own merits—a central square with a fountain and an ancient church, an abundance of picturesque houses with flower boxes at almost every window—but Schweitzer fans will want to spend a few minutes at his birthplace, noting that a modest steeple still marks it as having been a place of worship. Most of them will push on soon to Gunsbach, another Alsatian village not far away on the road from Colmar to Munster, where the Schweitzer family moved a few months after Albert's birth and where he spent the happy years of his boyhood and youth.

Here there are many attractions for anyone wishing to pay homage to the great humanitarian and artist, the respected theologian and physician, whose accomplishments in several diverse fields still command respect. Here is the school that Albert attended, the parish church of which his father was pastor and where he played the organ before his legs were scarcely long enough to reach the pedals. Here is the Schweitzer House, which became his European home in 1929 and which now contains his library, the piano he used in Africa, and many other objects associated with his long and useful life.

And what a life it was—his ninety years would credit enough accomplishments for several independent careers. If you knew only the recordings of Bach's organ works, and had read Schweitzer's biography of Bach or his studies devoted to organ playing and organ building, you would rank him high as musician and artist. If you had read only his critical and historical studies relating to the New Testament, and recalled that he was the principal of a theological seminary, you would class him among respected scholars and teachers. If, however, your interest was in philosophy, you would be impressed by his studies in broad areas of thought and belief and his concept of "reverence for life." Yet all of these credits need to be viewed alongside a momentous decision Schweitzer made, while still a young man, to prepare for a totally different career as a jungle doctor, a decision that committed him to a life of service in Africa, far from the libraries, churches, and concert-halls of Europe.

A modest steeple reveals the Schweitzer home was at one time a place of worship

This year, the centenary of Schweitzer's birth, will undoubtedly call forth new assessments of the man who deservedly received worldwide honors and whose contributions are recognized still in so many fields. Perhaps because he grew up in a land that was sometimes a part of France and sometimes a part of Germany, perhaps because he spoke both French and German and had cultural ties to each country, perhaps because he endured the strains of two world wars that swept over the peaceful valleys of his childhood, Schweitzer seems to belong to humanity rather than to any one country.

No matter how Schweitzer's life may be re-evaluated, central to his entire career as a humanitarian and a Christian is the call to service that he describes in these words:

"One brilliant summer morning at Gunsbach—it was in 1896—there came to me, as I awoke, the thought that I must not accept this happiness as a matter of course, but must give something in return for it . . . I settled with myself before I got up, that I would consider myself justified in living till I was thirty for science and art, in order to devote myself from that time forward to the direct service of humanity. Many a time already had I tried to settle what meaning lay hidden for me in the saying of Jesus, 'Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the Gospels shall save it.' Now the answer was found." ☐

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VACATION
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word from washington

Congress and the religiou

by Sylvia Eller

My BVS term here in the Washington Office of the Church of the Brethren began just a few months ago. Although I majored in peace studies and considered myself more "politically aware" than the average, the experience of being immersed in the center of our national political scene has been a real eye-opener. I offer here some of the impressions I have gathered as a newcomer in Washington.

My first observation is that we Americans tend to expect too much of our government and the people in it. We expect our presidents and legislators somehow to be "better" than we are. We expect them to know all about the issues that face them and to make intelligent and moral decisions on each one of these issues.

The fact is that government people are very much like you or I—they react to issues and situations on the basis of largely unquestioned assumptions that they have held since childhood. For instance, requests for more money or more bombs from the Defense Department are almost automatically approved by Congress because legislators, like most Americans, have been taught that military might is the best defense a country has. Likewise, Congresspeople resist attempts to regulate big business because they, like most Americans, have been taught that private enterprise is the touchstone of a free economy. They tend not to think through their assumptions any more than most of us do. So when we expect more of government people than we do of ourselves, we are bound to be disappointed. Presidents and legislators are human and should be treated that way.

My second observation has to do with the sheer amount of work that a Congressperson has to do. Contrary to popular belief, Congress does not spend a major part of its time in drafting, studying, and deliberating over important legislation. There is a plethora of very minor bills that go through Congress, of a kind that I never would have imagined. For instance, this week 35 minor bills were called up before the House, dealing with such things as the renaming of a dam in New Mexico and authorizing recordings of military band music for the nation's bicentennial.

Of the major legislation that does come up, it would be virtually impossible for any one person to be familiar with all the ins and outs involved. Bills are extremely complex legal documents, which must be looked at not only in terms of their moral aspects, but also in reference to past legislation on the subject and possible consequences on other areas. Because of the vast interdependence of our peoples and economies both at home and abroad, it is virtually impossible to enact a major piece of legislation that will not affect somebody, somewhere in an adverse way.

Related to this obstacle is the fact that there are thousands of paid lobbyists in Washington alone, all looking out for their own special interests and pushing legislators to do likewise. Obviously, the church is only one voice in this crush of special interests. Because of workloads and all the things a Congressperson must consider when deciding how to vote, shortcuts often are taken in lieu of careful and thoughtful consideration of legislation.

Behind Congressional votes are many factors which may or may not have anything to do with the moral concerns at stake

My third observation is that the single most important thing to any Congressperson is to get re-elected. Legislators have time and again made it clear that this is their primary concern. In order to ensure their re-election, Congresspeople always keep an eye out for what the people back home think. Rather than being leaders, Congresspeople are oftentimes the worst kind of followers, voting for whatever they perceive the constituents think, but with

ommunity

ittle real awareness since only the extremsts on either side of an issue are likely to xpress their opinions. The Congressperson s thereby forced to guess on the views of he majority.

All this is to say that often behind Conressional votes are factors which may or nay not have anything to do with the noral considerations at stake. These inlude the person's individual views and eliefs, the amount of pertinent informaion at hand, and the desire to protect cerain interests or parties, including the Conressperson's constituency, influential lobyists, and party leaders. Obviously, egislating is a much more complicated rocess than most of us are inclined to hink.

Considering all these factors, what can he religious community do to insure that mportant moral considerations will be aken into account? Obvious but difficult nswers include electing only intelligent, orward-looking persons to Congress, and naking systemic changes which would rid Congresspeople of some of their minor asks.

Since these two solutions are long-range n nature, we must, in the meantime, find vays of getting more positive action out of Congress. Because most legislators are enuinely concerned about the views of the eople back home, it is our responsibility s citizens to keep them informed of where ve stand on various issues and, as hurchpeople, to point up the moral imeratives involved in issues. Evidence is hat Congresspeople will respond when aced with strong constituent opinion.

These observations hopefully help clarify iow and why our government acts as it loes. Although the government is not by ny means what it should be, I am excited bout the possibilities and trends toward mprovement and hope you will be too.

P.S. We at the Washington Office (100 Maryland Ave., N.E., Washington, D.C. 20002) are ready and willing to provide inormation and suggestions on legislative oncerns that you may have. Just write nd ask. ☐

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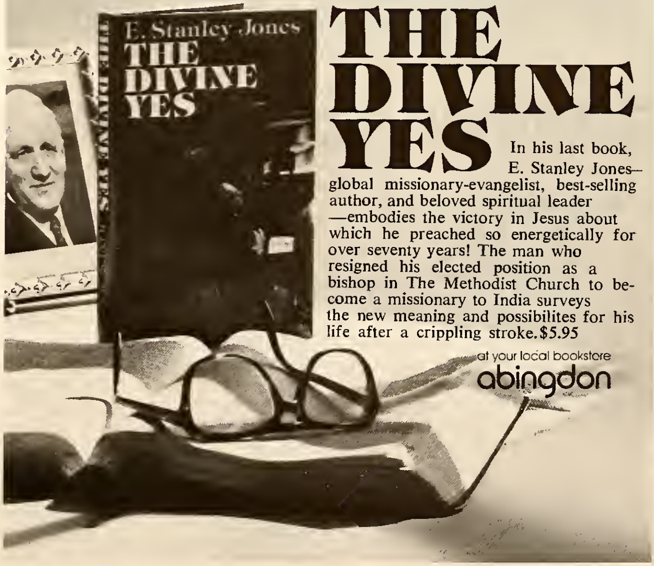
E. Stanley Jones



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To open American Film Festival's second season is "Galileo." In the role of the 17th century astronomer is Topol of "Fiddler on the Roof"

Another season for ‘plays on film’

by Kenneth I. Morse

A second season of film theater—motion pictures based upon contemporary plays—will be launched this month in several hundred movie theaters in the US and Canada when the first of five films is released by The American Film Theatre.

On five Mondays and Tuesdays between now and the end of May subscribers will see new screen versions of "Galileo," by Bertolt Brecht; "In Celebration," by David Storey; "The Maids," by Jean Genet; "The Man in the Glass Booth," by Robert Shaw, adapted by Edward Anhalt; and "Jacques Brel Is Alive and Well and Living in Paris," by Eric Blau.

Once again actors and actresses of international reputation will carry important roles, among them Glenda Jackson, Alan Bates, Susannah York, John Gielgud, Topol, Maximilian Schell, Vivien Merchant, Luther Adler and Jacques Brel.

The current season is less ambitious than the initial effort of The American Film Theatre last year which presented eight films in more than 500 theaters. Not all of them were entirely successful, in the eyes of the critics or in the opinions of viewers, but taken together they offered to audiences that had few opportunities to see serious drama a selection of plays that was well worth watching—and not only for entertainment. In several communities church groups viewed the films and met together afterwards to discuss the implications of what they had seen.

The religious and ethical issues that surface in drama are not necessarily related to specifically religious subject matter. Two o the first season's films centered on obviously religious figures: John Osborne's play, "Luther," and "Lost in the Stars," a musical based on Alan Paton's novel *Cry the Beloved Country* which portrays the anguish of a black pastor whose son is no only a prodigal Absalom but the unintentional murderer of a white man working for racial harmony. But some of the other films, in which there was no mention of religion, brought to mind questions of faith and meaning all the more intense because they probed into the lives of people apart from any labels.

Sometimes the importance of faith is underscored by what seems to be the lack of t. One minister, after seeing Harold Pinter's play, "The Homecoming," commented, "With Christianity withering away, this is what is left. Let the proudly unchurched take note." Yet we doubt if most viewers, churched or unchurched, were quite that judgmental. Looking at a London family in "The Homecoming," or hinking about a family of well-to-do suburbanites in Edward Albee's "A Delicate Balance," one is moved to feel compassion for persons whose lives are so lacking in meaning that they flee from some kind of strange terror. In another play, filmed for ast season, Eugene O'Neill examines the pipe dreams that comfort but do not satisfy he derelicts who gather at a New York bar. As illusions drop away in "The Iceman Cometh," one wonders if there is really no hope for them but only the certainty of death.

Last year's subscribers voiced mixed reactions to one film, an example of the heater of the absurd. Eugene Ionesco's "Rhinoceros" offers a frightening vision of a world in which people are turning into animals—but even more frightening are he explanations they offer for joining the herd. The self-examination this film prompts is almost as searching as the questions raised for viewers in *Butley,* an ntense encounter with a British teacher who alienates the persons he most needs to relate to.

Though American Film Theatre offerings vary in interest and value, the first round of eight films proved to be stimulating and thought-provoking. The promise for 1975 is evident in the titles already announced.

Persons interested in attending either individually or with a study group may obtain a helpful discussion guide by sending a self-addressed stamped envelope and a request for "Film Feedback on the American Film Theatre" to Beatrice Rothenbuecher, editor, Film Information, Broadcasting and Film Commission, National Council of Churches, Box 500 Manhattanville Station, New York, N.Y. 10027. □

turning points

Pastoral Placements

Gene A. Burry, to Garrison-Robins, Missouri

Galen H. Brumbaugh, from Buffalo, Southern Pennsylvania, to East Petersburg-Salunga, Atlantic Northeast

Rene Calderon, from secular, to Lower Miami, Southern Ohio

Fred Dancy, resigned from New Haven, Southeastern

James Ford, interim, Morrill-Sabetha, yoked parish, Western Plains

Frederick Hollingshead, retiring Mt. Morris, Illinois/Wisconsin

Preston Miller, resigned, Maple Grove, West Marva

Jay Tilley, to New Haven, Southeastern

Earl Zigler, retired from full-time pastoral ministry

Licensing/ordination

Elizabeth Detrick, licensed July 14, 1974, Stanley, Illinois/Wisconsin

Robert W. Krouse, licensed Aug. 18, 1974, Martinsburg, Middle Pennsylvania

Eleanor Painter, ordained Oct. 13, 1974, Northern Indiana

Charles S. Pitzer, licensed Sept. 29, 1974, Auburn, Northern Indiana

Faith Richards, licensed July 14, 1974, Stanley, Illinois/Wisconsin

Wedding Anniversaries

Mr. and Mrs. O. Clark Anspach, Lima, Ohio, 62

Mr. and Mrs. Raymond Armantrout, Modesto, Calif., 60

Mr. and Mrs. Loy Bachman, Defiance, Ohio, 60

Mr. and Mrs. Berger Baker, New Enterprise, Pa., 59

Mr. and Mrs. Ovid Barklow, Modesto, Calif., 50

Mr. and Mrs. Dorsey Berkebile, Johnstown, Pa., 64

Mr. and Mrs. Louis Bopp, Johnstown, Pa., 50

Mr. and Mrs. Howard Button, La Verne, Calif., 60

Mr. and Mrs. Jesse M. Carney, Nickerson, Kans., 50

Mr. and Mrs. Silver Cummins, Sebring, Fla., 50

Mr. and Mrs. Lawrence Deardorff, Monticello, Ind., 50

Mr. and Mrs. Carl Draper, Flora, Ind., 50

Mr. and Mrs. Roy Hendrickson, Modesto, Calif., 53

Mr. and Mrs. Emil Henze, Johnstown, Pa., 56

Mr. and Mrs. R. W. Keiper, Johnstown, Pa., 61

Mr. and Mrs. Paul Keller, Modesto, Calif., 51

Mr. and Mrs. R. E. Loshbaugh, Westphalia, Kans., 55

Mr. and Mrs. Elwood Miller, Johnstown, Pa., 57

Mr. and Mrs. Arthur Miller, McPherson, Kans., 58

Mr. and Mrs. Oda Neher, Pompano, Fla., 55

Mr. and Mrs. Den Parrishes, Modesto, Calif., 55

Mr. and Mrs. Leslie Perry, Modesto, Calif. 50

Mr. and Mrs. Clarence Peters, Dayton, Ohio, 54

Mr. and Mrs. Harley Peterson, Modesto, Calif., 50

Mr. and Mrs. Ralph G. Rarick, Elkhart, Ind., 57

Mr. and Mrs. Roy S. Richey, Ashley, Ind., 50

Mr. and Mrs. Emery Royer, Paris, Ohio, 50

Mr. and Mrs. Norman Schmitt, Modesto, Calif., 50

Mr. and Mrs. M. C. Shaefer, Garnett, Kans., 51

Mr. and Mrs. Elmer Smeltzer, Mesa, Ariz., 50

Mr. and Mrs. Evan A. Watkins, Welda, Kans., 56

Mr. and Mrs. Dave Wilson, Modesto, Calif., 61

Mr. and Mrs. George Wirth, Modesto, Calif., 56

Mr. and Mrs. John Wirth, Modesto, Calif., 57

Mr. and Mrs. Emerson Witmer, Polo, Ill., 50

Mr. and Mrs. Homer Zuck, Lanark, Ill., 50

Deaths

David Adam, 73, San Diego, Calif., Aug. 1, 1974

Lee Bacon, 69, Roanoke, Va., Aug. 4, 1974

Mary W. Baer, 80, Friedens, Pa., July 19, 1974

Goldie Barnhart, 78, Roanoke, Va., Aug. 12, 1974

Harry M. Bixler, 72, Carlisle, Pa., Jan. 29, 1974

William F. Bouman, 77, Easton, Md., July 4, 1974

Arthur A. Bouton, 83, Lynnbrook, N. Y., July 8, 1974

Rosina Bowers, 89, Boonsboro, Md., Aug. 19, 1974

Ernest W. Brim, 78, Eden, N.C., Sept. 22, 1974

Walter Buntjer, 64, Polo, Ill., July 22, 1974

James S. Butterworth, 70, Vinton, Va., Oct. 26, 1973

Walter K. Cassel, 66, Manheim, Pa., Oct. 1, 1974

Ludie Holt Clingenpeel, 62, Roanoke, Va., April 22, 1974

James R. Cox, 79, Eden, N.C., Sept. 11, 1974

Mrs. Edris D. Crowder, 72, Roanoke, Va., July 9, 1974

Tracie R. Depoy, 83, Tenth Legion, Va., Sept. 11, 1974

Henry Francis, 78, Parker Ford, Pa., Sept. 2, 1974

Willie F. Flory, 82, Harrisonburg, Va., Dec. 30, 1973

John W. Garns, 65, Elizabethtown, Pa., May 30, 1974

Noah L. Gentry, 75, Bridgewater, Va., Sept. 11, 1974

Herbert George, 68, Wakarusa, Ind., Sept. 6, 1974

Norman Gross, 75, York, Pa., May 27, 1974

Harry Hale, 82, York, Pa., Aug. 17, 1974

Claud B. Harner, 66, Sebring, Fla., Sept. 13, 1974

Ella Grace Kurtz, 84, Carlisle, Pa., March 27, 1974

George Lambert, 44, Harrisonburg, Va., July 17, 1974

Clarence Lennen, 70, Greenville, Ohio, Aug. 2, 1974

Ocie M. Lockwood, 70, Mexico, Ind., Aug. 7, 1974

Matilda G. Mayer, 56, Wilmington, Del., Sept. 22, 1974

Lloyd McKinley, 49, Mexico, Ind., July 3, 1974

Gertrude Miller, 92, Boonsboro, Md., July 28, 1974

Lloyd Miller, 70, Fort Wayne, Ind., July 30, 1974

William O. Moomaw, 91, La Verne, Calif., Sept. 18, 1974

Wilson Morrison, 86, San Diego, Calif., June 8, 1974

Lewis Nafzinger, 78, Hacks Point, Md., Aug. 18, 1974

Mary Nelson, 77, York, Pa., Aug. 20, 1974

Paul W. Norris, 82, Ambler, Pa., July 14, 1974

Ethel M. Over, 81, Mercersburg, Pa., Sept. 26, 1974

Howard Overholser, 85, North Manchester, Ind., Aug. 31, 1974

Mildred Paxon, 73, Johnstown, Pa., July 26, 1973

J. Earl Pennypacker, 86, Parker Ford, Pa., Sept. 14, 1974

Margaret Petry, 67, Westminster, Md., Sept. 24, 1974

Charles Pletcher, 90, Wakarusa, Ind., Sept. 6, 1974

Katie Poe, 93, Fort Wayne, Ind., Sept. 5, 1974

Ray Price, 72, Plymouth, Ind., Sept. 2, 1974

Melvin Reed, 84, Nappanee, Ind., Aug. 25, 1974

Doris Ann Rhodes, 20, Lewistown, Pa., July 28, 1974

Mabel Rich, 78, Lake Odessa, Mich., July 14, 1974

Glenn Rike, 63, Sterling, Ohio, June 30, 1974

Rolley Robbins, 69, South Bend, Ind., July 7, 1974

Cora Peck Schrock, 91, La Verne, Calif., Sept. 24, 1974

H. Powell Sheller, 61, Newville, Pa., Aug. 20, 1974

Jesse Adam Smeltzer, 87, La Verne, Calif., Sept. 2, 1974

Carrie H. Snavely, 79, Manheim, Pa., Sept. 12, 1974

Mabel Snyder, 79, York, Pa., May 28, 1974

Earl E. Spidle, 75, Carlisle, Pa., March 16, 1974

Henry Stauffer, 89, Polo, Ill., Aug. 10, 1974

Ona Strayer, 73, Johnstown, Pa., July 16, 1974

Rose T. Swenson, 88, San Diego, Calif., Aug. 27, 1974

Allen J. Wade, 86, Polo, Ill., Jan. 17, 1974

Minnie Waite, 87, Polo, Ill., Sept. 10, 1974

John Wertz, 64, South Ford, Pa., July 2, 1974

William I. White Sr., 73, Carlisle, Pa., May 22, 1974

Elmer E. Wise, 83, Nappanee, Ind., Sept. 6, 1974

here I stand

Noah S. Martin

A new direction for seminary education

I have a deep concern regarding the education of our ministers and leaders of the church. I have gone the route myself and am somewhat aware of my reactions and feelings concerning it. I am also aware that in the recent months a number of promising young men of the Western District here in Pennsylvania have decided not to enroll at Bethany because of the high cost of tuition and living expenses. This concerns me that we are losing such good men to the training our seminary would offer. It is out of this concern and others that I would like to share my opinion. I do so openly, honestly and in the spirit of Christ.

I feel that seminary training for our people has become too academic and professional. An excellent article that appeared in *Faith/At/Work* (September 1974) by Stanley N. Jones, says that seminary education has made a fatal mistake in neglecting the personal preparation of the whole man for the ministry. A student said, "My mind is sharp, but my spirit is so dry it squeaks." A recent seminary graduate said, "I came out a trained theologian, but I go clobbered as a person." The article calls for ways of seminary communities to express the very life-together of the church—communities of prayer, caring, honest exchange, accountability and personal growth.

We need to find a way to break theology down to where people live, to personalize it, to let our theology arise out of the gut issues of life; to build our models of ministry out of need rather than theory. I know that seminaries have been moving in that direction, but there is no doubt that we need a major breakthrough.

I see a new model arising for the spiritual training of our people, in particular, preparing young people for full-time Christian service. I would call it the Christ-Disciple Model, or the Mobile-Parish Model. In this model we see the training occurring out on the streets of life. It would be a very mobile model. Again and again the disciples brought questions and problems to the Master Teacher as they went throughout the country "doing good." I could see the Christ-Disciple Model operating like this:

Every professor is assigned as the pastor of a certain church—let's say, in the Chicago or wider Illinois area. Seminary students would work with them in the parish setting, assisting while they learn. The churches would basically support the salary of the pastor-teacher of the church. The students would gather then at assigned times in clusters of learning with various of these pastor-teachers for study, evaluation, growth, discussion of problems, potential, etc. The theology that would emerge would quickly arise out of the needs of people and thus be more responsive to the real needs of the church and of the world.

All that would be needed in the way of a library (there are already seminary libraries in Chicago) would be a building to house the books and perhaps, also, a number of rooms for records, etc. In other words, most of the learning and preparation for ministry occurs out on the streets of life. It would be very mobile, very practical, and it could continue on as very academic and scholarly. To me this would produce the best kind of theology.

What you would need would be committed teachers with a pastor's heart who would be willing to become involved in the parish in this way, and a cluster of churches that would open themselves to this kind of learning experience. A teacher-pastor would not need to serve as full-time pastor. He might serve as part-time, even with or under a head pastor. Or, with his students working with him, much of the day-by-day pastoral work would be shared by them. The church might compensate him for his work, or parts of it would come from the tuition of the students. But once you have eliminated the cost of overhead, taxes, maintenance, and probably one half of the salaries paid to teachers and staff, much of the energy that is being consumed to successfully operate a seminary is freed to concentrate on the quality of education.

I feel that this kind of a mobile-parish model would restore a real sense of purpose to a seminary education. If I had had that kind of choice some years ago I know I would have chosen it.

Maybe there are some serious flaws in the above scheme, but if the basic idea were explored I could see a new sense of freedom and excellence for higher theological education. I would not worry about accreditation for the time being. If the program is successful it will achieve recognition beyond formal accreditation.

The words of Isaiah the Prophet always help me when I am faced with a new adventure. God said, "Remember not the former things nor consider (be bound to) the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it?"

When we are willing to let go of that which is binding us and reach out for the future, that is the time and place when God steps in and begins to shape a new future—a shape that is always more responsive to the needs of man. I believe that we are rapidly coming to that point in time for a new direction of seminary education. Let us not speak in terms of what we have done in the past and what we would need to sacrifice to achieve these kinds of goals. Rather, as we reach out for the future we are less bound to defend the past. If we could set such an idea into motion, even on an experimental basis, the Church of the Brethren would become an innovator in religious higher education.

Thank you for listening.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

Chauncey Shamberger

We need to try harder on church growth

About every so often there is a census of Protestant denominations. I'm always surprised to see the names and numbers of some denominations I don't remember even hearing about. Some of them show many more members than the Church of the Brethren. It surprises me that I have never heard of them. I wonder why.

Some of them turn out to be an ethnic group who live in a comparatively small geographical area. That's easy to understand but what about the rest? Whatever it is if I moved into a community where one of them existed I don't think I'd join it. The chances are if there weren't a Church of the Brethren there I would affiliate with ny one of half a dozen Protestant hurches that I do know about and in vhich I could worship and serve.

This points out the problem confronting n attempt to start a congregation of the Church of the Brethren in a community vhere it is not known. It is quite a different hing to open a church in Lancaster County or the Shenandoah Valley than it is in os Angeles County or the Red River Valley.

Population mobility is also a factor to ake into account. Consider the Southern Baptist Church with millions of members. They scatter out over much of the United States and in most places where a new congregation is considered there is a nucleus of amilies who would rather worship there han any place else.

A further problem confronting the Church of the Brethren is the absence of a concise and dynamic image and a well considered program of promotion. A good nany of us become rather tongue-tied vhen asked "just who are the Brethren. How do they differ from other Protestant roups?" Not infrequently the answer escribes the church as it used to be more ccurately than the church it now is. Ever ince the word "Dunkard" eased itself out f our vocabulary we have been without a lear image.

This is no hint that we should have held nto the term "Dunkard." It is not a rowth symbol as attested to in the Old Order Brethren.

A church that is not a "brand name" eriously needs an image and a program f promotion. Wherever I have gone, ooner or later, I have seen two young men ressed in black suits carrying a brief case vith the Book of Mormon in it. Doors are lammed in their faces and all manner of nean things are said about them, but some lay a "Stahe" comes into existence.

Week after week people young and old ome to my door selling or giving me eligious literature I don't find worth eading. I always give them an audience, ot because I'll ever be influenced by them, out because their zeal so far surpasses nine. Our ability to regale ourselves about our heritage surpasses our capacity to reate an image and plan an effective program for future growth. We do better at estructuring our organization than we do n developing a pattern for growth in an rea where we are unknown. We do better at providing relief in areas where there is calamity than we do in building a growing church where hurricanes, tornadoes and famine do not strike.

There is no intent here to speak critically of the service program of the church. In fact that may come as nearly as anything to be the image of the church. However it has long disturbed me to contemplate a church which declines in membership, and congregations, as it accelerates in benevolence. The computer might suggest that there would come a day when the givers would be so depleted they could no longer contribute effectively. Who knows? For 50 years I have had the disturbing feeling that this matter of church growth has been something we have walked around rather than buckled down to do something about it.

Be that as it may there can be very little question that if we are going to grow we will have to try harder whether we are number two or one hundred and two. ☐

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CLASSIFIED ADS

FAMILY CAMPING CENTER DIRECTOR. Registrar and custodian of Brethren Family Campground in Atlantic Northeast District. Full time during summer, part time in off season. Camping trailer provided during season. Contact Ed Poling, Camp Swatara, Rt. 1, Bethel, Pa. 19507. Phone 717-933-8510.

WANTED: R.N. to be in charge of office of a two-doctor partnership general practice. Hoping to develop into a group practice. Beautiful rural community in high Southern Appalachians, with small hospital. Brethren church with warm fellowship 12-15 miles away. Contact—Fred W. Wampler, M.D., Route 1, Mountain City, Tennessee 37683 or phone (615) 727-7708 or 727-5152.

WANTED: To bring together beautiful 40-acre tract of hardwoods, planted pines, open meadow, and family who desires same in an area close to lakes, ski resorts, hunting, fishing, and hiking in northern Michigan Brethren community. Purpose of sale is to establish revolving trust fund to help provide housing for pastor of local Church of the Brethren. For information contact Roy Howes, chairman Rau Farm Trust Fund, R #1, Copemish, MI 49625. Phone (616) 362-4747.

WANTED: 25 blue hymnals for Brethren Hillcrest Homes. Pay postage. 2705 Mountain View Dr., La Verne, CA 91750.

WANTED: Physicians—General or Family Practice, Internal Medicine, Pediatrics. We are two of four physicians in small community with small, newly constructed hospital. We are hoping to develop a group practice. Enjoy rural life in high, beautiful Southern Appalachians. Brethren church with warm fellowship 12-15 miles away. Contact—Fred W. Wampler, M.D., Route 1, Mountain City, Tennessee 37683 or phone (615) 727-7708 or 727-5152.

FOR RENT—Wintering in Orlando, Florida? A Brethren widow has available for a married couple one bedroom, shared bath and use of the kitchen facilities in a comfortable home, residential area, centrally located. (No tobacco or alcohol). Write or call: Mrs. Mabel Homman, 120 East Kaley, Orlando, Fla. 32806. Phone: 305-422-9766.

INVITATION—If you are planning a trip to Florida, why not worship with us? First Church of the Brethren, 7040-38th Ave. No., St. Petersburg, Fla. 33710. Phone 341-3561. Sunday School 9:15 A.M. Morning Worship 10:30 A.M. Edgar S. Martin, Pastor

The Carpenter's Way to Build Dynamic Sermons. Send for Free Information. No need to write. Mail envelope or card with your name and address to Seaboard Press, 153 Blanchard Road, D18, Drexel Hill, Pa. 19026.

WANTED: Readers for Warren F. Groff's new book about the stories you tell and the stories you live, but most of all about the greatest story in the world. All 144 readable pages of "Story Time: God's Story and Ours" can be yours for $2.95 plus 30¢ postage and handling. Order your copy today from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

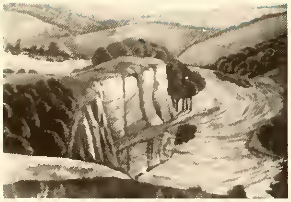
WANTED: To buy patchwork quilts made prior to 1940. Spark, 4858 E. 10th St., Tucson, Ariz. 85711.

EXERCISING WILL POWER

Most individuals and families come to bends in the river—distinct points in life that produce a change of direction. It is at all these junctures, not only at some crisis moment in later years, that thoughtful planning needs to be given to the making of a will.

To motivate and assist church members to engage in such planning, a North American Wills Emphasis is being carried out in 1975 and 1976. Educational materials prepared through the National Council of Churches Wills and Special Gifts Action Team and by denominational units as well are available.

Districts and congregations will be invited to participate in the Wills Emphasis at varying times in the coming months. In the meantime, information about plans or resources may be obtained by writing Stewart B. Kauffman, Stewardship Enlistment Team, 1451 Dundee Avenue, Elgin, Illinois 60120.


from 'Bend in the River'

Where turns occur

As set forth in the new Wills Emphasis, there are eight focal points of change in the course of adult life. They are: The single adult, the childless couple, home establishment, child bearing, child rearing, child launching, the empty nest, and the single partner. Each turn confronts the individual or family with unique factors to be taken into account in making a will.

To inform and assist persons at each stage, the Wills Emphasis is offering tape cassettes and leaflets which recount the experience of actual persons. Only the names are changed.

Among those interviewed on tape is one older couple in the Church of the Brethren. A widow and widower at the time they met, with their families grown, they chose to protect the inheritance rights of the children from the previous marriage. The couple describes the prenuptial agreement they had drawn.

The tape interviews address many such situations throughout the life cycle.

Total program package

Mixed media helps

"Educational Resources for Christians Who Want to Make Wills" is the title given to kits of mixed media resources developed for congregational and personal use. For most Church of the Brethren congregations, the basic materials are contained in what is called the "Promotion Module and Storage Kit." Its contents are

—Handbook for Local Wills Emphasis.

—Eight Life Cycle Interviews (four cassettes) on the life cycle themes outlined earlier.

—Eight Life Cycle Pocket Leaflets.

—"Exercising Will Power," a filmstrip that is instructional and motivational.

A second kit termed the "Total Program Package" includes all of the above plus the film and guide on "Bend in the River," described later.

Print pieces available from the General Offices in Elgin include "37 Things You Know About Wills That Aren't Really So" and "Making Your Will."

Willard Waterman

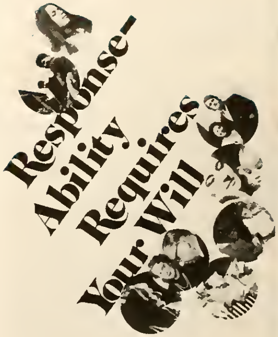
'Bend in the River'

The experiences persons encounter in the turns of life are portrayed in "Bend in the River," a 16 mm sound, color film. It stresses the importance of making a will within the framework or context of one's values and beliefs.

The motion picture stars Willard Waterman, an articulate actor of Great Gildersleeve fame. He and his wife who have long had wills have recently rewritten them, and have included bequests for the church. The Watermans' keen interest in the subject goes beyond the film itself.

A use guide makes the motion picture a strategic tool for congregational showing. The film also has wider community use—for all who ask, why bother with a will.

The answer? "Because of those we love—the people close to us, and Christ who inspires us to care."



Wills Emphasis poster

SEVEN QUESTIONS JESUS ASKED

R. Benjamin Garrison. Jesus was a master at asking and answering questions. He knew the person's needs, fears, and yearnings, and through his questions and answers there developed a personal meeting. From these meetings came a transformation of lives. You, too, can find renewal at Easter as you ponder the questions Jesus asked. Paper, $2.75

THE SANCTUARY FOR LENT, 1975

Woodrow A. Geier. From Ash Wednesday to Easter Day is a time for personal growth—a time to rediscover the whole good news of the gospel and to bring one's life into true focus spiritually. Dr. Geier uses the Gospel of Matthew as background for this year's inspirational messages. Excellent reading for personal devotions or group meditations. Paper, $13.50 per 100

THE SEVEN WORDS

Clovis G. Chappell. Seven vital sermons by one of America's most outstanding preachers interpret the last words from the cross. He draws out the deep spiritual meanings of each word—to reach the hearers and transform their lives. $2.50

THE DRAMATIC SILENCES OF HIS LAST WEEK

Wheaton Phillips Webb. From the silence of the city after the triumphal entry through the silence of the Street of Splendid Strangers on the road to Emmaus, these seven Lenten meditations portray the depth of feeling that must have captured the hearts and minds of those who were there during Jesus' last week. $2.50

THE CRUCIBLE OF REDEMPTION

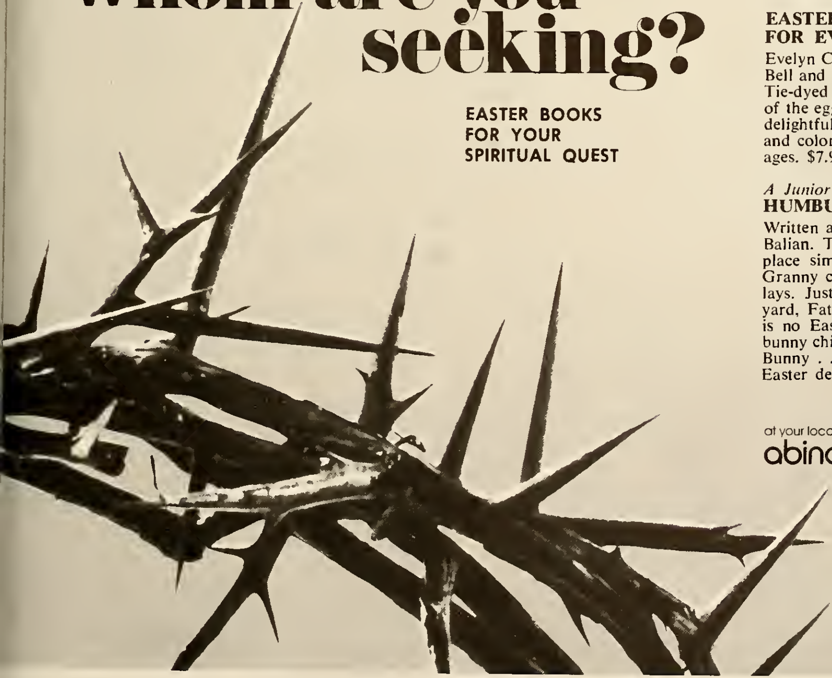
Carlyle Marney. Eight brief sermons for Holy Week take Easter out of its traditional garb and help restore its vitality as the essential affirmation of a valid Christian faith. Offers no easy solutions, no placebos, no comfort without challenge. Forceful reading. $2.95

A FEAST FOR A TIME OF FASTING

Louis Cassels. In topics ranging from contemporary to traditional, one of America's most popular religious journalists spreads a spiritual feast before every reader. Each daily reading is based on Scripture and closes with prayer. These are challenging messages to start you on a pattern of daily meditation. *Illustrated.* $2.95

whom are you seeking?

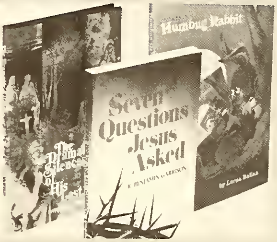
EASTER BOOKS FOR YOUR SPIRITUAL QUEST



An enabling process tape for planning worship in preparation for Easter

CELEBRATE—LENT

Dennis C. Benson helps you create new forms of celebration for the Easter season with this special sixty-minute tape. He focuses on a plan of worship with emphasis on step-by step preparation for the joyful triumph of Easter. Tape with printed guide, $7.95


Humbug Rabbit
Seven Questions Jesus Asked
The Dramatic Silences of His Last Week

THE EASTER STORY FOR CHILDREN

Ralph W. Sockman; illustrated by Gordon Laite. An effective, unique story of Jesus' life, crucifixion, and resurrection. Dr. Sockman emphasizes that Jesus' victory over death is God's proof to mankind of his total love for his children and his concern for them forever. All ages. $3.25

EASTER EGGS FOR EVERYONE

Evelyn Coskey; drawings by Giorgetta Bell and numerous photographs. Tie-dyed eggs, egg mobiles, history of the egg—these are just a few of the delightful treats in this versatile and colorful how-to-do-it book. All ages. $7.95

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HUMBUG RABBIT

Written and illustrated by Lorna Balian. Two delightful stories take place simultaneously. Above ground, Granny can't find the eggs her hen lays. Just below ground in Granny's yard, Father Rabbit insists there is no Easter Bunny. However, his bunny children believe he *is* the Easter Bunny . . . and a very unusual Easter develops. Ages 3-7. $5.95

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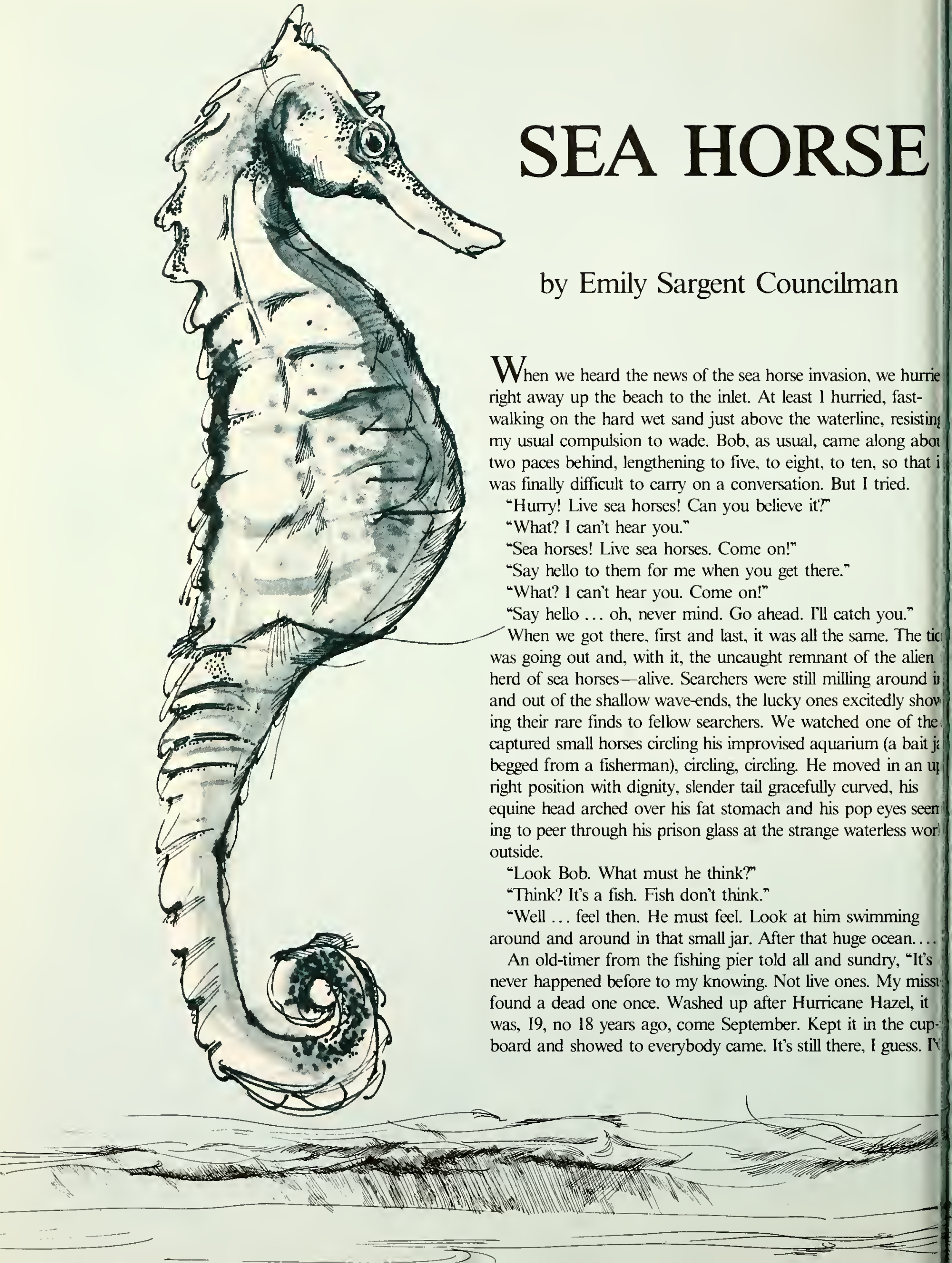


SEA HORSE

by Emily Sargent Councilman

When we heard the news of the sea horse invasion, we hurrie right away up the beach to the inlet. At least I hurried, fast-walking on the hard wet sand just above the waterline, resistin my usual compulsion to wade. Bob, as usual, came along abo two paces behind, lengthening to five, to eight, to ten, so that i was finally difficult to carry on a conversation. But I tried.

"Hurry! Live sea horses! Can you believe it?"

"What? I can't hear you."

"Sea horses! Live sea horses. Come on!"

"Say hello to them for me when you get there."

"What? I can't hear you. Come on!"

"Say hello ... oh, never mind. Go ahead. I'll catch you."

When we got there, first and last, it was all the same. The ti was going out and, with it, the uncaught remnant of the alien herd of sea horses—alive. Searchers were still milling around i and out of the shallow wave-ends, the lucky ones excitedly sho ing their rare finds to fellow searchers. We watched one of the captured small horses circling his improvised aquarium (a bait j begged from a fisherman), circling, circling. He moved in an u right position with dignity, slender tail gracefully curved, his equine head arched over his fat stomach and his pop eyes see ing to peer through his prison glass at the strange waterless wor outside.

"Look Bob. What must he think?"

"Think? It's a fish. Fish don't think."

"Well ... feel then. He must feel. Look at him swimming around and around in that small jar. After that huge ocean. ...

An old-timer from the fishing pier told all and sundry, "It's never happened before to my knowing. Not live ones. My miss found a dead one once. Washed up after Hurricane Hazel, it was, 19, no 18 years ago, come September. Kept it in the cupboard and showed to everybody came. It's still there, I guess. I' heard of maybe two, three others found—dead ones. Not alive. These now—never seen the likes of these before."

Nor had anyone else on the beach.

Gradually the crowds drifted away, carrying jubilantly their rare trophies or dejectedly their disappointment as the case might be. But at my insistence we stayed on, wading back and forth knee-deep in the slight waves lapping the shore, bending over each momentary clearing of foam from water rushing in and returning to the sea, I clutching the empty peanut butter jar I'd brought along. Nothing.

Finally Bob put his foot down, or rather set both feet toward the cottage now only a dim speck a long way down the beach. The whole world suddenly appeared to melt into gray in the unexpected dusk.

"Enough. They've gone," he said....

"But—"

"It's too dark. I'm going back—the seven o'clock news—"

"Oh," I said, "the news," coming back with a jolt to the world of happenings and of hurricanes, of Hurricane Ginger, last reported stalled 200 miles southeast of us. Hurricane Ginger. Something about the hurricane must have dislodged the sea horses, swept them miles and miles away from their water world to this strange sand on the beach.

We began to trudge the long way back, Bob for once one step in front of me keeping to the hard sand above the water reach, I wading the shallows, trying to watch the dark and swiftly changing pools of inrushing water, still hoping beyond hope, still clutching my empty jar.

Bob tried to hurry me, "We're going to miss the news," and also to comfort me, "They wouldn't have lived anyway. There's more to the care of sea horses than love and a peanut butter jar filled with sea water."

But I was not to be hurried, or comforted. I marshalled my defenses.

"We could call Marineland. Remember the sea horses we saw there? They know there about proper food and care."

He still insisted, "It takes experts. The fish would only die with us. Besides, what about your reverence for life—and liberty? Do you think sea horses want to become replacements for peanut butter? And would *you* want to be denied all that usual ocean space?"

"*And* subjected to innumerable perils of ocean dangers?" I shot back. "Do you know that only one out of every 200 sea horses born even survives to adulthood? A recent study," I began, a la Joyce Brothers—"

He broke in, "What about the weightier matters—life, liberty and—"

"And *you* are the one who said fish don't think!" I had him there.

"But *you* insisted they can feel! Come on. We're going to miss the news."

Obviously we were going around in circles verbally.

"You go on," I said finally. "I want to keep trying."

Off the hook, he went ahead, and I dawdled, wading all the way back, straining my eyes to see beneath the fading streamer of white foam into the dark swirling of each returning wave. Hopeless. Yes, it was. Even if there were a sea horse left, I'd miss it now. It was too dark.

Bone-weary, turning toward shore, I almost missed him—the sea horse brought in by the last wave touching my retreating feet. Frantically I stooped and unbelievably scooped him up in my waiting jar of sea water. Even in the now night dark I could see him moving. He was alive. And beautiful!

All weariness suddenly gone, I ran across the beach wide at low tide and up the five steps to our cottage, bursting with my news.

"Look, Bob! Look!" but was stopped by the look on his face where he sat hunched over the small transister radio and by the words coming through the static like machine-gun barrage.

"... warning repeat warning to swimmers dangerous rip tide one believed drowned repeat drowned aged 21 swimming with friend disappeared searchers everything possible coastguard helicopter repeat rip tide warning...."

When the voice faded into continuous static Bob turned to me. My eyes found his, my hand his hand.

"Oh, Bob—21—so young. And his friend, his family, knowing or not knowing, waiting...."

Find shelter in his arms, I heard his whisper, "Yes. Let's pray for them, for him."

Later, without a word, we walked hand in hand over to the table where I had put down the jar with the sea horse. Yes, he was alive. And beautiful with life, though his large eyes looked frightened as he circled his glass prison, no break in his pattern of rhythm as he moved with the grace of a ballet dancer flowing with life.

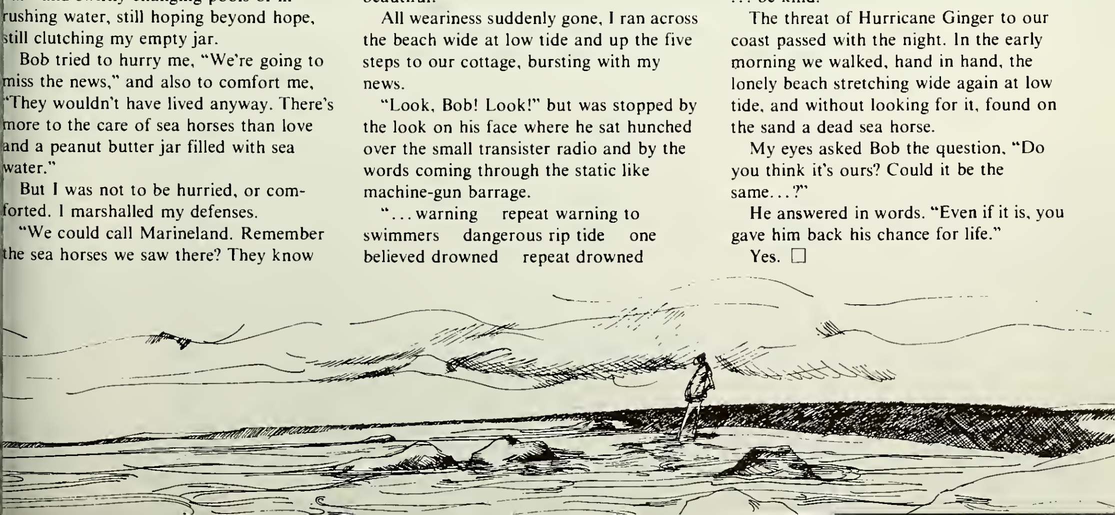
Without a word I picked up the sea horse swimming his only course in the small jar of sea water. Bob by my side, in step with me, oh perfectly in step, we walked out the door, down the steps and across the wide beach to the ocean beckoning us with counterpointing sounds of ages caught in its own parodoxical rhythms and with its moving white ribbons of foam still discernible piercing the night with luminescent light. We walked surely, waded into the first reaching wave and gave the small creature back to his home, the perilous sea. Without words, we asked the sea, "Be kind ... be kind."

The threat of Hurricane Ginger to our coast passed with the night. In the early morning we walked, hand in hand, the lonely beach stretching wide again at low tide, and without looking for it, found on the sand a dead sea horse.

My eyes asked Bob the question, "Do you think it's ours? Could it be the same...?"

He answered in words. "Even if it is, you gave him back his chance for life."

Yes. ☐



editorial

Will God's love abide in us?

Rome

No matter what misgivings one may have about the attitudes of individual countries toward the world hunger problem, or how pessimistic one may be about the impending results of the food conference, one cannot escape feeling a certain thrill of hope upon seeing representatives of over 100 nations coming together to work at a problem affecting them all. It is heartening also to see them face the reality of the problem. In contrast to the World Population Conference in Bucharest last summer there is no dispute in Rome over the existence of world hunger, or its dimensions and proportions.

I am writing these lines when the World Food Conference is midway through its course. As is the nature of such meetings a great deal of time and energy is expended at the beginning in self-serving speeches by various delegations. But above the noise of such rhetoric is audible the sound of proposals being hammered out which, if adopted and implemented, can pull the world back from the brink of mass starvation.

These entail immediate emergency aid, longer term assistance programs, the building up of renewed world grain reserves and food aid, an early warning system on food and climate prospects, and a wholly new emphasis on the small farm sector in developing lands.

To administer a system of supervision and monitoring most effectively, the best hope would seem to be a Food Security Council, comparable in composition and responsibility to the present United Nations Security Council. But there is a great deal of caution being demonstrated about the setting up of such a body, ranging from US Secretary of State Kissinger's "open-minded" but non-committal stance to China's call for Third World countries to strive for salvation through self-sufficiency.

Everyone knows the proposals being offered haven't a ghost of a chance for success without the mobilization behind them of the political wills of governments and people. The biggest threat to that mobilization is the gap between the developed countries and the developing countries—between countries with technology and large-scale food production and countries without them—between countries with fewer people and more food and countries with more people and less food. Behind that threat lies human pride, greed, and selfishness.

As I left the Conference hall for the last time and walked through the line of spectators outside, I encountered a bright-eyed, smiling American youth who seemed to be readying himself to speak to me. In passing he said softly to me, "Think about Jesus today!" I didn't turn back to reassure him, but the truth was I *had* been thinking about Jesus at the World Food Conference. Behind the rostrum in the conference hall the United Nations symbol of a world map and laurel wreath appeared on a huge field of blue. How appropriate a reminder to the participants—and the world—if above that symbol had been inscribed the searing words of I John 3:17, "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" How does it indeed?—K.T.

Can You Answer These Questions About Writing Your Will?*

TRUE

T

or

FALSE

F

ark each of the following statements T for True, or F for alse, in the box at its right. For correct answers, see panel elow.

—If you do not have a Will and therefore die “intes-ate,” state law will give your wife all of your Estate. ☐

—If you die “intestate” while your children are inors, state law will divide a third of your Estate mong them. ☐

—When you leave no Will, the state automatically ap-oints a social worker and a bank as guardians of your inor children. ☐

—Whoever is appointed guardian for your minor hildren has complete say-so in taking care of them nd their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your wife gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your wife is guardian, she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. She may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died “intestate.”

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10—False. Actually, it is usually a very modest amount. Whatever his charge, the expert knowledge involved makes it a bargain.

**In most states*

Write Today For Information

Now while you are thinking about your Will, plan to see your lawyer as soon as possible. Before you go, you may find two of our booklets useful. They suggest information you may want to have at hand for consideration. Write for them now: *Making Your Will* and *A Record of Personal Affairs.*

CHURCH OF THE BRETHREN

General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Sirs:
Please send me without obligation the following booklets:
☐ Making Your Will
☐ A Record of Personal Affairs

Name ____________________

Address ____________________

City ____________ State ________ Zip ______

COME ALONG WITH US

Out of the teens and into the twenties—that's the ste
Brethren Life and Thought takes with its winter issue, Vol
20, No. 1. And it's a special on the ministry as seen b
Geoffrey Chaucer, Mary Cline Detrick, J. Bentley Peters
DeWitt L. Miller, James F. Myer, Kenneth C. Martin, Alber
L. Sauls, Harold S. Moyer, M. Andrew Murray, Larry K
Ulrich and LeRoy E. Kennel, and edited by Edward K
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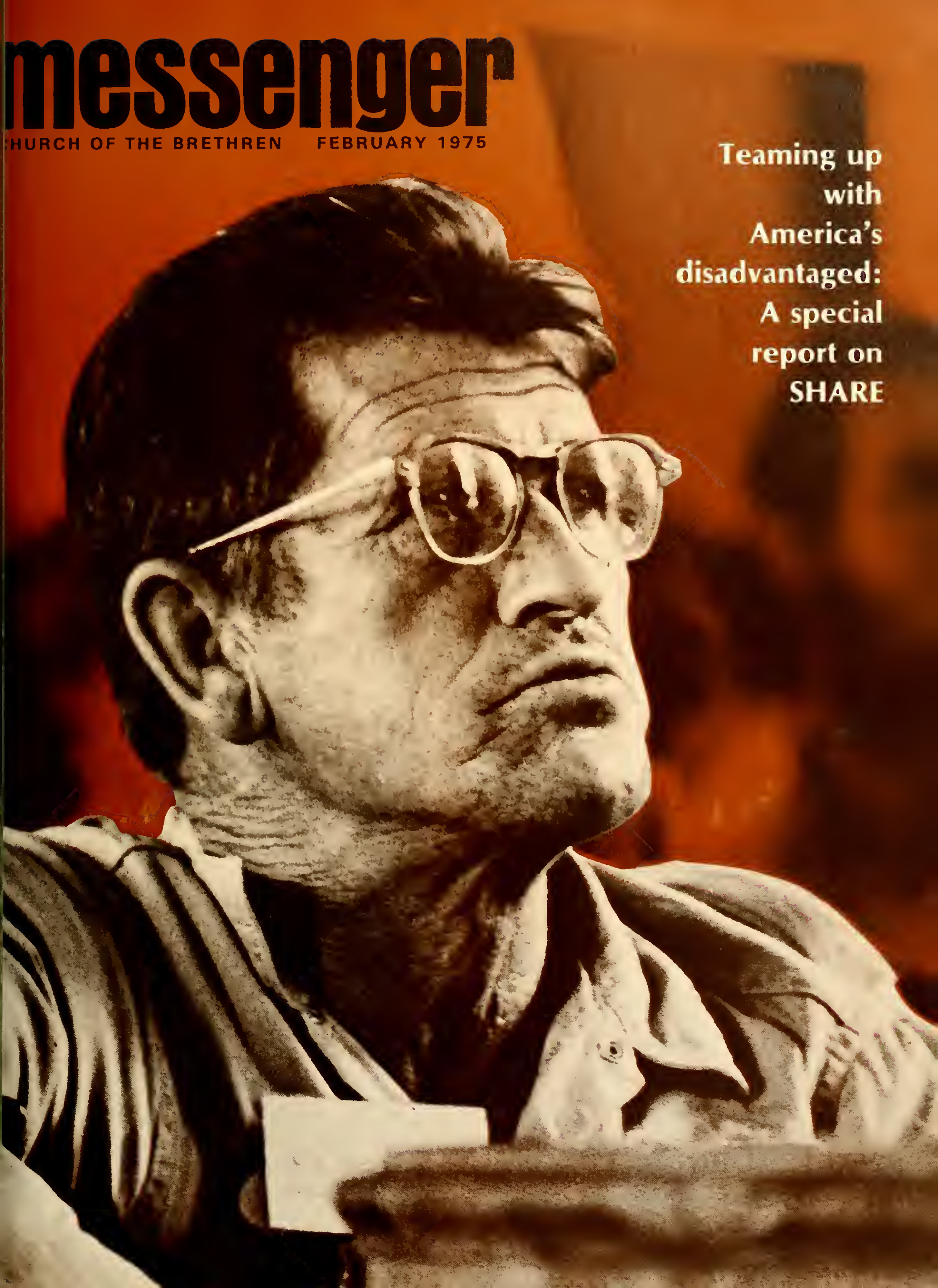
BRETHREN LIFE AND THOUGHT

messenger
HURCH OF THE BRETHREN FEBRUARY 1975



Teaming up with America's disadvantaged: A special report on SHARE

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8 **The Soviet Churches Revisited.** Robert F. Price, a Brethren linguist, finds a friendlier, more open group of church leaders in his second visit with a delegation to the Soviet Union.

11 **Are You Prepared to Meet God?** Perhaps the better question, details Carroll M. Petry, is, "Did you recognize God when you met him?"

14 **Marturia Jeesous: A Revelation From Revelation.** When we bear our testimony to Jesus, put our lives where he put his, we become in all truth his brothers and sisters, children of the same community that bore him, Vernard Eller sums up from the Book of Revelation.

17 **SHARE: Teaming Up With America's Disadvantaged.** An eight-page lift-out section highlights a significant new outreach ministry of the Church of the Brethren.

26 **Reconciliation.** The Christian's task is to build bridges between persons as well as between persons and God, Ida S. Howell writes in a Bible study based on 2 Corinthians 5:17-20.

28 **Brethren House: A 'Come and Discover' Kind of Place.** Emily Mumma details the many creative learning centers offered community youth by Brethren House, St. Petersburg, Fla.

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EDITOR
Howard E Royer

MANAGING EDITOR
Kermon Thomason

ASSOCIATE EDITOR
Kenneth I Morse

DIRECTOR OF MARKETING
Clyde E Weaver

PUBLISHER
Galen B Ogden

VOL 124, NO 2 FEBRUARY 1975

CREDITS: Cover, 1, 24 Franklin Blechman, Council of Southern Mountains. 2 (left), 5 Don Honick. 4 Bill Patterson Advertising Design. 6 (lower left) Gene Phillips, American Leprosy Mission. 8 Robert F. Price. 12 Illustration by Margie Petry. 15 "Angel Playing a Lute" by Albrecht Durer, courtesy of Smithsonian Institution. 18 Dwayne Yost. 19 La Verne College. 20 Randy Miller. 21 Wil Nolen. 22 David Fike. 27 "The Return" by Philip Evergood, courtesy United Church of Christ; RNS photo. 28, 29 Courtesy of Brethren House. 34 Ken Stanley. 38 Wallowitch.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Feb. 1975.

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letters

A NEW, CLEAN YEAR

I sit listlessly at the threshold. Christmas
over and I'm tired. Tired of saying 'yes' when I
rights it should have been 'no.' Tired of a
cumulating gifts for all my progeny. Why do
try to knit, sew, and fashion gifts when a
around me go out and buy, wrap, and are reac
long before the advent of the holiday seasoı
Tired even of trying to find places to put tl
gifts that have come my way. Tired of trying
express true appreciation to those who love m
Tired period! that's it! Why do I blame it c
Christmas when it's Christ's birthday and love
the supreme force in all the world? Isn't it wor
being weary for such a love spreading cause!

I rise to my feet and remove the old, soile
dog-eared calendar, so full of appointments ar
disappointments. Quickly, into the wastebask
it goes without a backward look. Soberly I gi
my small apartment a thorough cleaning, di
carding much that does not belong in a ne
year. Behold, at the bottom of Christmas card
wrappings and trappings of the old year I fir
my new, big, clean Ecumenical Church Calend
bought for a worthy cause. I place it on a vaca
hook and sit down to meditate. Why there's n
answer ... a new, clean year to do with as
wish. A new chance. I pick up a pen and neat
write in my first responsibility.

Thank you, GOD, for letting me try again!

ICEL L. KEIM
Seattle, Wash.

A STORY TO READ AND REREAD

My wife and I really appreciated the articl
"Pass a Kiss Around the Table," by Noah Ma
tin in the October MESSENGER. We are present
waiting for the visa for a Korean daught
whom we are adopting. In anticipation, we fir
ourselves reading and rereading this article.

Our agency is sharing copies of the artic
with other couples adopting Korean children.

GENE F. HIPSKIND
Waterford, Calif.

A CAMP GROUNDS CONFERENCE

Rolland Smith's letter (October 74) was ve
good on the hypocrisy of words to favor tl
needs of the world with the plush life-style
Annual Conference. Let's turn things arour
and change the 1975 location from Dayton to
camp grounds and give the savings to CROP.

I urge everyone in favor of this to write tl
MESSENGER and Elgin and pray for a change
heart for us Brethren. Let's put our words int
action.

JIM FITZ
Mt. Zion, W. Va.

CONFERENCE EVERY TWO YEARS

In this time of emphasis on conversation
would like to be heard in regard to the frequenc
of Annual Conference. People who have attenc
ed Conference will remember that this has bee
my cry for the last twenty years. However,

seems of double importance at this point in time.

First, there is the matter of money. It is my judgment that it costs our church a half million dollars to hold Conference. I am thinking here of money already in the budgets of local churches, Districts, General Board, colleges and Seminary. This does not include money spent by those who make a vacation trip to Conference.

Again, there is the matter of time for those who attend and participate. Pastors should not be forced to deduct the time from their vacation. So the result is that a pastor who attends Conference and is allowed a month's vacation is away from his parish for six weeks. The Elgin staff members find themselves preparing reports for Conference, returning home and writing up the findings of Conference, and soon begin thinking of another Conference.

Many items of business are referred to committees. I am acquainted with this procedure for I have been involved in a great deal of committee work, and it is my judgment that any worthwhile study should have at least two years.

So, I continue my cry of the past twenty years—"Conference every two years." Some have said they are hungry for fellowship. I, too, like this part of it. However, I ask St. Paul's forgiveness for taking this verse out of context—"If any are hungry let him eat at home" *every other year.*

Jeff H. Mathis

La Verne, Calif.

LOOKING TO THE PAST

What makes the church attractive? Is the Church of the Brethren unique, or somewhat special, as to other denominations? Why has it attracted men of so varied a background?

Certainly some have come through invitation, but others through their own initiative have united with our brotherhood.

I believe then, what appeals to this diverse membership is the character, humility, and simple ideals of the Brethren church.

The foundation of this church stands on the basis of love of God, loyalty to Christ, a high standard of personal morality, and the universal brotherhood of man.

As we look to the past, let us profit by its spirit, and let it pass to future generations.

The Church of the Brethren may not reform the whole world, but we can do much to help if it be our will.

Randall S. M. Lehman

Orrville, Ohio

DEAR MR. PRESIDENT

The Jackson Park Church of the Brethren, meeting in council November 6, 1974, addressed the following letter to President Gerald R. Ford:

"Many members voiced concern about the world hunger situation and the useless slaughter of cattle—having been vividly portrayed recently on various tv newscasts. As Christians, and specifically members of a denomination long active in the relief of human suffering, and as a matter of Christian concern and witness, this growing catastrophe has long been on our hearts. We have already made plans to have a continuing offering for helping the hungry by consciously limiting the expense of our eating. The money saved by our changed eating habits will be brought to the church at stated times, and then sent for use by the relief arm of our church, in cooperation with Church World Service. We also have planned a meatless Thanksgiving Supper at our church and the previously designated money for meat, unused, will be sent through the same channels.

"The concern expressed at our council meeting resulted in a unanimous decision to direct this letter to you, expressing our concern, uniting in our desire that you, our President, do your best to give leadership to this worldwide need, urging you never to make the sharing of food a tool of international politics and to urge the American people to think in terms of a different way of life, more in keeping with world needs at this time.

"We want to assure you of our united support if you take such necessary measures. We feel the time has come in our country to realize the obligations placed upon us by our abundance and our position of leadership among the nations. We know that, in the long run, our nation must pay its own way, remain financially strong, but at the same time be a good neighbor. Many of us want to be Christian neighbors.

"Our prayers are with you in the struggle involved in making this possible."

Mary E. Morrell, Clerk
S. W. Longenecker, Pastor

Jonesboro, Tenn.

DECEMBER ISSUE IN REVIEW

The December Messenger is outstanding. Not often do I see so many worthwhile articles in so few pages.

Since I have been studying about new methods being used in public schools. Shirley J. Heckman's Resources column, "Getting the Children Involved," was of special interest.

However, Update contained one item that troubles me deeply—"membership in the Religious Coalition for Abortion Rights continued." How sad!

(Mrs.) Dorothy N. Lloyd

Spring City, Pa.

"TO MY CONDITION"

Roger Shinn's article on "Time for a Turnaround" (December) moved me to send our own copy to my father in Philadelphia, who shares a lot of his concern, faith, and love with me. The confession at the end of the article has a special, rare, and real message "to my condition," as the Quakers like to say.

If you can send me extra copies I shall share them, too. A check is enclosed.

Marjorie D. Dunlap

Dayton, Ohio

page one

If there is one concept about which the SHARE program of the Church of the Brethren is stringent, it is that those being served by an agency be prominently represented in shaping the agency's policy. In the issuing of SHARE grants, this requirement of indigenous leadership often is a crucial factor.

Appropriately, then, when the Brotherhood is accenting its concern for disadvantaged Americans, Messenger's cover subject is a board member of one of the SHARE-supported ministries. He is Posetha Singleton of Knox County Ky., a coal miner whose own years of experience in the deep mines help him direct the Mine Health and Safety program of the Council of Southern Mountains.

The concern for justice and the sense of self-reliance Mr. Singleton conveys are reflected further in a special report on SHARE, beginning on page 17. Reprints of the report may be ordered from the Stewardship Enlistment Team.

Contributors this issue include Carroll M. Petry, district minister in South/Central Indiana; Vernard Eller, professor of religion at La Verne College; Ida S. Howell, La Verne, Calif., moderator of the Pacific Southwest Conference; Emily Mumma, Largo, Fla., who chairs the Commission on Nurture, Florida-Puerto Rico district; and Robert F. Price, associate professor, University of Wisconsin at Stevens Point.

Also Roy A. Johnson, pastor, Westminster, Md.; Ron Beachley, pastor, Jones Chapel congregation, Martinsville, Va.; Frederic A. Brussat, Cultural Information Service, New York; Louise Bowman, Church of the Brethren Washington Office; and Shirley J. Heckman, Parish Ministries staff.

Here I Stand contributors are Mrs. Floyd R. Brierton, Dixon, Ill., Lee Griffith, Ephrata, Pa., and Bethany Seminary, and Fred J. Miller, North Manchester, Ind.—The Editors

Mary Greenawalt: Stories, books, and children

Mary Greenawalt thinks that Bible stories, particularly those from the time of Abraham and David, are so fascinating she cannot understand why any church school teacher could fail to make them interesting.

There is no question about Mary's skill in church school teaching. Talk to almost any young person who attended her fifth grade classes at the Highland Avenue Church in Elgin, Ill., and you will hear enthusiastic reports about one teacher whose story-telling they won't soon forget.

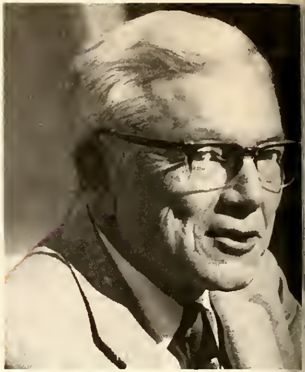
Granted that the stories about patriarchs and prophets are rich in human interest and dramatic situations, it still helps to have a teacher who knows children and loves them, and who knows a lot more than many of us know about children's literature and what makes it valid for young readers and even younger listeners.

Mary knows the literature. She has been children's librarian on the staff of the Gail Borden Library in Elgin since 1967. While her duties are many, Mary seems most enthusiastic about the story hours and other programs for preschool children. There are "picture-book" activities for young children as well as many after-school and Saturday groups in which children are considered to be participants as well as listeners.

The Gail Borden Library is well situated alongside a grassy park in Elgin's Civic Center, overlooking an island in the Fox River. But Mary says that a library, even one so well located, has to serve people who may not be able to reach it. So each summer her department sponsors a series of backyard story hours, attracting 30 to 40 children each time, who come to sing together and clap hands and enjoy stories under the best shade tree in the neighborhood.

A graduate of Manchester College with a Master's degree in library science from the University of Denver, Mary Greenawalt continues her active participation in her own congregation—she chaired its 75th anniversary committee—but soon she will be sharing her teaching and story-telling insights with the Brotherhood as a writer of one of the study guides (for teachers of 5-7 year olds) in the Brethren Heritage Learning Program. Mary is convinced that some of our Brethren forerunners—John Kline, for instance—will have the same kind of fascination for storytellers that she finds in Old Testament characters.—K.I.M.

intouch



Paul J. Flory: Nobel

A university professor who spent h
earliest years in a Brethren parsona
was the 1974 recipient of the Nobe
Prize for "fundamental achievemen
both theoretical and experimental"
the field of physical chemistry.

He is Dr. Paul J. Flory, professo
of physical chemistry at Stanford
University, a post he has held sinc
1961. Earlier he had served as a
professor at the University of Cinci
nati and at Cornell University. But
has always been interested in basic
research, and many of his nearly 4
years in scientific study have been
spent in the experimental laboratories of the DuPont Company, the Standard Oil Company,
and the Goodyear Tire and Rubbe
Company. For four years he was head of research at the Mellon Institute.

A number of MESSENGER readers
will remember the scientist's father
who was a minister in the Church
the Brethren. Ezra Flory was the fi
full-time executive secretary for the
General Sunday School Board, ser
ing the entire Brotherhood in that
capacity from 1920 to 1928, traveli
to many conferences and writing
regularly for such publications as
Our Young People and the *Brethre*
Teacher's Monthly. Ernest G. Hoff
once observed that "Ezra Flory set
the child in our midst in the Churc
of the Brethren."

One child that the Brethren
educator did not overlook was his
son Paul, born while Ezra Flory w
a pastor in Sterling, Ill. A few year

ner

r the Florys moved to Chicago
study and teaching at Bethany.
en Paul was about ten, they came
lgin where the future scientist
nded high school. Graduating in
7, he continued his studies at
chester College.

here his talents in scientific
arch became apparent, particular-
Dr. Carl Holl, his teacher in
mistry. Paul took graduate work
hio State, receiving his doctorate
e in 1934.

he Swedish Royal Academy
gnized Dr. Flory's many years
ioneering research on the con-
ction and properties of sub-
ces comprised of giant
ecules such as rubbers, proteins,
tics, fibers, and films. One
nber of the Academy said, "His
ings are of enormous impor-
e to modern chemistry and,
nks to him, today's clothes are
le from synthetic fibers, and the
ld has a wide range of plastic
erials."

aul Flory and his wife Emily have
daughters, both married to uni-
ity professors, and a son now
aged in post-doctoral research in
ckholm, Sweden. It was in
ckholm in December that Dr.
ry received the Nobel award and
honors that accompany it.
ugh he expects to retire from his
versity post next summer, he will
tinue to teach and follow his in-
sts in basic research, which he
as offering help to developing
ions.—K.I.M.

L. A. Bowman: Heritage in residence

Want to know how to make the current Brethren Heritage emphasis come alive for your congregation? Jones Chapel church in Virlina District has the answer: Have a 100-year-old minister in your midst! The early rural history of the Brethren in Virginia takes on freshness when heard from the lips of L. A. Bowman. This is a man who traveled the Blue Ridge hills and hollows on horseback *in the 1800s,* preaching the Word to isolated missionary outposts of the Virginia Brethren.

Born to Elder Isaac and Nancy Peters Bowman on February 13, 1875, Brother Bowman's formal ties with the church began on a cold December day in 1891 when he was baptized in Little Creek, near the Bethlehem Church in Franklin County. At age 28 he was a resident minister at Bethlehem and licensed to preach. Preach he did—3,366 sermons by his reckoning—delivering his most recent one on his 97th birthday in 1972. Brother Bowman served most of his years in the free ministry. While pastoring churches he provided for his family by farming, teaching school, and surveying. A biographical sketch of him in D. H. Zigler's *History of the Brethren in Virginia,* (published in 1908) concludes, "His life promises much usefulness." That promise has been made good in 72 years of ministry in various churches of Virlina District.

The years weigh lightly on Brother Bowman, belied by his youthful appearance and activity. Famous through the years for calling on his parishioners and neighbors in their homes, he continues this visiting ministry and never misses Sunday morning services or Wednesday night Bible study. He still stands at the church door on Sunday mornings to greet the members of Jones Chapel who know him affectionately as "Grandaddy Bowman."

Reflecting back over his life in the Church of the Brethren, Brother Bowman remarks aptly, "We live in a world of change." When he began his ministry he wore the Dunker beard and garb, and ministered to a rural denomination that scorned higher education and clung to a simple lifestyle. Born in a world little changed from that of Alexander Mack, L. A. Bowman lives on serenely in a world of space travel and nuclear power. Brother Bowman is able to accept changes as they come, assured that no matter what else changes, the Word of God alone remains unchanged.

He has a thorough knowledge of the Bible which has grown through his life. In 1890 a school teacher gave him a small Bible in which she wrote for him, "Search the scriptures, for therein ye have eternal life." Brother Bowman not only found what this meant for his own life; he also shared the Good News with hundreds of others. Now at the age of 100, his quiet strength and devotional attitude continues to be a witness for the Lord in the church and community.—RON BEACHLEY

'75 Conference to sound call to discipleship

Dayton's Convention Center, which last April hosted the Church of the Brethren Congress on Evangelism, this June will open its facilities again to a Brethren gathering with a heavy discipleship emphasis. The occasion will be the denomination's 189th recorded Annual Conference, assembling under the banner, "All Creation Awaits!"

A theme statement, drawn from Romans 8:19, invites persons to glimpse anew the meaning of life on earth and to sense the fragility of the earth and its resources. "Find a commitment equal to 1st century disciples," the statement challenges, "but respond to the calls of the Spirit in Century 20."

General sessions as planned by the Central Committee for the June 24-29 event include addresses on Tuesday evening by Donald E. Rowe, Annual Conference moderator and Mid-Atlantic district executive, Ellicott City, Md.; Wednesday evening by Donna Forbes Steiner, ordained minister, Lanark, Ill.; Thursday evening by James F. Myer, a farmer serving in the free ministry, Lititz, Pa.; Saturday evening by George W. Hill, pastor, Calvary Baptist Church, Washington, D.C.; and Sunday morning by Floyd E. Bantz, pastor, Roaring Spring, Pa.

Friday evening a musical program will be planned and led by Clyde Holsinger, head of the music department of Manchester College, featuring a choral group comprised largely of midwest Brethren. Dr. Holsinger also will direct the Conference Choir throughout the week.

Also on Friday evening an all-conference fellowship will be planned by the Southern Ohio Women's Fellowship.

Planning and coordinating the worship experiences in the general sessions will be a committee of four persons. The coordinator is B. Wayne Crist, member of Central Committee and pastor at McPherson, Kans.; other members are Nancy Faus, Lombard, Ill., Pauline Kennel, Oak Brook, Ill., and James C. McKinnell, Rockford, Ill. Alvin F. Brightbill, Aurora, Ill., is working with the committee as conference music director and leader of congregational singing.

A new pattern for group Bible study is being introduced, aimed at heightening the opportunity for participation by the conferees. Beginning each day from 8 to 8:45 Wednesday through Saturday, as many as eight Bible study options will be offered, ranging from the more conventional approaches to study of original language texts and use of artistic expression. "By engaging in four sessions and longer, more specialized approaches, persons hopefully will be enabled to have a more depth encounter with the scriptures," commented Annual Conference manager Hubert R. Newcomer.

Dayton's Convention Center will host the 189th Annual Conference. The June 24-29 event, utilizing the theme, "All Creation Awaits," will carry a discipleship emphasis

As in past years, post-evening sessions also will offer conferencegoers diverse choices of special interest activity in smaller groups.

On Conference business, five queries and reports are carried over from previous years and at least four new ones are to be reviewed by Standing Committee for presentation this year. The continuing items concern "The Ministry: Ordination and Family Life;" criminal justice reform; the use of alcohol; life stewardship related to death and dying, disposition of the body and the handling of estates; and review of the pastoral salary schedule.

New items include a proposal from the Western Plains District for closer relationships with various Mennonite bodies and two queries from the Western Pennsylvania District, one a plea which urges Brethren to train for "basic life support" to sustain life in medical emergencies, and the second a conference rule change, which proposes separating business items from reports. A fourth item is a report on "General Board-District Relationships" growing out of a Goals and Budget Committee study.

Facilities for the conference are located in central Dayton, in the Convention and Exhibition Center opened two years ago. While area hotels and motels may be pushed to the limit, Conference Manager Newcomer believes housing will be at lea as adequate as in past years.

A major cafeteria will function at the Convention Center, offering three meals a day. Beyond hotels and motels, residence halls at the University of Dayton will be available for housing as will some private homes. Camping at the fairgrounds is being negotiated.

Working with Hubert Newcomer in handling on-location planning is Robert Noffsinger, a retired school administrator He is enlisting personnel to manage a number of conference functions, among them a steering committee of youth and adults to plan activities for junior highs, senior highs, and older youth.

Within the Northern and Southern districts of the Church of the Brethren in Ohio reside some 20,000 members. Nearl one-fifth of these are from 13 parishes located within a 15-mile radius of Dayton.

Annual Conference's last meeting in Ohio was in 1972, at Cincinnati's Convention Center, 40 miles southwest of Dayto Only one other annual meeting has been held in Ohio this century, in 1903, althoug the Brethren assembled there 13 times in the 1800s.

rethren role hailed world congress

e man who presided at the 19th Inter-
tional Horticultural Congress in Poland
t year credits the Church of the Brethren
having major impact on the program.
He is Prof. S. A. Pieniazek of the
search Institute of Pomology in War-
w. He explained that while the planners
re anxious over how many hor-
ulturists would attend, with economics
d energy being what they are in many
untries, the registration exceeded all
pectations—more than 2,000, involving
rsons from 56 countries. The number of
eign guests was double or triple that of
st congresses, he said.

The Brethren contribution in part in-
ded the presence of six American ex-
angees who served the Congress as
nslators, interpreters, guides, and
itors. All had spent a year or more in
land.

Of major help too were many of the 423
lish men and women who in the past
ve devoted at least a year to research or
ofessional experience on farms, in
siness, or in universities in the USA un-
r the Church of the Brethren Polish Ex-
ange Program.

"It happens that English is a dominant,
not the only, language used at any inter-
tional congress," Dr. Pieniazek stated.
o have the courage to organize such a
ngress we had to have a large group of
lish horticulturists speaking tolerable
glish and rather well acquainted with
stern horticulture.

"Thanks to the Brethren Exchange we
ve such a group. Some 150 of the hor-
ulturists who had been to the US became
core of the Polish Congress Organizing
mmittee. Since all of them know the
ussian language, too, they acted as inter-
eters of the east to the west during the
ngress."

The six volunteers under Brethren
spices in Poland during the Congress
ere Laura Harrison of Port Washington,
. Y., John Graybill of Manheim, Pa.,
ark Hemmerich of Brookville, Ohio,
even Wine of Mt. Sidney, Va., Donald
les of Ann Arbor, Mich., and Delia
albridge of Quincy, Mass.

"We should have erected a marble
onument to Laura Harrison," Dr.
ieniazek continued. "She translated from
olish, which she learned to perfection, into English not only bulletins but also very technical horticultural papers. A mathematician herself, she turned into an accomplished horticulturist and biologist."

The Polish agriculturalist-educator said the 1974 Warsaw Congress performed "an important role, although in a very narrow field, of east-west cooperation and friendship."

"I shall always remember the late Dr. Harold Row who as far ago as 1948 and 1957 was preaching the necessity of building bridges over the precipices that seemed to exist between east and west Europe. He maintained that everyone of us has this duty since peace on earth depends on that vital link.

S. A. Pieniazek credits Brethren-Polish Exchange with building East-West ties

"Thank heavens we lived to see the new era not only of coexistence but also of collaboration and friendship between the east and west. The danger of ignorance and hatreds are by no means over.

"It is a duty of each one of us to maintain a watchful vigil to continue to build friendship between the two most important political and social systems of the world."

COCU in Cincinnati: 'Back in the fight'

If a movement can be summed up in terms of its annual meetings, a reporter declared that the Consultation on Church Union, after its latest round in Cincinnati, is back in the fight. That was after being "down for the count of nine" in Denver in 1972 and "on its knees" in Memphis in 1973.

The Church of the Brethren's DeWitt L. Miller, who was one of the denomination's two observer-consultants to the Cincinnati sessions late last year, shares the appraisal. In fact, he feels COCU has experienced "a resurrection." As evidence of renewal the executive of the Committee of Interchurch Relations cited these factors:

—more lay and local representatives were present than in the two previous annual meetings he had attended.

—less emphasis was placed on uniformity both in the worship and work sessions.

—stress was given to the significance of the middle judicatory—district, diocese, presbytery—and to the need for greater interchange at such a level.

—an "interim eucharistic fellowship" is being encouraged whereby COCU congregations in a given community may come together frequently to celebrate a sense of oneness with their Lord.

—"generating committees" are to be established for COCU parishes locally to covenant to do everything they can together.

Further from the Cincinnati meeting, Dr. Miller hailed the increasing leadership of women and blacks, the promising direction which two new executives, Gerald F. Moede and John Satterwhite, will bring, and a resolution sent to member churches for adoption and implementation on the recognition of all baptized people as members of the church.

"While I have shared many of the misgivings Brethren have expressed regarding the Consultation on Church Union, I have felt we should do all we could to make the movement what it ought to be," the Hagerstown, Md., minister reflected.

"Only the pessimists, those with negative attitudes or those determined to be obstructionists or detractors would be insensitive enough to miss the newness of life that is blowing through the ecumenical movement as evidenced at the 12th COCU plenary."

Five workers take posts in the Caribbean area

Four new workers, all from Illinois, have been placed by the Church of the Brethren in Honduras and Puerto Rico. A fifth person is under tentative appointment.

On one- to two-year assignments are Chester and Maria Thomas, named regional advisor of the Church World Service program in Honduras, and Enrique and Cheribeth Piedra, enlisted in public health through Hospital Castaner in Puerto Rico. Slated to give several weeks in Honduras, as staff needs open up, is Ray Tritt, a builder from Aurora, Ill.

The Thomases and Tritt are located at San Pedro Sula, the second largest city in Honduras and the scene of Church World Service relief operations following the destruction of Hurricane Fifi last September. While the present effort centers on the construction of new housing, exploration is being given to other ongoing developmental programs.

Thomas, whose home church is Maple Spring, Hollsopple, Pa., has owned and managed Thomas Advertising Productions, a direct mail and public relations firm in Chicago. He served four years with the Peace Corps in Colombia as a volunteer and as a regional director. He holds a master's degree from the University of Pittsburgh in public and international affairs, with a specialty in economics and development in third world countries.

Maria Arrieta Thomas is a Colombian and trained nutritionist who will apply her skills in the emerging program. The Thomases have a daughter, Amy, six months old.

Dr. and Mrs. Piedra are involved in nutrition education at Hospital Castaner. Piedra lived previously in Puerto Rico, having earned a master's in nutrition at the university there. He also has directed a public health program in Ecuador, his native land.

On duty, the Thomases, l.; the Piedras

Cheribeth Swanson Piedra, whose home is Marengo, Ill., is a recent Peace Corps volunteer. Her work included the establishment of a pilot program in midwifery for a mission in Liberia and the training of paramedics in Ecuador. She is a graduate of the University of Wisconsin, La Crosse.

Ray Tritt along with his wife June Replogle Tritt, were volunteers in Europe during the 1950s under Brethren Service, and served as missionaries in Nigeria from 1958 to 1961. Tritt is slated tentatively to work with the San Pedro Sula program in February.

One other Brethren volunteer served an earlier short term period in Honduras, Harold E. Metzler, a builder from Martinsburg, Pa. He assisted with housing construction last November.

J. Henry Long to head leprosy missions board

J. Henry Long, associate professor of sociology at Elizabethtown College, has been elected chairman of American Leprosy Missions. The announcement was made in New York by the agency's president, Roger K. Ackley.

J. Henry Long and Rober Ackley of ALM

Long succeeds Dr. Theodore Taylor, who resigned the chairmanship after eight years of service. Dr. Taylor will continue to serve as a member of the board.

Former executive secretary of the Foreign Mission Commission of the Church of the Brethren, Long spent fifteen years in world missions work. After World War II he spent two years in Poland and Austria in relief and reconstruction for the Brethren Service Commission and the Reconstruction Committee of the Protestant churches in Austria.

He has also served on various boards of the Division of Overseas Ministries of the National Council of Churches and many of its specialized committees.

Born and brought up in Pennsylvania, Long is a graduate of Elizabethtown College, Bethany Theological Seminary, and Temple University.

He has had a long time interest in leprosy. During his time as executive secretary of The Foreign Missions Commission he gave particular attention to The Adamawa Provincial Leprosarium which the Church of the Brethren operates in Nigeria. He has been a member of American Leprosy Missions' Board of Directors since 1967.

Special fund assists 57 retired workers

Since 1896 when an Annual Conference query pointed up the absence of any plan for support of disabled missionaries, the church has been providing assistance to long-time servants of the church in severe financial need. The Ministerial and Missionary Service Fund is the vehicle through which the church demonstrates that support.

Last year 57 persons received financial assistance from the fund, the disbursements approximating $43,000. While most grants were quite modest, regarded generally as supplemental, responses to them glow with appreciation.

The 1975 budget calls for disbursements of more than $58,000. "These will help supply persons with life's necessities, and will contribute to satisfying retirement years," observed Galen B. Ogden, executive of the Pension Board which administers

M & M Fund. Dr. Ogden explained many ministers and missionaries who ctive now participate in both Social rity and the Pension Plan. "For them, ment should be relatively free of cial need. But for those already retired e pensions reflect the low salaries they ved, and for others in special cir- tances, there will continue to be need rants from the M & M Fund."

e main source of support of the M & und is the Brotherhood Fund— 34 this year. "Thus all who give to the ches and through them to the herhood Fund are partners in a try of caring for persons who have faithful servants as ministers and mis- ries," notes Ronald D. Petry, of the ardship Enlistment Office.

udy reveals decline use of plain garb

Mennonites are not wearing the plain s much as they once did and, by not g so, they are losing one of their prime ses against acculturation.

at's the opinion of Robert A. Peters st Petersburg, Pa., a junior at bethtown College who made those lusions in a paper presented to the sylvania Sociological Society.

titled "An Unobtrusive Measure of lturation: The Mennonite Plain Suit," aper won Peters the "best student r award" in competition with students other Pennsylvania colleges.

an analysis of formal, male senior ographs in yearbooks published by the aster Mennonite High School from to 1972, Peters found the incidence of suit wearing went from a high of 81 ent in 1949 and 1950 to a low of five ent in 1972.

escribing the school as the "official cy for the socialization of Mennonite h in the Lancaster area," Peters writes, he norms are not being practiced and ed on in the high school the chance of process occurring in the larger Men- te culture is minimal." He terms the suit a "critical defense symbol" of comformity that has set Mennonites t from the world for generations.

orking toward a major in political nce and sociology at Elizabethtown ege Peters is a member of the abethtown Church of the Brethren.

underlines

BRETHREN IN VIETNAM . . . *Gary Porter*, co-director of the Indochina Resource Center, Washington, D.C., recently spent two weeks in North Vietnam surveying the war situation. Among the three persons accompanying Porter was *Frances Fitzgerald*, Pulitzer Prize winning author of "Fire in the Lake."

Lynn Cabbage, Brethren volunteer in South Vietnam since 1973, plans to return for a second term with Vietnam Christian Service, following a vacation with his bride *H'wiet* in the States. Cabbage is from Prairie City, Iowa.

And *Dennis Metzger*, who last year completed four years in Vietnam Christian Service, is studying in Taiwan. He and his wife *Van* may be addressed at Number 2 - 3 Lane 49, Wen Chow St., Taipei, Taiwan, Republic of China 106.

IN SERVICE ELSEWHERE . . . Parish Ministries' *Tom Wilson* participated in a mobilization and a march in Boston aimed at focusing national attention on discrimination in education. "In essence, it was a way of saying no to institutionalized racism and no to mob violence," Wilson commented. . . . Engaged in six to eight weeks of volunteer construction in Honduras is *Ray Tritt*, a builder from Aurora, Illinois. In the 1950s Tritt and his wife *June* were Brethren Service volunteers in Europe.

MINISTRY EXTENDED . . . *Ross L. Noffsinger*, while a patient at Lancaster General Hospital in Pennsylvania, officiated from a wheel chair at the wedding of nurse's aid Cynthia Miller and Larry Hertz. When informed by Miss Miller that she was having a civil ceremony, the pastor of the Conestoga church volunteered to preside at the wedding.

TRAILBLAZING . . . A Grand Canyon Hike over Easter vacation is being sponsored jointly by *Camp Bethel* in Virginia and *McPherson College* in Kansas. Each of the 13 participants will carry a 25-pound pack during the six-day trek. . . . Meanwhile Camp Bethel is extending its own turf back home, having acquired an 80-acre tract that connects it to the Jefferson National Forest and the Appalachian Trail.

EXTENSION SCHOOL . . . "Basic Issues in Congregational Life" is the theme for the Bethany Theological Seminary Summer Extension School July 28-Aug. 1 at Elizabethtown College in Pennsylvania. Instructors will be *David J. Wieand* and *Murray L. Wagner Jr.* Contact is *Henry H. Rist III*, coordinator, Atlantic Northeast District, 900 South Arlington Ave., Rm. 213, Harrisburg, Pa. 17109.

HONORED . . . *Daniel M. Kwari*, a student at Waka Teachers' College, is one of two Nigerian artists awarded Gold Cross Awards in an all-African painting contest judged in the Netherlands. The Lardin Gabas church member hopes to study the fine arts at a university. . . . *Earl M. Bowman* was honored at the Bridgewater, Va., church for 60 years in the Christian ministry. . . . Similar recognition was accorded two Northern Indiana ministers for 50 year terms of service, *Clarence B. Fike* and *William H. Loucks*.

Two Siberian churches, at Novosibirsk and Irkutsk, were among those visited by the US delegation. Worshippers posed with the guests in front of the Irkutsk cathedral.

special report

The Sovie

by Robert F. Price

Twenty Christians of diverse denominations and races and of both sexes met for a day's briefing in Frankfurt, Germany before flying to the Soviet Union for three weeks. Two-thirds of our time was spent in various parts of the Soviet Union; the balance was invested in meetings in Moscow. Quite naturally, we spent considerable time attending the lovely (and long) Russian Orthodox worship services.

In my previous visit with the Church of the Brethren delegation in 1971, I did not truly understand the Russian Orthodox service, although the ritual and devotion of the congregation were apparent. This time with the group organized by the National Council of Churches I was able to gain more specific impressions, particularly at the special services. We were present at the service of the Dormition of Mary in the St. Sergius-Trinity monastery (frequently called Zagorsk). We were impressed at first hand with the deep bereavement of Russian Orthodox believers on this occasion, and convinced of the inaccuracy of translations of the Russian word Uspenie as the Assumption, as it is known to Roman Catholics.

The other special commemoration was for the beheading of John the Baptist, a service which lasted over five hours in Pochayev monastery. The service was lengthened in part by the thousands of people wishing to honor their loved ones who had died in wars. Their numbers were revealed by a veritable mountain of loaves of bread contributed by the bereaved families, loaves which we were informed were later to be distributed to poor families in the area.

Wherever we went, the tradition of the sermon was similar. As communion was celebrated behind the wall of icons, one of the attending priests or deacons would be asked to deliver a message based on the day's biblical text, interpreting it in general terms to guide the daily lives of the congregation. The same biblical stories seemed popular in Orthodox churches and in Baptist Union congregations. Some favorites

hurches revisited

vere the parable of the talents, the story of he householder hiring workers for his ineyard, and Christ's instructions to his lisciples at the Last Supper concerning dong good unto the least of men. The chief leparture came in the sermons of Father Vitaly Borovoy, who called for reconciliaion of problems dividing us so that we can ecome one in spirit despite our various ites.

Though translation was my primary unction, I felt language barriers sometimes aded as they do in operas when a visiting oprano may sing in her own language vhile others in the cast use their own. In ur honor, the bishop of Patriarchal Rusian Orthodox churches in Canada and the Jnited States frequently gave sections of he liturgy in its English version. The Bapist choir in Minsk sang a hymn in English or us, and later we joined in English for he final hymn, God Be With You 'til We Meet Again.

In our official meetings and converations several issues stood out. The theme f the meeting's papers, Jesus Christ Frees nd Unites, seemingly was understood in argely literal and practical terms by nembers of the American delegation, but ad chiefly spiritual and allegorical meanng for the Russian theologians and church eaders. There are, of course, reasons for his: Another major question our delegaion asked repeatedly had to do with the Soviet constitutional guarantee of "freedom of religion and freedom of atheistic propaganda." Although there is an obvious imbalance to our eyes, the Soviet church people live with this situation since they must. We also expressed concerns about the paucity of religious materials and the difficult process for registering congregations.

While we exchanged opinions openly, presumably no minds were changed on either side when we met with government officials. With the Russian Orthodox leaders, we brought up the question of women in their delegation during the return visit next spring. We made no progress on this question.

Our delegation of 20 was divided into four groups for travel to numerous cities in the Soviet Union. I was part of groups visiting Irkutsk and Novosibirsk in Siberia, Minsk in Byelorussia (White Russia), and Lvov and Kiev in the Ukraine. Other members saw Leningrad, Tallinn, Riga, Georgia and Armenia in the Caucasus as well as other places. For us these sidetrips combined tourism with opportunities to meet and worship with our ecumenical Christian brothers and sisters. For Soviet Christians, we provided an infrequent witness to the unity of Christians throughout the world. Thus our presence gave a strong moral boost to Russian Orthodox, Baltic Lutherans and Baptists at many places.

Everywhere they greeted us with the traditional Russian customs of flower bouquets and bread and salt, symbolizing their wishes for our health and prosperity. In Irkutsk, Siberia, we found the walk leading to the cathedral strewn with flowers. We supposed they were for the archbishop, but it turned out that they were in honor of the Russian Orthodox priest from America who was part of our group.

After leaving the monastery of Pochayev for the city of Lvov, we visited four village churches. At each one we were met with bouquets by large congregations, until finally our taxi was overflowing with flowers and people on the streets were certain it was a wedding car. While in Lvov, our group had the opportunity to talk with the archbishop of the small Reformed Church of the Transcarpathian district, who came over especially to meet with us. This was particularly meaningful to Robert Lamar, who is the newly elected moderator of the United Presbyterian Church in the USA.

In comparing the Brethren-Orthodox exchange of 1971 with this larger ecumenical exchange of last September, I discerned that the Soviet church leaders this time exercised freer expression of ideas and more differences of opinion. The fact that the 1974 delegation also included Lutherans, Baptists, and Armenian and Georgian Orthodox introduced a natural diversity. But much like the previous visit, we were met everywhere with warmth and enthusiasm. Most of the Russian Orthodox delegation of 1971 were also present this time, and the individual members all send warmest greetings to past visitors from the Church of the Brethren. ☐

Return delegation to visit Brethren

In follow-up to last fall's visit of US church leaders to the Soviet Union, about which Robert F. Price reflects here, a delegation of Russian religious leaders will be guests of US churches the last two weeks of February and the first week of March.

Patriarch Pimen of the Russian Orthodox Church will head the delegation, marking his first visit to US churches. He was named the spiritual leader of some 40 million Russian Orthodox Christians in June 1971.

Representatives are expected also from the Gregorian Orthodox, Armenian, Lutheran, and Baptist churches and possibly from the Roman Catholic and Transcarpathian Reformed Church in the Soviet Union.

March 1-4 five or so of the Russian church officials will be hosted at the Church of the Brethren General Offices by the General Board, the Illinois-Wisconsin District, and local churches. At the same time other members of the delegation will visit in Miami, Boston, Atlanta, Columbus, Indianapolis, Chicago, and Dubuque.

The itinerary is being coordinated by David Hunter, former deputy secretary of the National Council of Churches.

In direct exchanges between the two bodies, the Church of the Brethren has been host three times to Russian Orthodox delegations: to a group coming to the USA in 1963 headed by Bishop Juvenaly and another in 1967 headed by Metropolitan Nikodim, and to a peace seminar in Geneva, Switzerland in 1969. In turn, Brethren delegations have been guests in the Soviet Union in 1963, 1967, and 1971.

Church asks if ads are demeaning to women

Are women in advertisements depicted in leadership positions?

Are they presented as being intellectually inferior to men?

Is the major or only role of women conveyed that of housekeeper?

Do advertisements emphasize sexuality in order to sell a product?

These are questions proposed for raising with Proctor and Gamble regarding the images conveyed in the advertising of its products. The concerns are expressed in a shareholder resolution authorized by the United Presbyterian General Assembly Mission Council.

The shareholder action—to be preceded by conversations with corporate management of the firm—would ask the company to publish a special report reviewing the images of women portrayed in its advertising, including proposals to alter specific advertising campaigns.

The Appeal to Proctor and Gamble was one of several corporate concerns voiced by the Mission Council. Others centered on Texaco and its operation in Namibia and International Telephone and Telegraph and its business with the government of South Africa.

Senate endorses plea for voluntary fast

A resolution encouraging the practice of fasting and a permanent change in the nation's food consumption patterns has been unanimously approved by the US Senate. The measure is aimed at conserving food as a means of alleviating hunger in the world.

Introduced by Sen. Mark O. Hatfield (R-Ore.), the resolution calls for a spirit of self-sacrifice and periodic fasting, climaxed in a National Day of Fasting on the Monday before Thanksgiving, Nov. 24, 1975.

It also encourages Americans to reevaluate their life-styles and share the money they save by eating less and reducing food waste with the "starving millions of the world."

The Oregon lawmaker, a Baptist who is a leading evangelical spokesman in Congress, is chairman of Project FAST (Fight Against Starvation Today), a nationwide effort with purposes similar to that of the Senate resolution. Project FAST was launched here by World Vision International, an interdenominational organization.

Sen. Hatfield, in announcing Project FAST at a Washington "non-luncheon hunger event," said Americans "cannot begin to comprehend the condition of bitterness and pain that is responsible for the death of more than 10,000 every day . . . until (they) willingly experience hunger (themselves), even on a limited basis."

Each member of the audience was served a two-ounce millet grain patty fried in oil, a small potato, a piece of raw onion and a quarter glass of lukewarm plain tea which, the legislator said, is the "approximate daily ration of 500 million people around the world who are starving."

The resolution asks that citizens "seek to change their habits from those of overconsumption to those of conservation."

In a similar appeal Bread for the World, identified as a citizens' movement against hunger and poverty, urges Christians in the USA to abstain from meat on Mondays, Wednesdays and Fridays. "To hungry people our heavy meat diet is seen as taking up a disproportionate share of the world food supply," the agency declares.

In upholding an alternate diet, Bread for the World acknowledges that "eating less won't push back hunger unless resources that only governments command are more fully committed to hungry people. We must, therefore, do everything possible to reverse the course of this nation, which has been steadily turning aside from the poor countries."

Peace groups examine living in community

Two special concern groups in the Church of the Brethren, the Brethren Action Movement and the Brethren Peace Fellowship, met jointly over Thanksgiving weekend to explore common interests and activities.

Community living, an item becoming as important for some today as the antiwar emphasis was in the late 1960s, was given considerable attention. Dale and Carole Neal of the New Covenant Fellowship in Kentucky contributed from their two and a half years in community life.

"Living in community takes a great deal of sensitivity and awareness of each other," observed Carole. "And I think that is what love is all about."

The Neals emphasized that the central focus of any Christian community must be that it seek first the kingdom of God. And that is not necessarily a matter of making a one shot decision.

"Community is a decision that you make each day," Carole said. "Committing yourself to Christ is a minute by minute decision."

In other activities Roger Burtner of CROP delivered a concise, thoughtful presentation on Nigeria and Warren Hoover and James Tomlonson on amnesty. The latter two, executives for the National Interreligious Service Board for Conscientious Objectors, talked at length on President Ford's earned re-entry program, which they declared was misnamed when termed amnesty.

Concern also centered on increased Pentagon efforts to thrust the Junior Reserve Officer Training Corps into high schools. "Their efforts are made easier now that there is an impression abroad that we're in a peace time," Tomlonson contended. "At such a time it is imperative that we in the church be on our toes and aware of what the military is up to."

The gathering, held at Deep Run Farm near York, Pa., was considerably smaller than the three previous Thanksgiving gatherings BAM has held. The earlier meetings had brought up to 80 people, while at Deep Run the peak number was 35.

One possible reason was that there were two BAM gatherings held over the same weekend. The west coast BAM contingent which had trekked 3,000 miles to past gatherings, had grown in sufficient size and strength to venture its own meeting in Oregon.

Another factor may be the sense of helplessness and floundering that comes in facing an unknown future. Some of the old, familiar faces once seen at BAM/BPF affairs have faded into a kind of semi-retirement from the movement.

"But there are new faces in their place, and an air of hope and expectancy remains," MESSENGER writer Randy Miller said upon return from the York gathering. "The spark burns on, seeking to light a path of new direction in the years ahead."

Are you prepared to meet God?

by Carroll M. Petry

It was a typical day—if any is typical. Deep into fall, it was still mild though a steady drizzle was attempting to acquaint us with the possibility of more severe weather on the way.

My work takes me over the highways of Indiana in many directions. I try to pass the traveling time creatively by listening to cassettes or the radio, and enjoying unusual road signs. Why this one caught my attention I can't explain. It was neither attractive nor unusual. I had seen the same one hundreds of times in hundreds of places. I had seen it artistically-lettered by professionals who had charged a lot of money for their work. I had seen it painted crudely on a slab of old barn siding and nailed to a tree. I had seen it penciled on restroom walls, painted on roadside rocks, and chalked on the sides of buildings. But this time it stood out like it had been in flashing neon:

"ARE YOU PREPARED TO MEET GOD?"

Located at the end of a "T" road where I had stopped, this question may have spoken like a lightning flash to someone hurtling toward tragedy after missing the stop sign. Had a macabre mind so placed it, or was it done innocently with all best intentions? No matter. There it was, and it arrested my attention.

Doubtless placed there by one attempting to make an authentic witness, it turned me off cold! I found myself getting angry and talking aloud to no one in particular. (Do you ever do that?) I can't remember my exact words, but they were something like this: "What arrogance—to assume that confrontation with God is always in the future! What arrogance—to assume that confrontation with God is only imminent in some sort of tragedy or death! What arrogance—to assume that confrontation with God will take place only in the eternal court room! Futurism is okay, but my experience with God is not out there at the end of my personal timeline."

Indeed, I have been meeting God every day of my life. So have you. Check your memory and your diary with me as we sensitize ourselves to an

ongoing confrontation with God
that began when we did and will never end.

I met God in the happy faces of a congregation which came together recently to help their pastor celebrate 15 years among them.

I met God in the pleased but sober faces of a college soccer team as its members won a game in honor of a teammate struck down and killed by a stray bolt of lightning.

I met God in the face of a middle-aged woman teaching a class of junior children in the church down the street.

I met God in the faces of "seasoned" citizens who welcomed me when I visited their retirement home to help them in a worship service.

I met God in the face of a beloved widow friend who is struggling valiantly to adjust to her new and unhappily different world.

I met God in the face of a young pastor only recently having become a father for the first time.

I met God in the anguished tears of a just-divorced mother of three.

I met God at the installation of a new young pastor whose congregation gathered round him, placed their hands on him, prayed for him, and afterwards embraced him. The whole experience was enhanced when he then presided at holy communion for those who had just commissioned him.

I met God in the committed work of an Annual Conference committee as it struggled with the language of humans and the message of God for our time.

I met God in the downcast countenance of a young father of three who had just lost his job.

I met God in the emergency room of a city hospital as we kept an all-night vigil with close friends.

I met God in our local church when the youngsters of the congregation distributed bread for us to share.

I met God in the friendly faces of Bethany Seminary students from our district as we shared together around a dinner table and then talked late about things that matter.

I met God in the college a cappella choir performance in which our son was singing.

I met God in the warm gratitude of the little old lady for whom I held the door at the post office.

I met God in the misty eyes of one full of years who was imploring God to take her to heaven.

I met God in the lusty squalls of five babies in the hospital nursery. They ranged in color from weak cocoa to red and pink.

I met God in the careful attention given to a patient by a committed physician.

I met God in the long and arduous General Board and Commission meetings as our representatives hammered out what our response will be to the continuing needs of a hungry world.

I met God through literally dozens of Brethren parish volunteers from congregations, college campuses, and the seminary, who gave themselves first, as well as funds to respond to the needs at Monticello and Xenia.

I met God in the book of the Prophet Amos, the author of the warning, "Prepare to meet your God" (4:12c). And there I made an amazing discovery. The judgment that Amos was calling down on the Israelites was not only a spiritual judgment, but far more. The woes he calls down are ecological, social, and economic Read the following excerpts carefully and as you read, think of Watergate, the oil "crisis," the sugar "shortage," the mid-eart drought, and world hunger:

Seek the Lord and live, O you who turn justice to wormwood, and cast down righteousness to earth (5:6a & 7).

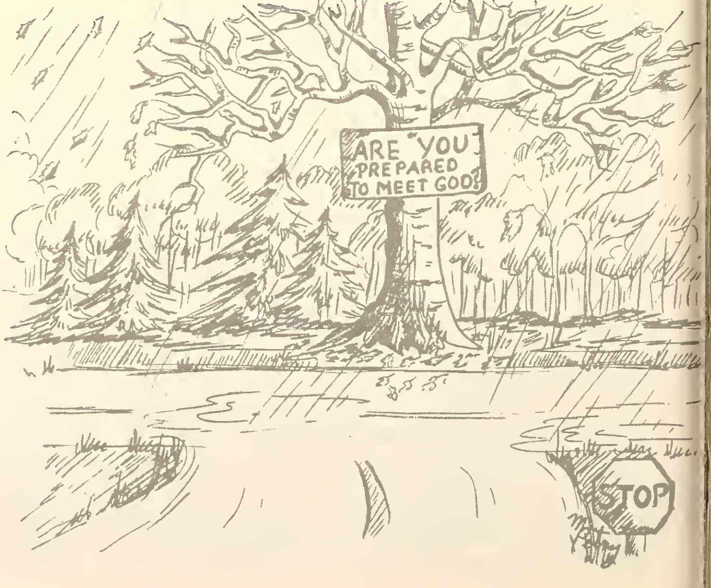
They hate him who reproves in the gate and they abhor him who speaks the truth.

Therefore, because you trample upon th poor and take from him exactions of whea . . . (5:11a & b).

For I know how many are your transgressions, and how great are your sins—you who afflict the righteous, who take a bribe, and turn aside the needy in the gate (5:12).

Hate evil and love good, and establish justice in the gate (5:15a).

I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon.


ARE YOU PREPARED TO MEET GOD?
STOP

Take away from me the noise of your ongs; to the melody of your harps I will ot listen.

But let justice roll down like waters, and ighteousness like an ever-flowing stream 5:21-24).

I met God in the hopelessly-glazed eyes f the starving African mother with twins or whom she could produce no milk. (Her icture was on the cover of the *New York imes Magazine,* June 9, 1974.)

I met God in the film, "We've Come of ge!" as our older generation spoke out or the respect and rights in America which ther countries in the world freely grant heir "seasoned" citizens.

I met God in the CROP hunger walks here hundreds of youth and others rought in thousands of dollars to feed the ungry.

I met God in the distribution of empty aby food jars in some of our conregations for gathering pennies, nickels, imes, and quarters for the hungry.

I met God through the faithful service nd action of a pastor and congregation as hey attempted to minister to the needs of a nigrant camp and, when danger threatned, stood firm and undaunted in doing vhat they knew was right.

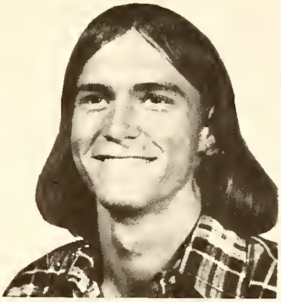
I met God in the American Bible Society ranslation entitled, "Justice Now!" and in he District Conference theme which epeats it.

Yes, I have been meeting God every day. will continue to meet Him—and so will ou. A better question than *"Are you repared to meet God?"* is, *"Did you ecognize God when you met Him?"*

I am meeting God every day. I have been n the past, and I will be in the future. How ften do I realize it? How often am I senitive to Him?

As I understand it, my ultimate confronation with God will consist of the sum otal of times when I met Him, rejected Him, ignored Him, recognized Him, ccepted Him here in my everyday life. "As ou did it to one of the least of these my rethren, you did it to me," said our Lord.

Am I prepared to meet God? I had better e. I *am* meeting Him in every aspect of ny life. Will knowing this make me more ensitive and keep me looking for him in he faces of every tomorrow? ☐



Brian A. Eikenberry:

Can't stop now!

Help, I cried.
He scarcely turned his head
But I could hear him muttering as he ran . . .
So much to do . . . classes to attend . . .
The news . . . home responsibilities . . . books that
I must read . . .
The politics of power . . . and all that frightful trouble in . . .
He glanced at me: I can't stop now, he said.

Help, I cried.
The scientist, white coated and isolated,
Said nothing, but looked up with chilly calm
From his computer numbers without end,
So that I paled to oblivion
Before the thousands much worse off than I.

But . . . Help, I cried again.
The priest said: Hush, we're praying, and you interrupt.
We cannot yet unfold our hands for work
Or lift our eyes to see,
For we have just begun our service and can't stop now.

Help, I cried,
Softly in my heart, this time.
Thinking that I could die and none would come,
And yet One did.
How is it, Lord,
That you who have the whole fast-moving world within your hands
Yet have the time for me?
You are my child, He said.

And I have run too fast,
And never thought, until I fell, how carelessly I ran;
Now I will stay, and never look towards the spinning earth
Or those who rush so anxiously about.
They are my children too, He said. It is my world.
Then faint and far away, and desperate,
I heard an echo of my own sad cry.
Help, it called.
Excuse me, Lord, I said,
I see there's work to do that cannot wait.
I can't stop now.

Brian Eikenberry, 17, son of missionaries Mary and Ivan Eikenberry, was killed instantly September 11, 1974, by lightning on the soccer field at Manchester College. He had written this statement a few months earlier while a senior at Hillcrest School, Jos, Nigeria.

Astounding! If you are bearing your "marturi
Jeesous" you are equal to the angels—messengers
They themselves exist for no other purpose

Marturia Jeesous

A revelation from Revelation

by Vernard Eller

Although the title is in Greek, it is not the intent that any reader should have to say of this article, "It's all Greek to me!" The case is, rather, that both while I was writing and since I have written my recent Revelation book, *The Most Revealing Book of the Bible,* I have been working to identify the Revelator's most basic and characteristic phrase. I now am proposing this one as it; but it must be recorded in Greek, for the reason that no single English wording can express it.

The concept is introduced at the very opening of John's work; and there is no doubt that this is deliberate on his part. "John, in telling all that he saw, *has borne witness* to the word of God and to *the testimony of Jesus* Christ" (1:2).

That last phrase, "the testimony of Jesus," is the one we are after. *Jeesous* obviously is our word "Jesus." *Marturia* is "witness," or "testimony." As in English, the word can take several forms. It can identify the testimony or witness a person

makes. It can refer to the one who is the witness, or testifier. It can take a verbal form, "to testify," or—as earlier there in the verse—"to bear witness."

But most significantly, the one phrase, *marturia Jeesous,* can be read either of two ways. It can be read "the testimony *of* Jesus," in which Jesus is himself the testifier. Or it can as well be read "the testimony *to* Jesus," in which someone else is making the witness and Jesus is its *object.* The Revelator uses the phrase both ways; and here, where John speaks of his bearing witness to the witness of Jesus, he comes close to using it both ways at once.

Although the two readings give distinctly different meanings, they are, of course, very closely related. As we shall see, the primary way we witness *to* Jesus is by joining him in the witness he himself makes. We will need to keep the phrase open and flexible.

Marturia, as we have observed, is the regular Greek term for "witness"; yet obviously, it is also the source of our English word "martyr"—and that word, we know, designates one who is *killed* for the sake of the faith. How did this shift of meaning come about? The answer seems plain: During the early history of the church, those who made their faithful witness to Jesus were martyred with enough regularity that the word gradually slipped off the "witness" meaning and onto the "death" meaning.

When we see how often John speaks of "death" in close proximity to his words about "witness," it is evident that the association already is taking place. "Witness" still is the only correct translation of the word; but for John, even though bearing of faithful witness does not necessarily require death, *marturia* denotes a quality of witness that is ready to risk death and determined to be faithful unto death.

Now that we have the concept, let's see what John does with it.

In 1:5, the very first title given to Jesus, the one introducing him into the book (again, undoubtedly a deliberate emphasis on John's part) is: The Faithful *Witness.* To my knowledge that ascription is not found elsewhere in the New Testament; yet it is as precious and appropriate as any we have.

But if Jesus is himself a witness, to what is it he witnesses? Revelation—along with the rest of the New Testament—would indicate that his witness is to God's plan for the world, to what God is doing in history, or, using Jesus' own special terminology, to the coming of the kingdom (the regency) of God. And notice that this is indeed a witness in which we can join. In fact, the best witness we can make *to* Jesus is in testifying that it is in and through him that that kingdom is making its approach.

Consider, too, the double implication of the word in this case. As "the faithful witness," Jesus was also a literal martyr, giving his very life in the course of the testimony he bore. In truth, then, "the faithful martyr-witness" constitutes a highly accurate designation for Jesus in his entire earthly career, up to and including his death on the cross.

Then, toward the very end of Revelation, the Lord appears on the scene for the last time to say, "I, Jesus, have sent my angel to you with this *testimony* for the churches" (22:16).

We already have suggested that Jesus' testimony regards the coming of the kingdom, but here we are told that it is directed to the churches. Jesus' testimony is for *our* benefit; *we* are the recipients. Indeed, the book of Revelation itself is here presented as being at least one instance of Jesus' testimony to us.

A few verses later, in 22:20 (the last word of Jesus in Revelation and thus in the Bible itself), we hear: "He who gives this *testimony* speaks: 'Yes, I am coming soon!'"

The heart of Jesus' testimony to the churches is the announcement of his own soon-coming; and this is not something different from what we have been calling the coming of the kingdom of God but rather a more powerful and specific way of stating it. (In my book I give extended attention to "the soon-coming of Jesus" as being one of the basic themes of Revelation. As much as can be said here is that it is not to be understood as a prediction of *when* and *how* his coming will take place but an alerting of the church to live in perpetual expectancy, always ready for the coming of Jesus.)

Thus far we have traced *marturia* only as it relates to Jesus' being himself the witness. Now we go back to see how John involves *us*, what he has to say about our being witnesses *to* Jesus. There are two observations to be made even before we examine specific texts. In the first place, it is only because he already has been the faithful witness that we have any hope of becoming witnesses in ourselves. Our witness is not something generated out of our own strength and ingenuity; it is only in him, *the* Witness, that we find our witness—only in *the* Martyr that we find our strength for martyrdom.

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to drift apart

In the second place, it is plain that, by "witness," John intends much more than just words *about* Jesus. The faithful witness, of course, should include our talking to others about him; but more fundamentally, it involves a manner of life that testifies to him and to the kingdom he proclaimed.

In 1:9, then, John speaks of himself: "I was on the island called Patmos because I had preached God's word and borne my *marturia Jeesous.*"

John counts himself among the witnesses to Jesus. Although the text does not actually say so, the usual assumption is that Patmos was a detention camp and that John's preaching had gotten him arrested and put to forced labor on the island. Whether his witness ever led on to an actual martyrdom, we do not know—but it would not be surprising if it had.

In the letter to the church at Pergamum there is a reference to a Christian whose witness did cost him his life: "You did not deny your faith in me even at the time when Antipas, *my faithful witness,* was killed in your city" (2:13).

We know nothing more of this Antipas than we are told here. But the completely amazing thing is that Jesus grants him the very same title that Revelation originally attributed to Jesus himself. The difference of course, is that Antipas could not have been a faithful witness without the help of Jesus; but the title is a very high goal and compliment for a Christian in any case.

Thus far, John has spoken of specific individuals who were witnesses; but he also can speak in more general terms. Two scenes in particular reflect his (and God's) evaluation of martyr-witnesses. The one transpires in heaven, in a location which undoubtedly is meant to designate the honor of close proximity to God: "I saw underneath the altar the souls of those who had been slaughtered for God's word and for *the testimony* they bore" (6:9).

The other is a vision, following the return of Christ, describing the resurrectio of Christians into millenial glory. Regarding the first rank of these, those destined for special recognition, John says, "I could see the souls of those who had been beheaded for the sake of God's word and their *marturia Jeesous*" (20:4). There is no doubt but that, for John, the essence of Christian greatness lies precisely in the quality of witness that can and sometimes does lead to actual martyrdom.

In 19:10, then, the idea is presented in a

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bruary 1975

HARE helps persons. You can help SHARE.

In a nation filled with questions the church has some answers.
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SHARE

A Messenger Special Report • Church of the Brethren General Board • February 1975

In a nation filled with questions the church has some answers.
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Kentucky firm tackles low income housing

Having an income of $1,120 a year, a farm couple near Manchester, Ky., sought the help of the Kentucky Mountain Housing Development Corporation last year in building a new home. Thanks to the corporation, the couple will be moving into their new home this spring, paying an annual sum of $400.

In central Appalachia there are thousands of low income families like these, and it is with such persons that the new Housing Development Corporation is working in Kentucky's Clay and Jackson counties. In its first year the program has built seven houses for white families and one house for a black family, and has made repairs on another 100 houses.

The "stack-sack" method of construction used experimentally worked except for one detail—gaining approval by the Farmers Home Administration for loans. The agency has been responsive on the conventionally wood studded homes, however, costing relatively the same; the loan to the family indicated above was based on the lowest level of income yet issued. The new homes feature three bedrooms, full bath, kitchen, dining room, living room, and carport and sell for under $10,000.

Brethren member Dwayne Yost, a long-term worker at Flat Creek, Ky., is director of the Kentucky Mountain Housing Development Corporation, which has its headquarters in Manchester. Fred Ott, a post-30 volunteer from Holsopple, Pa., since last May, has been primarily involved in house repairs and new construction. Support is extended also by the Southern Ohio district, Flat Creek congregation, New Covenant Fellowship, and short-term work groups supervised by Fred Ott.

Increasing leadership is coming from the corporation's board of directors, formed of low income people of the community and of leaders from church and social organizations. The SHARE grants for the first two years total $46,000.

"More and more low income families are asking for our help with both home repairs and new homes," Dwayne Yost said. "Even now we have more requests for new homes than we can hope to build during the next 12 months."

"To help the poor have better housing is one aim of SHARE," explains Wilfred E. Nolen, director of the program. "But its impact does not end there, for beyond homes or jobs or training or medical services or local leadership development there is a further witness: that brotherhood and reconciliation and justice and the love of God in Christ become realities in the lives of people today."

Under construction, the new home of Conley and Helen Moore, upper right. Lower right, volunteer builder Fred Ott

Los Angeles ministers begin in-service study

Participants in the Black Church Studies program, Los Angeles

A newly launched effort in Los Angeles is helping pastors upgrade their theological training and their professional skills. The project enlists the cooperation of several institutions and agencies, among them SHARE, La Verne College, and the Church of the Brethren's Pacific Southwest Conference.

Known as the Ecumenical Center for Black Church Studies, the program is designed to provide in-service education for 40 ministers at the undergraduate, seminary, and graduate seminary levels, and within the cultural context of the black experience.

Beyond specific degree programs, the planners see as a long-range goal the strengthening of the self-image of pastors, enhancing both their preaching and pastoral impact in and beyond the congregation.

Scholar, teacher, writer, and former pastor Henry H. Mitchell and a representative board are prime movers of the center. Local black church leaders with advanced degrees and a wide range of practical experience comprise the faculty.

For the first semester this past fall, 15 ministers working toward a Bachelor of Arts degree through La Verne College met on Saturdays at the Pleasant Hill Baptist Church in Los Angeles. David D. Hurst, the undergraduate recruiter-coordinator and himself a Th.D. candidate in religion, commented, "The group learns a lot through osmosis, sharing strengths and experiences from at least seven different denominational backgrounds."

Besides the bachelor's degree accorded by La Verne College, the Master of Divinity degree is offered by the Seminary Without Walls of Shaw University, Raleigh, N.C., and the Doctor of Ministry degree in cooperation with accredited seminaries in the area: The School of Theology at Claremont, Fuller Theological Seminary, and American Baptist Seminary of the West.

The Church of the Brethren SHARE grant of $8,000 supports the half-time employment of the undergraduate curriculum coordinator. In addition, the Pacific Southwest Conference and La Verne College are seeking to provide $4,000 largely for scholarships. These combined commitments are largely responsible for the program's beginning.

"Of the black clergy training programs in which Brethren have been invited to participate, the Ecumenical Center for Black Church Studies is the most impressive," SHARE director Wil Nolen explains. "Much of its strength comes from the backing offered by the black churches of the area and the Los Angeles Council of Churches. The center demonstrates precisely what SHARE is about—developing local, indigenous leadership."

Health care for poor extends to rural Mississippi homes

Mrs. Newsome, an elderly black woman living in a remote area of Mississippi was hospitalized after suffering a heart attack. Following a number of treatments, to which she was unresponsive, she was returned to her home. Shortly afterwards, she suffered a stroke and was bedridden. After only two visits from a physical therapist she was left alone; there was no follow-up on her rehabilitation.

In other instances, rural people having no access to medical facilities have died of diabetes, simply because they lacked the knowledge and treatment to control it. The common cold, which for many Americans is just an inconvenience, can and often does lead to more serious diseases such as pneumonia when health skills are lacking.

As a corrective to such situations, the Home Health Care Program, an outgrowth of the Voice of Calvary's Health Center in Mendenhall, Miss., is a new effort designed specifically to meet the medical needs of rural people in Simpson County, Miss. From its base in Mendenhall, it is developing health councils in three outlying areas of the county.

Until the arrival of Dr. Eugene McCarty in January, the thrust of the program had been educational, working with the government sponsored Head Start program to provide basic health care information for preschool children.

Now as the Home Health program unfolds, one day each week Vera Shertz, Home Health nurse, and Willa Stevens, Home Health Aid, will travel to where the sick are. "It is the hope of the Home Health Program," says Ervin Huston, Health Center administrator, "that these area councils will alert themselves to persons needing assistance, so that our staff can provide them the kind of care they need."

Current developments in the Health Center's outreach are described by Voice of Calvary president John M. Perkins as "the climax of a 14-year struggle to get a total ministry and solid evangelical witness going in Mendenhall." He further sees it as fulfillment of Psalm 41:1, a scripture central in his own life: "Blessed is he who considers the poor."

Brethren members Ervin and Joan Huston have assisted in various Voice of Calvary programs since June 1972, with Erv currently the Health Center administrator, and Joan a registered nurse. Also involved in the program are Post-30 volunteers Howard and Vivian Mudd from the Midland, Mich., congregation. The Mudds have been in Mendenhall since January 1973, and have contributed their skills as welder and nurse.

The Cooperative Health Center began in July 1973; the Home Health Program in the fall of 1974. The programs are administered by the Voice of Calvary Board of Directors and the Community Health Advisory Committee. The program has a $4,100 grant from SHARE and previously had received $6,680 from the Fund for the Americas.

Tentative plans are underway to have a SHARE-sponsored seminar for Mendenhall residents and Brethren from eastern Pennsylvania as part of SHARE's educational program.

Voice of Calvary staffers Ervin Huston, Douglas Weary

Skill training and self-esteem are what grow in Brooklyn

SHARE is one way of saying yes to those who declare, "I can work and do things for myself if I have a chance."

For the unemployed and the underemployed, that chance means one thing.

Jobs.

But jobs may be contingent on other factors: Command of the English language. A high school diploma. Skill training or career development. Vocational counseling.

These are the services offered by Hispanos Unidos of Park Slope, an agency in a section of Brooklyn which is cited by the New York City Planning Commission as one of the most economically deprived communities in the metropolis. All the people the agency serves—75 percent Spanish, 15 percent black, 10 percent other—are below the poverty line.

Since 1970 Hispanos Unidos has trained and placed in jobs more than 200 persons annually. Adult education is a central undertaking, although camping and recreational programs for youth and counseling for adults are basic services as well.

"Hispanos Unidos of Park Slope exists for the benefit of minority people," states Julio A. Guzman, executive director. "Almost always those in need are Puerto Ricans, other Spanish-speaking people, and blacks. But our definition of minority people is all people in need."

Courses offered in the Park Slope program include carpentry, plumbing, typing, accounting, keypunch, and training leading to a high school equivalency diploma. Another major program is the teaching of English as a second language. Offerings added most recently are assistance to Spanish-speaking drop-outs and a college preparatory course.

The Reverend Guzman recognizes that more than language and vocational training are at stake if minorities are to become self-supporting, self-sufficient members of the community. Thus Hispanos Unidos is gearing comprehensive efforts to reorient the Spanish-speaking community toward self-esteem and self-development, even to the point of encouraging parents to question the New York City school system over the issue of community control of curriculum, teachers, and administration.

New York City mayor Abraham D. Beame has commended the agency's adult education graduates and termed such programs essential for meeting the challenges "of a changing job market and a changing world."

High School equivalency, data processing in Brooklyn

SHARE's grant of $7,500 helps support the adult education courses. Support also is extended by the United Methodist Church, the Christian Church (Disciples of Christ), and the Greater New York Fund. As with other SHARE projects, the long-term direction of Hispanos Unidos is self-support—conceivably within three years.

For the moment, though, the Brethren involvement supplies a needed support base. "Without organizations like yours, work such as ours never would be accomplished," Director Guzman makes clear.

At Lybrook, the focus is on increasing initiative from within

Navajo thrust seeks self-determination

In line with a 20-year-old goal for mission in the Church of the Brethren, SHARE is striving to develop self-directed and self-supporting units of the church at home as well as overseas. In effect, this entails a deliberate shift away from "mission" status for such programs as Flat Creek in Kentucky and Lybrook in New Mexico and a turn toward self-determination.

Among the Navajos at Lybrook and Nageezi, an important step occurred in 1973 when fellowship status was petitioned from the Western Plains District. While the pattern of Navajo pastoral leadership has been temporarily disrupted, the entire Lybrook program currently is thrust toward strengthening the role of Navajos in shaping the activities both in the church and in the community.

In the search for pastoral leadership, the choice rests heavily with the local fellowship. Western Plains District executive Wilbur R. Hoover is working with the Navajos on the matter, as do district executives with local members wherever pastorates are to be filled.

Beyond providing facilities for the church fellowship, the Lybrook property presently provides space for a preschool program sponsored and controlled by the Office of Navajo Economic Opportunity and directed by Eva Platero of the Brethren fellowship; Navajo Social Services for the elderly involving four Navajo staff persons; and housing for one resident facilitator and three Navajo families. Recently $9,000 of SHARE funds were designated for capital improvements.

David and Janet Fike are the one non-Navajo couple assigned by the World Ministries Commission to Lybrook. David's task is to represent SHARE in facilitating local programming and to coordinate use of the facilities.

World Ministries staff member Wil Nolen observes that additional programs at Lybrook will not be initiated by SHARE, but rather will be granted SHARE support as local Navajo leaders develop measures that meet funding guidelines.

Last year the General Board invested $33,000 in the Lybrook program. While major support of both the church fellowship and service programs will continue to be provided by the General Board and the Western Plains District, the Navajo community is being challenged to assume increasing financial responsibility.

"Empowerment, personal and group identity, community action, intercultural awareness: These are values and sensitivities which underlie SHARE's approach to native Americans," Director Nolen observes. "The approach may involve greater risks, but in terms of what is sought long-range in people and program development, the promise is greater."

In partnership with SHARE

Arizona
Family Services, Inc., Fort Defiance
Counseling of Navajo families
SHARE grant: $2,000

California
Ecumenical Center for Black Church Studies, Los Angeles area
In-service training, degree programs for 40 ministers
SHARE grant: $7,500

California/Ohio
National Farm Worker Ministry, Los Angeles and Dayton
Awareness of and support for farm workers' movement
SHARE grant: $2,000

Illinois
Bethany Brethren—Garfield Park Hospital, Chicago
Development of neighborhood medical services in inner city
SHARE grant: $10,000

Illinois
Community Health Improvement Center, Decatur
Services to low income families
SHARE grant: $1,020

Illinois
Mother Goose Child Development Center, Elgin
Child care, preschool training
SHARE grant: $2,400

Illinois
People's Health Center, Freeport
Preventive health care for low income families
SHARE grant: $4,500

Iowa
Community Clothing and Retailing Program, Waterloo
Assisting blacks in learning sewing, tailoring as marketable skills
SHARE grant: $7,500

Kentucky
Kentucky Mountain Housing Development Corporation, Manchester
Repair and building of houses for families of low income
SHARE grant: $22,000

Kentucky
Human/Economic Appalachian Development Corporation, Berea
Community organization and enterprise;
Operation MATCH
SHARE grant: $1,000

Mississippi
Voice of Calvary Cooperative Health Center, Mendenhall
Health education and preventive care for poor blacks and whites
SHARE grant: $4,100

New Mexico
Lybrook Navajo Fellowship and Community Projects, Cuba
Establishment of local priorities
SHARE grant: $33,000

New Jersey
Third World Consultation, Princeton
Strategies for development
SHARE grant: $1,000

New York
Hispanos Unidos of Park Slope, Brooklyn
Adult education, language and vocational training, youth services
SHARE grant: $7,500

Ohio
Youth Screen Printing, Inc., Dayton
Skill training in graphic and industrial arts, business experience
SHARE grant: $2,000

Tennessee
Commission on Religion in Appalachia, Knoxville
Joint strategy for mission and community development with grassroots groups
SHARE grant: $500

Texas
Feeder Pig Project, Elsa
Job training, economic development for settled out migrants
SHARE grant: $6,000

Virginia
Council of Southern Mountains, Clintwood
Mine and health safety, communication and development in Central Appalachia
SHARE grant: $1,000

Virginia
Operation Coal, Blacksburg
Research and advocacy in coal industry
SHARE grant through Commission on Religion in Appalachia: $2,000

SHARE 2: Education of Brethren
Learning from disadvantaged Americans
Strategies for churches in racially changing communities
Intercultural seminars
Models for race training of clergy
Educational, interpretive resources

SHARE Staff Committee
Wilfred E. Nolen, Director
Merle Crouse
Tom Wilson
Administered through the World Ministries Commission, Church of the Brethren General Board

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This report produced by
General Services Commission

There are some answers. One is SHARE.

Some persons bear the weight of problems most of us have never known: Poverty that grinds away at hope; the sting of racial slurs; the denial of real freedom; inadequate schools; searing injustice.

But life can be different. The circle of despair can be broken. Homes can be built. Medical care provided. Businesses established. Jobs made. Prejudices faced. Relationships created. Hope and faith renewed.

But dollars are needed. And dollars are given when people care.

Express your caring through a gift to SHARE, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120.

SHARE helps persons. You can help SHARE.

In partnership with SHARE

ere is my gift of $____________ ____________
›ward current SHARE ministries date

ook forward to making a further contribution of:

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☐ Please send a reminder. ☐ I am considering a gift of securities or real estate and would welcome a conference.

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ease make check payable to Church of the Brethren General Board. Send to SHARE, Church of e Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120.

pens on a woman clothed with the sun, ndoubtedly representing the community f faith which incorporates both Old Testament Israel and the New Testament hurch. She gives birth to a male child, esus, whom the great red dragon, Satan, ies to destroy. But the child is snatched p to God—in the resurrection—and aved. The dragon, of course, is very ustrated over his failure; and verse 17 ells us: "At this the dragon grew furious ith the woman, and went off to wage war n the rest of her offspring, that is, on hose who keep God's commandments and aintain their *marturia Jeesous.*"

The woman's first offspring, we were old explicitly, was Jesus. The rest of her ffspring, it would follow, are the hristians, namely all those who maintain heir *marturia Jeesous.* And here, then, is n almost overwhelming idea: When we ear our testimony to Jesus, when we join im in the testimony he bears, we become n all truth his brothers and sisters, hildren of the same mother, the same faith ommunity, that bore him. What greater tatus and honor could come to anyone?

(I know the above is not the interpretaion of that passage as it is found in my ook. I have seen further since.)

Even so, John does not stop simply with *ecommending* the *marturia Jeesous;* he roceeds to delineate what it must involve. evelation 11 is the most important assage in this regard. Space does not llow us to examine it in detail; we can ick up the salient points.

The central characters in the scene are

no true witness. We cannot hold our lives too dear to lay them down. The reality of our witness lies in the willingness to put our lives where Jesus put his.

Most significantly, then: "These are the two olive trees and the two lamps that stand in the presence of the Lord of the earth" (11:4). Here, in a nutshell, is what it means to make the faithful testimony to Jesus. Olive trees bear *fruit.* Lamps give *light.* We are to bear the fruits of reconciliation, healing, feeding, and serving as Jesus himself did. We also are to light up and spread the illumination of him who is the light of the world. If John has accomplished nothing else, with his term *marturia Jeesous* he has hit upon one phrase that can hold together the service and the evangelism callings which have tended to drift apart throughout the history of the church.

As the scene proceeds, the witnesses do succeed in bearing their faithful testimony

esus. In consequence of their success r *success,* mind you) they are ecuted and killed; they become "mar-' in the literal sense. But then, to the zement of their persecutors, they are rrected and called up to God. As clear-; it can be said, we are informed that way of the Christian witness is to be of death-and-resurrection, the way of s himself. But does this describe the of the church as we know it—this ulte recklessness in giving and selfenditure that holds back nothing but fearlessly into death itself, in conice of a resurrection?

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Finally, (3) our witness must be backed by our actions or it is no true witness. We cannot hold our lives too dear to lay them down. The reality of our witness lies in the willingness to put our lives where Jesus put his.

But once we put ourselves upon the way he went, the way of the martyr-witness, then in this very going we surely are going to find community with John and Antipas and their like, equality with the angels, brotherhood with Jesus himself, and victory over Satan for ourselves and for the world.

How well are you doing in bearing the *marturia Jeesous?* ☐

to preach good news to the poor to proclaim releas
to the captives to set at liberty those who are op
pressed as you did it unto the least of these m
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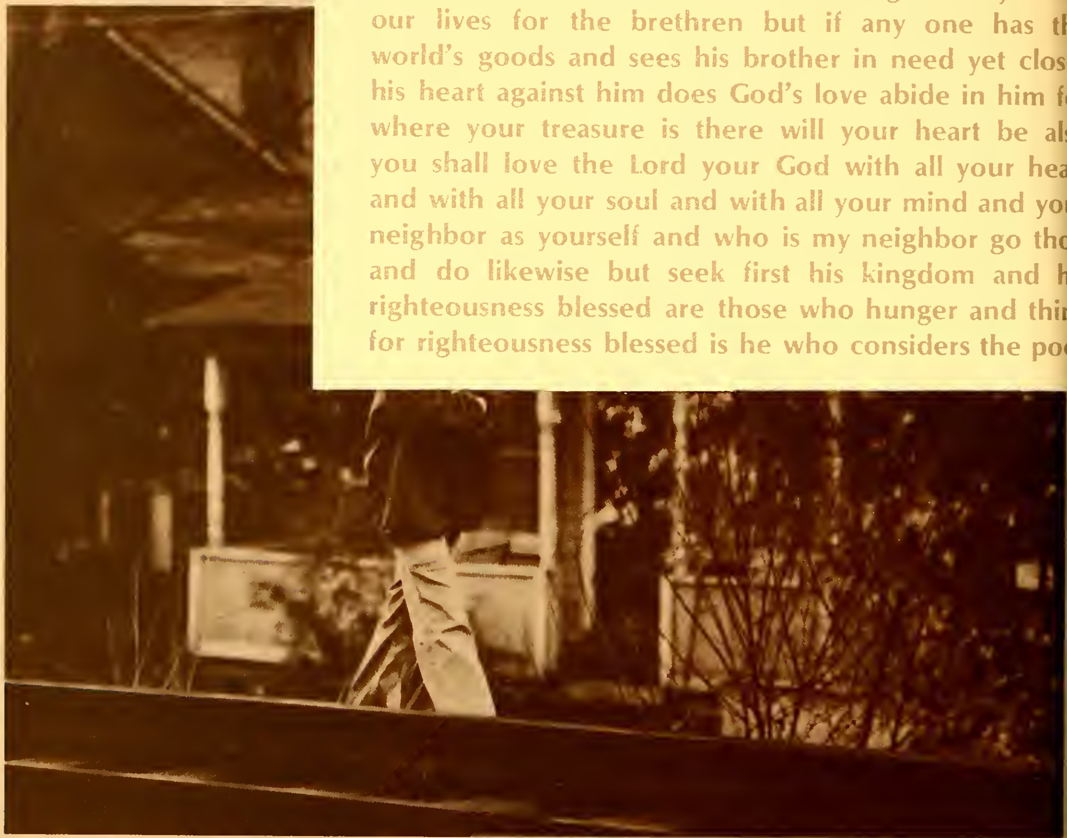

There are some answers. One is SHARE.

Some persons bear the weight of problems most of us have never known: Poverty that grinds away at hope; the sting of racial slurs; the denial of real freedom; inadequate schools; searing injustice.

But life can be different. The circle of despair can be broken. Homes can be built. Medical care provided. Businesses established. Jobs made. Prejudices faced. Relationships created. Hope and faith renewed.

But dollars are needed. And dollars are given when people care.

Express your caring through a gift to SHARE, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120.

SHARE helps persons. You can help SHARE.

ARTURIA JEESOUS/*continued from page 16*

ew way—and enhanced. John encounters n angel, and his first impulse is to fall own in worship. But the angel objects: No, not that! I am but a fellow-servant ith you and your brothers who bear their arturia Jeesous*. It is God you must orship. Those who bear *marturia Jeesous* re inspired like the prophets."

Astounding! If you are bearing your arturia Jeesous*, you are equal to the ngels. The word "angel" means messenger"; they themselves exist to no ther purpose than to bear this witness. either angel, nor prophet, nor ordinary hristian can aspire to anything higher; the arturia Jeesous* is the one spirit that otivates them all.

However, it is in his twelfth chapter that ohn's concept reaches its zenith. The scene pens on a woman clothed with the sun, ndoubtedly representing the community f faith which incorporates both Old Testaent Israel and the New Testament urch. She gives birth to a male child, esus, whom the great red dragon, Satan, ies to destroy. But the child is snatched p to God—in the resurrection—and ved. The dragon, of course, is very ustrated over his failure; and verse 17 lls us: "At this the dragon grew furious ith the woman, and went off to wage war n the rest of her offspring, that is, on ose who keep God's commandments and aintain their *marturia Jeesous*."

The woman's first offspring, we were ld explicitly, was Jesus. The rest of her ffspring, it would follow, are the hristians, namely all those who maintain eir *marturia Jeesous*. And here, then, is n almost overwhelming idea: When we ear our testimony to Jesus, when we join im in the testimony he bears, we become all truth his brothers and sisters, hildren of the same mother, the same faith ommunity, that bore him. What greater atus and honor could come to anyone?

(I know the above is not the interpretaon of that passage as it is found in my ook. I have seen further since.)

Even so, John does not stop simply with *commending* the *marturia Jeesous;* he roceeds to delineate what it must involve. evelation 11 is the most important assage in this regard. Space does not llow us to examine it in detail; we can ick up the salient points.

The central characters in the scene are two "witnesses"—and given John's regular usage of this term, they can represent nothing other than the church, the Christian community. They are granted the power to "prophesy," namely to speak a true and effective witness. They are dressed in sackcloth, the symbol of lowliness and humiliation—and a garb, it must be said, on which the modern church is not particularly keen.

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Most significantly, then: "These are the two olive trees and the two lamps that stand in the presence of the Lord of the earth" (11:4). Here, in a nutshell, is what it means to make the faithful testimony to Jesus. Olive trees bear *fruit*. Lamps give *light*. We are to bear the fruits of reconciliation, healing, feeding, and serving as Jesus himself did. We also are to light up and spread the illumination of him who is the light of the world. If John has accomplished nothing else, with his term *marturia Jeesous* he has hit upon one phrase that can hold together the service and the evangelism callings which have tended to drift apart throughout the history of the church.

As the scene proceeds, the witnesses do succeed in bearing their faithful testimony to Jesus. In consequence of their success (their *success*, mind you) they are persecuted and killed; they become "martyrs" in the literal sense. But then, to the amazement of their persecutors, they are resurrected and called up to God. As clearly as it can be said, we are informed that the way of the Christian witness is to be that of death-and-resurrection, the way of Jesus himself. But does this describe the life of the church as we know it—this ultimate recklessness in giving and self-expenditure that holds back nothing but goes fearlessly into death itself, in confidence of a resurrection?

There is, finally, in Revelation, one other statement regarding the *marturia Jeesous*. It is the most telling of all. The victorious Christians are spoken of in 12:11: "By the sacrifice of the Lamb they have conquered him [i.e., Satan] and by the *testimony* which they uttered; for they did not hold their lives too dear to lay them down."

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How well are you doing in bearing the *marturia Jeesous?* ☐

RECONCILIATION

Read 2 Corinthians 5:17-20

How fortunate we are to live in such a beautiful world, with modern conveniences and unlimited opportunities, it seems, to live a good life. Yet there is so much in life today that *divides* people instead of *uniting* them. Think of the areas of brokenness. Nations are on the verge of hostilities. Political parties slander each other. Labor and management are at odds. Friends and even members of families become angry or jealous and break their relationships. Newspapers and tv are filled with stories of crime and inhumanity. People are at war with those in authority and with themselves.

Underlying all this is a deep gap between persons and God; it has always been so. The history of religion is that of people trying to bridge the gap. All ancient religions have made an effort, each in its own way. Many tried by giving sacrifices to God. They thought they could win his favor. But we cannot buy God's favor or bargain with him; we must come to him on his own terms.

It is out of our alienation from God that the need for reconciliation arises. Reconciliation implies an inner change which is equivalent to a new creation. One who has had this experience is not merely reformed or improved—one is remade. This is a difficult concept to understand. Simply stated, to reconcile means to settle a difference or to bring harmony or to make friends again.

The apostle Paul brings us help in our search for understanding. After Paul had established the church at Corinth, false leaders undermined his work and his message (2 Cor. 2:5, 6). His second letter was written to correct some misunderstandings and bring about a better relationship. To emphasize the validity of his teachings he used the text, 2 Cor. 5:17-20. One must first accept the fact that one lives under sin (Romans 5:12-14), in a state of separation from God. We are an enemy of God when we do not obey God's law (Romans 8:7).

Have you ever had an experience like this? You have had a misunderstanding with a dear friend and something you said or did has hurt your friend—the relationship has been broken. You are sorry and ask forgiveness. But there is nothing you can do by yourself to make amends; the only way is for the innocent party to restore the relationship by forgiving you. We do the same with God—we hurt Him by disobeying His law. But God takes the initiative; He forgives and restores us as we see in the story of the Prodigal Son (Luke 15:11-24).

Paul said to the people of Corinth, "We come, therefore, as Christ's ambassadors" (vs. 20). The task of an ambassador for our country is one of honor and responsibility. The ambassador must present the nation's point of view, assert its rights, and at all times seek to smooth out frictions and create a spirit of harmony. It is the same with us. Have you ever thought of yourself as an ambassador? Every Christian is Christ's ambassador. The Christian speaks in the name of the master. The Christian's message is God's message; it is the offer of reconciliation and of the power that can make us willing to accept His offer.

To be reconciled fully to God we must be sure that we are right with our brother (Matt. 5:24). Then when we are reconciled to God, we are given the ministry of reconciliation (vs. 18). We are given the responsibility of allowing the Spirit to work through us to bring reconciliation wherever we see the need. We must be alert and alive to what is going on in our communities and in the world, then we must find our place to be His ambassador. This is surely our Christian responsibility.

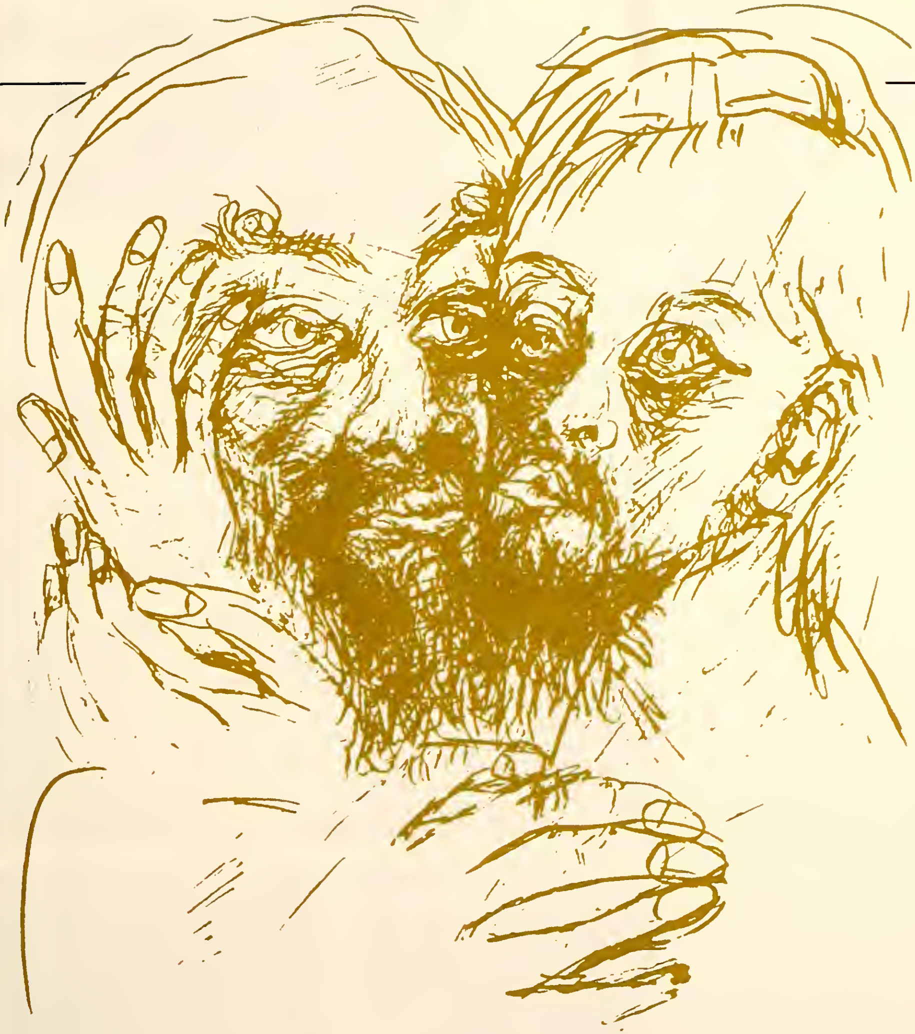
Human understanding and brotherhood are possible now as never before because of modern means of communication. What is the message we have to give? The message any of us has must come from our own experience. We cannot be effective until we have had an experience with God; then we will strive to lead others to have a little experience.

Our task is that of building bridges of understanding between persons as well as between persons and God. This can be done daily as we contact others, for we are the channels of God's reconciling love at work in the world.

I do believe that God is at work in His world. Nothing less than reconciliation will bring peace of mind and heart. The emptiness and futility we see in life, the resentment and fear we experience and the lack of harmony is life—all will find their cure in our reconciliation with God.

Knowing that reconciliation is the only means to God's grace, how can we any longer withhold our total selves, our time and talents from those who suffer because they do not know Him? Listen again to the words of Paul, "In Christ's name, we implore you, be reconciled to God" (2 Cor. 5:20). ☐

by Ida S. Howell



"The Return"

In Christ's name, be reconciled

Brethren House

A 'come and discover' kind of place

by Emily Mumma

Come with me to Brethren House. It appears little different from other houses in the St. Petersburg neighborhood. But notice the number of children gathered around the circular driveway playing hopscotch, four square, tetherball, and tag. Also the simulated stained glass window in the door that pictures Christian symbols. A sign on the door gives the invitation to come in.

Inside at a table are two girls, each with head phones on, listening to a cassette tape while following the Bible story in a book. At another table children are grouped around Bonnie Munson, embroidering a design of their choice on a scrap of burlap. At still another table two boys are testing, in a small container of water, a number of items to learn which will float and which will sink. Watch what is happening between Jean Lersch and a child as they sketch each other's portrait. At a longer crafts table six children are involved in creating, on construction paper, something that expresses who they are or something important about themselves. A mother from the neighborhood is there with them to lend a helping hand, or perhaps more importantly, to be a "listener." She also encourages the children to express themselves in their own special way.

In an adjacent room, there is a "show and tell" corner and a book nook. One child told me that the book nook is her "hideaway loft." It has an upper and lower level with several colorful throw pillows, dolls, and books. There children put puzzles together and play games. There are two other "listening centers" with cassette recorders and head phones. Also there is a big refrigerator box fixed up to make a really neat "private" place.

Outside, Phil Lersch is temporarily "refereeing" some recreation. So much is going on! Yet there seems to be no confusion. The children and the leaders apparently know what they are doing and are enjoying it to the fullest.

This is the setting in which Phil and Jean Lersch serve as pastoral leaders of the Brethren House Fellowship, associated with the Brethren Church of Ashland, Ohio. They were called to the Florida community about seven and a half years ago to establish another Brethren congregation.

At first the ministry focused on adults and a few families, meeting on Sunday in the parsonage and studying in small groups during the week. But there were always children hanging around—youngsters who needed some place to come and some one to "be with." When the house next door went on the market, buying it seemed to be the next logical step. Brethren House did not start out to be a "learning center," but has evolved in response to the needs as manifested in this place at this time.

Providing recreation for the children got the ball rolling; then came crafts; and still later, a story time was added. During the summer months students from Ashland College came to work at Brethren House, providing programs for the children of the community. In June 1971, Bonnie Munson was commissioned by the Brethren Home Mission Board to serve at Brethren House on a full time basis.

As Phil, Jean, and Bonnie began to pray together and to pool their skills and resources, a dream of developing Christian education programs with the individual

Right: A Brethren House youngster enjoys the "Book Nook."

Below: Bonnie Munson supports the crafts efforts of the children.

Bottom left: A listening center provides tape-recorded narration, headsets, and New Testaments.

Bottom right: A child handles a large illustrated hymn while listening to music and comments on a tape cassette.

child in mind came into focus. Thus the Brethren House ministry evolved around three important concepts: (1) working together as a team; (2) focusing on teaching/learning as a process; and (3) establishing relationships with the children that will help them to develop a more wholesome attitude toward God, Christ, and the Bible.

Let us examine each of these concepts.

1. Why work as a "team"? Phil, Jean, and Bonnie feel there are many advantages. Each brings to the team his or her own unique skills. As a public schoolteacher, Jean has awareness of developments in the modern educational system. Although Jean's availability to the after school program is limited, her input is invaluable. Bonnie excels in the area of "special education" which enables her to share ideas that are particularly designed with the individual child in mind. As a pastor, Phil's contribution is his theological training and skills in counseling. Although there is frequent overlapping of skills and talents, the important thing is that Phil, Jean, and Bonnie affirm the distinctive contribution that each brings.

2. Teaching/learning as a process is different from "teaching" in the traditional sense. In teaching/learning the "teacher" becomes one who enables the learners to discover for themselves; the teacher does not try to discover "for" the learners. The teacher provides a variety of options from which the learner can choose. The learner, in making these choices individually, is stimulated to "think" through, to compare, to reflect, to be resourceful. And the learner is given the opportunity to identify with and relate to the idea being taught by doing something that will make it "real." In

the use of the Bible, for example, Old and New Testament characters become real and not merely another story.

3. Relationships are a cornerstone in the teaching/learning process. Participants share the responsibility for both teaching and learning. This kind of relationship affirms the personhood of the teacher and the learner. A bond of trust and love develops between them.

Bonnie believes that this kind of relationship "sets the stage for good attitudes toward persons and property." Phil added, "That is why the children respect the Brethren House facilities. There is no vandalism ... no equipment and games that come up missing." I observed the care with which children handled the electronic equipment, even to the extent of rewinding the tape for the next user.

Children come to Brethren House on their own initiative, because they want to come. "It's fun!" "I can do lots of different stuff." "I can do what I want to do, no one *yells* at me." "They are nice to me." "I have fun with my friends here." "I learn about Jesus ... and the Bible ... that's fun." Phil emphasizes that although they do have fun, it is much more than just "fun." It is fun with "substance," fun with a purpose.

The number of children involved in the after-school program may vary between 30 and 50, ranging from preschool to junior high. The program is designed with the kind of flexibility that allows children to come and go at will.

With that kind of freedom, what does a typical day's program look like? To be sure, children dash inside to find out that some others got there first. But that's okay ... there is plenty to do. They scan the blackboard list of "listening activities" and "choose to do activities." Today the theme for discovery is "Forgive us our debts," and here are the suggestions:

"Listen"

1. Story on tape ... Matthew 18:21-35
2. "Let's Be Enemies" ... book on tape
3. Show and tell (GE phono-viewer)
4. Music on tape ... illustrated hymn

"Choose to do"

5. Learning how to use the hymnal (1951 edition)
6. Forgiveness booth
7. Read servant story ... answer questions
8. Bible books
9. Make a "prayer box"
10. Make a "forgiveness book"

To get a clearer picture of what these options entail, let's take a closer look.

1. Adjust the head set and push down the "green" button on the cassette recorder. (Color coding simplifies operation, especially for preschoolers.) The story is about a servant who owed the king a great sum of money. He begged to be forgiven and the king did forgive him. Another man owed that servant a small sum of money and asked to be forgiven, but the servant would not forgive him.

2. As we listen, we'll follow this story in the book that is lying beside the recorder. This is a story about two boys who were friends, then decided to become enemies, then became friends again. How did all that happen so fast?

3. In a little booth we are seated before what looks like a tv set with a phonograph on top. We adjust the picture strip, start the phono and watch a "paraphrase" version of the unforgiving servant.

4. Next we listen to the hymn "Amazing Grace" recorded on tape as we flip the pages of a chart that illustrates the hymn.

5. At another table there is a red hymnal and a manila folder illustrating how to use it. We learn that a hymn has a title; that the page of a certain hymn can be located by finding the title in the index; that a hymn has stanzas and sometimes a chorus.

6. The forgiveness booth is a large refrigerator box painted, with a door cut in it, some colorful throw pillows, its own carpet, and a tiny lamp. On the wall above the lamp is something to think about: "Has someone done something to you that he might ask you to forgive him? Will you forgive him? Have you done something to someone that you need to ask forgiveness? Will you go to that person and ask to be forgiven? How do you express forgiveness?"

7. Let's read the servant story from the Bible ourselves. The Living Bible is a little different from the Revised Standard Version. We are able to answer most of the questions on the newsprint. We ask Bonnie about the ones we don't understand.

8. Wooden blocks, painted and labeled with the names of the books of the Bible, are stacked neatly on shelves which are hinged together. When the shelves are closed it looks like one big book—the Bible.

9. Using a quart milk carton we can design our own prayer box. The purpose is to put into the box reminders to ourselves about things or persons for whom we want to pray. On the outside pictures or words will remind us that we need to ask for forgiveness and that we also need to forgive.

10. A forgiveness book, which draws the child out on the meaning and application of forgiveness, can be for personal use or it can be shared with friends.

I was amazed at the insights the children shared about the story of the unforgiving servant. They were eager to compare the different translations, and to express what forgiveness meant to them. They wanted me to share in their learning experience.

All the activity items we have talked about are generally made by Bonnie, Phil, and Jean from odds and ends of materials, objects that might be considered junk. Only a few items are ready-made or purchased. Innovation, creativity, and resourcefulness, using those things that are at hand, provide the key. "Teaching creatively becomes an attitude," Bonnie declares.

Phil, Jean, and Bonnie constantly remind themselves, "The needs of the children are all important. As an 'enabler' (teacher) how can I most graphically help the child to discover ways of meeting his or her needs?"

In the area of Christian education the learning center concept offers a natural, fun way to experience the love of Christ! It puts the emphasis less on a single event (I am saved) and more on a process (I am growing in the likeness of Christ). It is an adventure, and it is exciting.

As religious leaders from across the country turn to Brethren House for guidance in the learning center approach to Christian education, the ministry of Brethren House is expanding to include a newsletter (Brethren House Times), cassette tape, and film strip for teaching training, and instructions for assembling certain activity items and conducting workshops. If you want to learn more about what Brethren House is doing by obtaining a free sample newspaper, send your request along with a self-addressed and stamped business size envelope to: Brethren House, 6301 56th Avenue, N., St. Petersburg, Florida 33709. ☐

word from washington

You can add your impact too

by Louise Bowman

To the uninitiated, attending the IMPACT/WISC Legislative Briefing Feb. 24-25 in the nation's capital may be both confusing and stimulating, frustrating yet informative. Packed into a 48-hour period, the Briefing will give IMPACT network participants opportunities for updates on legislation and forecasts on the new 84th Congress. Members of Congress, staff members, and public interest groups are scheduled for presentations.

This annual legislative briefing is sponsored jointly by IMPACT and the Washington Interreligious Staff Council (WISC). Past years' speakers included Senator Edward Kennedy, Ralph Nader, Congresspersons Andrew Young, Martha Griffiths, Les Aspin, and Jonathan Bingham.

Approximately 400 persons have registered to attend this year, an increase (by popular demand) of 100 over last year. Each interfaith delegation is on a quota basis and is comprised of a good mix of grass roots type persons and denominational representatives who are in a position to identify socially concerned local persons and to help the network grow and respond. The Church of the Brethren will have 20 participants.

Sessions are held in the House of Representatives Caucus Room. Built into the schedule is opportunity for each denominational group to hold its own caucus, providing time for strategy and network building techniques.

Joint action: A greater impact

IMPACT is an ecumenical partnership supported by 19 Protestant, Catholic, and Jewish national religious agencies, including the Washington Office of the Church of the Brethren. Its purposes are (1) to recruit a national interfaith network of persons who desire to make their witness on public policy issues before Congress, and (2) to provide that network timely information and recommendations about selected bills before Congress.

IMPACT sends out about 18 mailings a year to its network participants. Twelve of these are *Action Alerts* which provide information about a particular bill or amendment or cluster of related bills, and recommend particular action by the network. Two or three are *Prepares*, study documents providing detailed information about key issues coming before Congress three to six months in the future. Three are *Updates*, reports on Congressional decisions on key bills and other matters.

Consensus: Strength for action

The issues dealt with in IMPACT mailings are those identified by WISC as priority issues. WISC is an association of 70 religious staff persons assigned to Washington offices by their denominations or faith groups. It meets twice a month for information sharing. Every six months, on the basis of public policy statements adopted by a significant number of the participating national religious bodies, WISC identifies ten or so issues before Congress as priority issues, and appoints ecumenical task forces to do research on those issues, follow legislative options in Congress for dealing with them, keep WISC informed, and occasionally write *Action Alerts* or *Prepares* for distribution to the IMPACT network.

> The target is
> 250 Brethren
> at work on
> issues before Congress

The recommendations offered by IMPACT mailings—for example, that you write your representative saying you favor public financing of elections—reflect the corporate professional judgments of the ecumenical task forces. Those recommendations are consistent with the policy statements of a significant number of the participating bodies, though they are frequently more specific than those statements because they deal with particular bills. Of course, not every denomination has addressed every public policy issue dealt with in IMPACT mailings. It should be understood, then, that the recommendations of IMPACT are not always to be interpreted as specific recommendations of the World Ministries Commission of our denomination.

Commitment to act a requirement

Participants in the network agree to respond to *Action Alert* recommendations at least three or four times a year. They do not need to agree with every recommendation or even to respond to every recommendation they agree with. But they do commit themselves to responding three or four times a year. Because of this commitment, the network is an acting network, not simply an information-receiving one. By common agreement denominational staff do not recruit network participants unless they make that commitment.

Action Alerts mailed to the network during 1974 provided information and recommendations on the Equal Rights Amendment, the Genocide Convention, public financing of elections, capital punishment, defense spending, funds for Vietnam, and strip-mining. Issues of *Prepare* included a major study by WISC's task force on Energy/Ecology, chaired by Ralph E. Smeltzer, Washington Representative.

You're invited to join

IMPACT has about 4,000 network participants, of whom a little over 200 are members of the Church of the Brethren. The aim is to increase the number by 50 by June of this year.

Most of our denomination's network building has been concentrated in Congressional districts where there are significant numbers of Brethren. We are discovering, however, that even in sparsely settled districts Brethren do make an impact on their Congressional representatives.

If you would like to join this national interfaith network and receive the IMPACT mailings, and are willing to contact your members of Congress at least three or four times in the next year expressing your own point of view, then send us your name, address, business and residence telephone numbers, name of congregation, and the name of your representative or your Congressional district number, plus a check for $5 (payable to IMPACT) to cover the cost of mailing.

Write Washington Office, Church of the Brethren, 100 Maryland Avenue, N.E., Washington, D.C. 20002. Let us hear from you! ☐

On hunger, the Bicentennial, sermons

Mrs. Floyd B. Brierton:

'Pass the dish' ... in these times?

Albert Schweitzer once said, " ... remember, you don't live in a world all your own. Your brothers are here, too."

And one would think especially now with the ever-mounting and well-publicized world food crisis, ten thousand people starving to death each day, graphic pictures confronting one in daily newspapers such as a small boy sobbing in desperate hunger, that the Christian church would be "at the fore" in both word and deed. And now when I am writing this, just prior to national Thanksgiving, one would also assume one's church would have encouragement and reminders—at the very least—to their membership regarding this problem and what each individual can do, what sacrifices can be made to help "your brothers who are also here."

But in our local church this has evidently escaped so much as bare consideration ... the problem of people who have nothing but bony ribs sticking out over malnourished stomachs can be totally ignored. (After all, we don't really *know* any such people—they're over there somewhere, on the other side of the world.) And what has been planned at the church for a "Thanksgiving Service" would make the most stalwart of compassionate Christians blush with shame—at least it should.

There will be a carry-in dinner for Thanksgiving Eve where everyone can eat one's fill; this same process to be repeated the very next day with another holiday "spread" in individual homes. Naturally, a service will follow (everyone should be feeling nice and full by then) to express our appreciation to God. I guess we will thank Him for a big meal that nobody really needs instead of what we might possibly be called upon to fast for that evening to give the proceeds to world hunger projects. Or we can be very thankful that we can just turn our backs on starvation while we stuff ourselves. Or perhaps special thanks can be offered for Alka-Seltzer to ward off any distress from overindulgence while children are crying for one moldy breadcrust. And we certainly don't want to leave without thanking Him profusely that we can go home deliciously full while part of our world goes to bed with the kind of hunger pangs none of us has ever begun to even imagine.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" is dedicated. Reader response is invited.

It should be quite a service ... of "thanks." (I wonder if the Lord will be able to hear it clearly?) To add to the "gracious festivities" described glowingly in the invitation sent out via the weekly church bulletin, someone is also going to show travel pictures. (Bet you a dish to pass—even though I won't be there—those pictures will not be showing hunger victims. P-l-e-a-s-e, not on a full stomach!) Actually, the entire bit sounds quite tempting, and the official wording of the announcement reads thusly: "Of course the food at these family dinners is something to spark the interest of the most jaded appetite. All of us weight watchers are going to throw away our diet books and just enjoy the gracious festivities."

Is this believable? One dares to speak of "jaded appetites" when every member of the congregation has all he or she wants to eat? (Unless there are some I don't know about.) And can it be possible that this "throw-away-your-diet-books" dinner is actually going to be a *Christian* celebration? A *Christian Thanksgiving* service? Coinciding with a World Food Conference focusing on the dire need *right now* for help with this emergency by all nations? (Even hopefully, all Christians.)

When did we forget about "feed my sheep"? And is that old "I am my brother's keeper" completely irrelevant?

Well, what's one little dinner, you say? That wouldn't feed the world by a long shot, so why the big protest? No, assuredly it would not. But some tangible help could be sent if the cost of that meal were given, and the congregation, gathering together to give thanks, *fast* and pray would surely be a wonderful step in the right direction. At the very least, an expression of real Christian concern and compassion. Do you agree?

The book of James warns of the dangers of belief in God unaccompanied by Christian conduct, going on to say explicitly, "If a fellow man or woman has no clothes to wear and nothing to eat, and one of you say, 'Good luck to you, I hope you'll keep warm and find enough to eat,' and yet give them nothing to meet their physical needs, what on earth is the good of that? Yet that is exactly what a bare faith without a corresponding life is like—useless and dead." (James 2:15-16, Phillips Trans.)

Ah yes, "we gather together to ask the Lord's blessing ... " Thanksgiving Service, 1974 style. Just wondering if that particular Thanksgiving Eve when those ten thousand souls who died of hunger are passing on into eternity, will they be able to get a good close look at some of their Christian brothers and sisters in America? Those particular ones busily filling up on their many "dishes to pass," happily *not* counting calories and having a marvelous time—all in the name of the Lord. ☐

Lee Griffith:

Babylon and the US Bicentennial

It is tragically typical that our national anthem should speak of the visibility of the flag by the rockets' red glare. The United States of America is founded on the rockets of militarism and the red blood of the victims of war and oppression—the blood of red people who were massacred and had their land stolen, the blood of black slaves, the blood of Vietnamese whom we "kill to save," the blood of those who starve while we spend millions on Bicentennial hoopla. The United States is not founded on revolution or people or patriotism or democracy. The United States is founded on death. Individually and corporately, we are a people in love with death.

We are the people who stand under the judgment in Rev. 11:18: "The time has ome to destroy those who are destroying he earth." The United States is under the ordship of death. We are the ones who esus says "have neglected the weighter natters of the Law—justice, mercy, good aith!" We are the ones to whom Jesus is peaking: "You who are like whitewashed ombs that look handsome on the outside, ut inside are full of dead men's bones and very kind of corruption" (Matt. 23).

Yet we talk as if our nation is blessed, as f we kill in the name of righteousness. But he Word of God is clear: "What I want is ove, not sacrifice; knowledge of God, not olocausts" (Hosea 6:6).

The resurrection is the clear act in which esus renounces death and chooses life for s. To those still worshiping death, Jesus is he New Voice who calls: "Come out, my eople, away from her, so that you do not hare in her crimes and have the same lagues to bear" (Rev. 18:4).

Come out from Babylon. Throw down he guns. Say *no* to all the bombs. Say *no* o the rockets' red glare. Say *no* to the acism and starvation. Say *no* to the elebrations of a nation ruled by death. ay *no* so that together we might say *yes* to he new *life* chosen by Jesus Christ—*yes* to he sustenance of life.

Give clothing and shelter to the exloited. Give food to the hungry. Give eats at your table to the criminals and the agged people. Give love to all. Give your fe to the Lordship of Jesus Christ. ☐

Fred J. Miller

Where have the sermons gone?

hey are still with us. Yet, more and more hey are becoming lost in the maze of what s now called "celebration." In many Sunay morning worship services the sermon is o longer the climax. I think the sermon hould hold the place of first importance.

This is my plea, to the Church of the Brethren, to reemphasize and revitalize preaching. I speak from the viewpoint of one who has experienced 15 years as a preacher, but who before that has been a pew-sitter, for over 50 years consuming the aried output of a number of pastors. I am old-fashioned enough to believe in "the foolishness of preaching" and its relevance for today.

Celebration, which includes drama, ance, pantomime, role playing, and modern styles of music, has its place in worship. These art forms should be used, and when skillfully presented can intensify worship. Their function is to prepare the congregation for the sermon, or place an emphatic "Amen" after it. However, in far too many services these are allowed to become the worship, rather than aids to it.

Celebration does not happen when, or because, the program announces "this is a time of celebration." It is doubtful if meaningful celebration can be programmed. It happens spontaneously when "deep calls to deep" and the spirit within overflows with joy. Seldom, if ever, do all members of the congregation feel this in the same way, or at the same moment. I am also convinced that hymn singing, quiet meditation, prayer, and preaching can trigger this just as surely as any of the other arts.

If preaching is one of the arts (I like to think of it in that way), we must try to determine what constitutes good preaching, and how it can be restored to its place of importance. In doing so, I shall try, so far as possible to limit my criticism and suggestions to the viewpoint of a layman listening from the pew.

All will agree that preaching finds itself in competition with more forms of Sunday entertainment than ever before. Sports, trips, weekend camping, radio, and tv are a few of the many activities bidding for the church member's time. Yet in the face of this competition there are preachers who speak to reasonable-sized audiences each Sunday. Though there may be varied reasons for this, I believe good preaching to be one of them.

Good preaching does not just happen. It comes from much hard work and study on the part of the minister. Inflection, voice tone, smoothness of delivery, and clearness can be learned, but they must be continually practiced. No one dares to depend upon the public address system to make up for their lack. The only thing a microphone can do is amplify what goes into it.

My political friend who may have little of importance to say, and who says that little badly, holds my attention because he speaks directly to me. He makes it difficult for me to look away. He makes me feel that I am important. In the same way a pastor, who does have something to say, must speak to me and to every other member of the congregation. If he forgets and speaks mostly to his notes lying on the pulpit, however much I may try to discipline myself to listen, he soon loses me.

Speaking effectively to people can best be done when the fewest possible notes are used. This means that some well-polished phrase or one of the three traditional points may be forgotten. This is not a serious omission. After all, you will be the only one who knows it. It is always better to lose a point than to lose the audience.

Second in importance to the listener, are illustrations used to explain some point that might not be easily understood. A preacher should follow the example of Jesus and cultivate the art of storytelling.

Life, as it is lived, is a never failing source of illustrations. Jesus slanted his life stories to answer an immediate need. Can anyone give a better illustration of a neighbor than Jesus did when he began, "A man was going down from Jerusalem to Jericho. . . ?" Do we know how to paint a better picture of a loving father than Jesus when he said, "There was a man who had two sons, and the younger of them. . . ?" As people listened to his stories they absorbed his teaching without realizing it.

A good storyteller will always select, edit, and adapt by combining two or more stories, when necessary, to make his material useful and acceptable. Neither should he feel guilty for imagining part or all of his story. The real impact comes not just because the story really happened, but because his hearers believe it could have. No one can prove that every detail of Jesus' story of the Good Samaritan happened just as he told it—but it might have.

Too much improbability in an illustration or story often leaves the hearer behind as he attempts to harmonize it with the probable. The parable of Jonah illustrates this. Its teaching is apt to be lost because we become bogged down in the improbability of Jonah's means of transportation.

So far it seems that the entire burden toward making the sermon important rests on the pastor. It does not. The congregation adds the incentive for better sermons through regular attendance and attentive listening. Also, the members can encourage their pastor to grow through reading, conferences, and refresher courses. He should know that you really mean this by making it financially possible for him to do so. It may come as a surprise, but the returns from this can well be your best investment.

So let us set as our goal: not an attempt to return to some wonderful time of remembered good preaching, but make preaching what it should be for today. ☐

Let the sun shine in!

by Roy A. Johnson

While the world's affluent, energy consuming nations are frantically seeking solutions to the energy crisis, God keeps flooding the earth with the sun's energy. Enough of the sun's energy falls on the state of New York alone to match the entire world's production of coal and oil. While underdeveloped nations are being placed in desperate circumstances because they cannot afford high-priced oil for their recent industrialization, God's energy keeps coming, symbolizing now a new hope for survival—if we can learn to utilize that energy.

Experts in the energy field predict that in our country the time is soon coming when the homeowner will have to choose between a large, cold home or a small, barely heated one. Whether we are forced to make this choice or not depends on how willing we are to develop alternative energy sources to replace the depletable sources we now use.

One of the more exciting and practical alternatives for home heating is the direct use of the sun's energy. To give you an idea of how much heat is available, let us say on a cold day an average house requires approximately 1,000,000 B.T.U.s (British Thermal Units) per 24-hour period for heating. In an eight-hour period of sunshine the roof (assuming an area of 1,000 sq. ft.) will receive a total of approximately 2,000,000 B.T.U.s from the sun; nearly twice the amount needed! Of course, there remain a few problems, such as how to store the heat for use at night and on cloudy days.

But wait a minute, this isn't *Popular Mechanics* magazine. Why should Christians be concerned? Won't some bright, young engineer come along and offer us a $25 conversion kit and allow us to go on our merry way? Why should solar heating be a Christian concern—and why Brethren?

In the first place, the conversion won't be that simple. It is my conviction that the problem is far more than technical. I am reminded of Paul's statement that the "wages of sin is death." We have sinned before God by being wasteful and extravagant in our use of energy and now we are beginning to pay the price. A new lifestyle is necessary using God's abundance, but using it carefully and with the needs of others in mind.

The late Floyd Mallott often lamented the "economy of abundance" of our industrialized nation. Many are now predicting that we are entering the "post-industrial age" during which we shall once again return to the "economy of scarcity" of our forebears. Thus the Brethren lifestyle is suddenly more up to date than ever. Professor Mallott would be happy to know that necessity may soon be forcing Brethren to return to the simple life after so many years of practicing the extravagance of our age.

The earlier Brethren, for the most part being farmers, felt a close partnership with God and lived in daily gratitude to him for his generous providence. So often now what we eat, drive, wear, or live in is so controlled by big corporations and big government that we feel little direct relationship to God in these areas of life. To turn to the direct use of God's world, the earth and the sun is to take a refreshing pilgrimage back to God. To use the sun's energy for home heating reduces our dependence on man's fragile systems such as the electric power grid or the supply of fuel oil.

If solar heating makes that much sense, why hasn't someone tried it by now? The answer is that the technology for solar heating has existed for years and it has been tried. Over 50 years ago the sun's energy was used to make steam to power engines in Egypt to pump water for irrigation. Solar steam engines were designed and built in the early 1900s in this country and later in the 40s in Russia. Active experimentation in the use of the sun's energy to heat homes began in this country in the late 1940s. As early as 1950 a symposium was held on solar house heating.

By now it is estimated that nearly 50 solar-heated homes have been built around the world. In addition to our country, Holland, France, Japan, and Russia have experimented with solar house heating. Some countries such as Australia, Japan, and Israel have made extensive use of the sun's energy to heat water for household use. Undoubtedly they will be using their

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Roy A. Johnson, pastor of the Westminster, Md., Church of the Brethren, is not just wishful thinker, standing by until solar-heated houses are supplied on demand. He is serious experimenter in the field himself. He has toured and studied solar-heated hous and attended courses on the subject. He and his son last May built a solar cooker, and h hopes to soon have a solar water heater. He is seriously considering building his own sola heated house. It is toward that end that Johnson is at present gathering engineering da and immersing himself in solar-heating technology.

olar technology in the near future to heat homes.

The primary problem in using the sun's energy for heating is the expensive equipment needed to capture that energy. Solar-heating systems are made up of three elements, the collector, the storage tank or bin, and the distribution system. Without going into detail we can say the first cost of he system can be 4 or 5 times that of a conventional heating system. It is also necessary at the present time to have an auxiliary conventional system, since it is not feasible—due to cost—to have a solar heating system large enough to furnish 00% of the needed heat except perhaps in warm, sunny areas of the country.

National Science Foundation studies indicate that solar heating should become relatively less expensive as fuel costs rise. It s expected that solar heating will become competitive in Florida and the Southwest by the 1980s. In the balance of the country cost competiveness may have to wait until he 1990s or 2000 A.D.

There are others who disagree with the experts and their computers and who believe solar heating is practical today. Usually these people are tinkerers and do-it-yourself types who are able to cut corners and put their own hard work and ingenuity into such a project.

One of these is Steve Baer who has built a house near Albuquerque, New Mexico, which is heated by water-filled drums stacked behind large south facing windows. The sun heats the water in the drums during the day to a temperature of 90 degrees or more. At night the drums radiate the heat into the home. To keep the energy from escaping through the windows, large doors are closed over them at night.

How well does it work? This simple system provides 75 percent of the space heating needed by the Baer home, but there are sometimes 10-15 degree temperature fluctuations. The simple life involves some sacrifices.

Harry Thomason has built several solar-heated homes in the Washington, D.C., area. His system has a collector on a south-facing roof which consists of water running down corrugations under glass. The sun-heated water is stored in a water tank in he basement. The tank is enclosed in a bin of stones which in turn are heated by the hot water. To heat the home, air is blown hrough the stones into the home in a way similar to a conventional hot-air heating system. Dr. Thomason claims over 90 percent heating by the sun.

The above are just two of the more successful examples of many solar-heated homes. There is much work to be done—to learn just how the sun's energy can be better utilized—and how we can be less wasteful with energy of any kind.

Jesus said, "Do not worry about tomorrow." In a day when almost everyone is worried about the rising prices and scarcities that tomorrow may bring, we need to remember that the Father cares for the birds and the flowers and in the same way will care for us. Instead of wringing our hands and fretting our brows over what tomorrow may bring, Jesus asks us to renew our partnership with the Source of all good things. We need to cooperate with God the Creator and renew an old partnership which we Brethren have had for centuries. Let the sun shine in and warm our homes and our hearts too with a sense of God's caring love!

Why not a Brethren task force of those who will restore our heritage of frugality, simplicity, and partnership with God's bounty? If you plan to build a house, consider solar heating. If you seek a new and relevant faith and yet see the value of our heritage, why not find others and begin to share ideas and assist each other with such projects? Perhaps local churches need to begin to form task groups to work toward a better stewardship of God's resources in the future. ☐

CLASSIFIED ADS

WANTED: R.N. to be in charge of office of a two-doctor partnership general practice. Hoping to develop into a group practice. Beautiful rural community in high Southern Appalachians, with small hospital. Brethren church with warm fellowship 12-15 miles away. Contact—Fred W. Wampler, M.D., Route 1, Mountain City, Tennessee 37683 or phone (615) 727-7708 or 727-5152.

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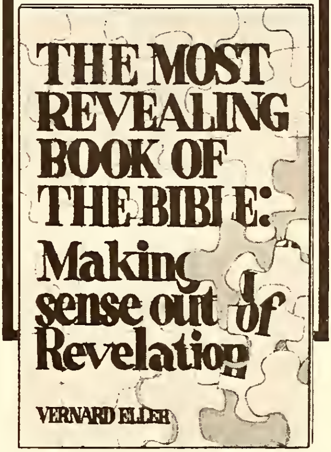
INVITATION—If you are planning a trip to Florida, why not worship with us? First Church of the Brethren, 7040 - 38th Ave. No., St. Petersburg, Fla. 33710. Phone 341-3561. Sunday School 9:15 A.M. Morning Worship 10:30 A.M. Edgar S. Martin, Pastor

There's another way to read it.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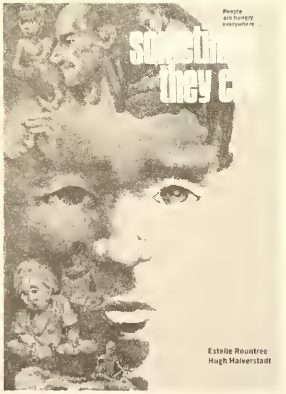
FOR STUDY ON HUNGER

"We could read all sorts of books and learn all about the problem of hunger, and still sit back and say, Okay, so it's a problem."

The experiences we have in our congregations about the problem of world hunger must be those which carry us beyond just being aware of the problem. Just to feel guilty about having too much to eat while other human beings starve to death is not a sufficient response. Somehow, we must create ways in which we can make changes—even small changes—in our patterns of consumption.

The following resources provide helps in turning study into action.



"Sometimes They Cry"

"No food, no meat, no milk,—and the children go to bed hungry. Sometimes they cry."

These words from a litany and the quotation at the outset of this article are from the book, *Sometimes They Cry* (ISBN 0-377-00091-4—$1.95). A study-action manual, it was edited by Estelle Rountree and Hugh Halverstadt and is available from Friendship Press, Box 37844, Cincinnati, Ohio 45237. Beginning with a quiz to determine what the group already knows, this book moves on to deal with other questions—

What else do we need to know?
Why and how do we care?
What can we do now?

CONTENTS
& USE GUIDE
HUNGER: EVERYONE'S PROBLEM

A Hunger Packet

Shantilal Bhagat and Janice Martin have prepared a packet of materials that provides information about world hunger. You can get that packet free by writing to 1451 Dundee Avenue, Elgin, Ill. 60120.

Another packet which provides resources and activities that are useable with children and youth is called *Hunger: Everyone's Problem* ($2.95 from The Brethren Press). Prepared by the United Presbyterian Church in the USA, it includes some materials that interpret its mission action program. Therefore, with each of the packets, there will be sent current materials that focus on Brethren mission action in the world and a copy of the Brethren hunger packet.

Hunger: Everyone's Problem contains a simple simulation played with pennies; articles and booklets giving information about hunger and activities for those concerned about the hungry world; a mobile from CROP; posters and a map. Some of the resources and activities are appropriate for groups that include children.

India and Hunger

To help children learn about hunger and how it dominates life in India, use Mary Anne Cavichhi's *How India Feeds the Hungry* (0-377-91241-7—$1.35) as a guide. The book for the children is called *The Secret of the Drumstick Tree* (0-377-12701-9—$1.95) by Jane Day Mook.

"What's Nice? Rice!" (0-377-52206-6—$7.50) is a color filmstrip with recording which shows how hunger influences the life of a child in India—appearance, health, family life, and happiness.

All these are available from Friendship Press, Box 37844, Cincinnati, Ohio 45237.

primary teacher's guide on
HOW INDIA FEEDS THE HUNGRY
mary anne cavichi

Brethren Service Cup

Brethren Service throughout the years has worked in ways that allow persons to help themselves. The Brethren Service cup has long been a symbol of a lifestyle that gives drink to the thirsty and food to the hungry. Small Brethren Service cups are available for $2 plus postage and handling (50¢) through Sales Exchange for Refugee Rehabilitation Vocations (SERRV), Box 188, New Windsor, Md. 21776.

The buying of these cups made in Thailand as a SERRV product is more than a business transaction. It provides hope, dignity and food for persons that might otherwise go hungry. Get one now to place on the table as a reminder of your decisions to consume less.

—Shirley J. Heckman

turning points

Licensing/ Ordination

Joe Detrick, licensed, October 1974, Oakland Mills, Mid-Atlantic

John H. Mullins, licensed Aug. 18, 1974, Southeastern District

Rufus E. Smith, licensed Aug. 18, 1974, Southeastern District

Otto Zuckschwerdt, licensed Oct. 13, 1974, Moler, Mid-Atlantic

Pastoral Placements

Alvin Alderfer, resigned from Royersford, Atlantic Northeast to retirement

Raymond Baugher, resigned from Elizabethtown, Atlantic Northeast

John D. Bowman, from Frederick, Walkersville, Mid-Atlantic, to Glade Valley Fellowship, Mid-Atlantic

Richard Deemy, from Brooklyn, Northern Plains, to Prairie View, Western Plains

Earl J. Foster, to Brooklyn, Atlantic Northeast

Irving Glover, resigned Decatur, Illinois/Wisconsin

Lloyd Haag, to Long Green (interim) Mid-Atlantic

Robert C. Harbach, from leave of absence to Sugar Valley, Southern Pennsylvania

F. T. Henry, resigned from part-time Beech Run, Middle Pennsylvania

Fred Hollingshead from retirement Mount Morris, Illinois/Wisconsin to Jacksonville, Florida/Puerto Rico

Donald L. Kline from Waterloo City, South Waterloo, Iowa/Minnesota to Lynchburg, Virlina

Sam W. Longenecker from Jackson Park and Knob Creek, Southeastern to Morning Star, Florida/Puerto Rico

William Longenecker from interim, Mount Wilson, Atlantic Northeast to part-time, Mount Wilson, Atlantic Northeast

Fred Miller, to Clear Creek, South/Central Indiana

Kurtis Friend Naylor, continues at La Verne College and Pomona, Pacific Southwest

Bruce Noffsinger, to Pittsburgh, South/Central Indiana

Orville Penny, from retirement lay person, to Mountain Grove, Southern Missouri/Arkansas

Ira S. Petre, from Big Swatara, Atlantic Northeast to Lorida, Florida/Puerto Rico

Joseph S. Rittenhouse, concludes interim pastorate, Sugar Valley, Southern Pennsylvania

Norma Ritterspach, to Elizabethtown, Atlantic Northeast

Randall Roose, resigned from Shepherd, Michigan

J. Philip Shankster, from Spring Run, Middle Pennsylvania to South Waterloo, Northern Plains

Robert Teegarden, from Lick Creek, Northern Ohio, to Topeka, Western Plains

O. G. Wright, from other denomination, lay person, to Fredonia, Western Plains

Brethren Colleges Abroad

to Barcelona, Spain:

Beth Anne Bauer, La Porte, Ind., Manchester

Georgia Kay Buchanan, York, Pa., Bridgewater

Cindy Sue Butt, Peru, Ind., Manchester

Ronald Terry Czebieniak, Wernersville, Pa., Elizabethtown

Denise Lynne Dietrich, Chalfont, Pa., Lebanon Valley

Margaret Ann Eshleman, Greencastle, Pa., Eastern Mennonite

Albert Thomas Figuly, Mechanicsville, Va., Bridgewater

Janean Gaye Gilbert, Kokomo, Ind., Manchester

Sue Ann Kichline, Easton, Pa., Millersville State

Catherine Ann Metzger, Claypool, Ind., Manchester

Karen Lynn Morse, Westbury, New York, University of Rhode Island

Michelle R. Moscata, Crown Point, Ind., Manchester

Lynn Catherine Sinapi, Coatesville, Pa., Millersville State

Barbara Jo Warner, Mount Holly, N. J., Bridgewater

Joy Ellen Yutzy, Petoskey, Mich., Eastern Mennonite

to Marburg, Germany:

Deborah Lloyd Chesley, Oxon Hill, Md., Hood

Vicky Lin Christy, Marshalltown, Iowa, McPherson

Sandra Jo Cooper, Yucaipa, Calif., Dordt

Jayne Elizabeth Drake, Phillipsburg, N.J., Lebanon Valley

Susan Elaine Engelberth, Pierceton, Ind., Tri-State

Steven John Friesen, Fresno, Calif., Pacific

Richard Irvin Kann, Indialantic, Fla., Juniata

Robert Alan Klinger, North Manchester, Ind., Manchester

Roger William Koon, Altoona, Pa., Juniata

Lou Ann Lichti, Moundridge, Kans., Bethel

John David MacVeigh, Cumberland, Md., Juniata

Regina Helene Meschko, Morganville, N.J., Elizabethtown

Jean Marie Norton, Bronson, Mich., Manchester

Kathryn Ann Oyer, Goshen, Ind., Goshen

Jill C. Rieman, Dayton, Ohio, University of Cincinnati

Gregory Wayne Ross, Bakersfield, Calif., La Verne

Carolyn M. Stone, Hagerstown, Ind., Manchester

Audrey Faye Swartzendruber, Elkhart, Ind., Goshen

Randolph Paul Wampler, Harrisburg, Pa., Elizabethtown

Glenn Elliott Whitted, Troy, Ohio, Case Western Reserve

Eugene Allen Wiens, Dinuba, Calif., Pacific

Gabriele E. Wolters, Hagerstown, Md., Hood

Rose La Rue Yoder, Elverson, Pa., Messiah

to Strasbourg, France:

Mary Catherine Burns, Falls Church, Va., Bridgewater

Mary De Bender, New Haven, Ind., Manchester

Bonnie Kaye Dunkelberger, Loysville, Pa., Elizabethtown

Susan Emerson Garber, Winchester, Va., Bridgewater

Carol Mary Groeschel, Lancaster, Pa., Saint Francis

Mary Anne Herr, Quarryville, Pa., Goshen

Marie Alice Hertzler, Williamsburg, Va., Eastern Mennonite

Karen Renee Hosler, New Cumberland, Pa., Elizabethtown

Kathleen Rae Massanari, Goshen, Ind., Goshen

Kimberly Anne McDowell, Glen Ellyn, Ill., St. Olaf

Gene C. Miller, Port Allegheny, Pa., Eastern Mennonite

Gary Lee Yoder, Greenwood, Del., Eastern Mennonite

Paul A. Zimmerman, Wickliffe, Ohio, Case Western Reserve

Wedding Anniversaries

Mr. and Mrs. Auburn Akers, Roanoke, Va., 50

Mr. and Mrs. Alfred Alling, Cabool, Mo., 52

Mr. and Mrs. Tim Bernhardt, Seattle, Wash., 50

Mr. and Mrs. Russell Brockus, Nampa, Idaho, 62

Mr. and Mrs. Harry Burd, Waterloo, Iowa, 50

Mr. and Mrs. Frank Cline, Staunton, Va., 50

Mr. and Mrs. John Crosscope, Winter Park, Fla., 58

Mr. and Mrs. Jacob E. Culler, Cory, Ind., 60

Mr. and Mrs. Price Dunahoo, Cloverdale, Va., 60

Mr. and Mrs. Hazen Ebersole, New Enterprise, Pa., 56

Mr. and Mrs. Mason Hild, Cando, N.D., 69

Mr. and Mrs. Roy Kreitzer, Dayton, Ohio, 57

Mr. and Mrs. John A. Leer, Huntsdale, Pa., 54

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Mr. and Mrs. Vernon Miller, Rockwood, Pa., 60

Mr. and Mrs. Edward Over, Woodbury, Pa., 55

Mr. and Mrs. Carl Paschek, Winter Park, Fla., 51

Mr. and Mrs. J. Bunyan Peters, Roanoke, Va., 70

Mr. and Mrs. Ralph Petry, New Paris, Ohio, 50

Mr. and Mrs. John Reitz, Copemish, Mich., 61

Mr. and Mrs. Roy Richey, Long Beach, Calif., 50

Mr. and Mrs. George T. Royer, Ottawa, Kans., 50

Mr. and Mrs. Wilbur Royer, West Milton, Ohio, 50

Mr. and Mrs. W. R. Shively, Empire, Calif., 63

Mr. and Mrs. Ellsworth Smith, Orbisonia, Pa., 50

Mr. and Mrs. J. Arthur Smith, Neffsville, Pa., 64

Mr. and Mrs. John Sprenkel, New Oxford, Pa., 55

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Deaths

Albert Bankert, 68, Hanover, Pa., Sept. 24, 1974

Albert W. Bishop, 58, Lynchburg, Va., Oct. 29, 1974

Lester Blocker, 87, Barstow, Calif., June 15, 1974

Stella V. Bowman, 89, Oakton, Va., Sept. 19, 1974

Ivan Bream, 59, New Oxford, Pa., Sept. 16, 1974

Laura E. Brubaker, 91, Covina, Calif., Sept. 13, 1974

Maude Moser Buchanan, 86, Dallas Center, Iowa, Oct. 1974

Harriet Allen Burn, 90, Van Nuys, Calif., May 26, 1974

William Comerford, 59, Santa Monica, Calif., July 12, 1974

Nancy B. Corle, 88, Martinsburg, Pa., Sept. 12, 1974

William Crawford, 81, Palestine, Ohio, Sept. 6, 1974

John F. Danner, 87, Upper Marlboro, Md., Oct. 17, 1974

Ray J. Deeter, 63, Covington, Ohio, Oct. 5, 1974

Amanda Jensen Dick, 81, Elkhart, Ind., Oct. 30, 1974

John H. Dillen, 80, Altoona, Pa., July 20, 1974

Samuel E. Dilling, 26, Martinsburg, Pa., May 5, 1974

Taylor L. Dively, 80, Claysburg, Pa., Aug. 18, 1974

Dean R. Doxon, 9, Wakeeney, Kans., Sept. 25, 1974

Ben Ecker, 92, Walkerton, Ind., June 15, 1974

Chester A. Edwards, 74, Goshen, Ind., Sept. 25, 1974

Jeannie Eikenberry, 87, Greenville, Ohio, Sept. 26, 1974

Bernard Fillmore, Bass Lake, Calif., Oct. 4, 1974

Sudie Flory, Fresno, Calif., Sept. 23, 1974

Chester Frenger, 85, Nappanee, Ind., Oct. 2, 1974

Carl G. Gall, 62, Lusby, Md., Aug. 26, 1974

Kent Ghost, Silver Spring, Md., Sept. 13, 1974

Mark Grasser, Johnstown, Pa., Sept. 28, 1974

Fernander C. Handy, 93, Roanoke, Va., Oct. 27, 1974

Mayme Harbaugh, 88, South Bend, Ind., Sept. 20, 1974

Robert F. Hecker, 56, Duncansville, Pa., Oct. 26, 1974

Zona Heiny, 82, Modesto, Calif., Sept. 6, 1974

J. Orville Henard, 92, La Verne, Calif., Sept. 11, 1974

Lillian A. Hershberger, 75, Mt. Rainier, Md., Sept. 9, 1974

Wilmer E. Hinish, 75, Curryville, Pa., May 21, 1974

Betty Holley, 54, Cloverdale, Va., Sept. 22, 1974

Carson F. Holsinger, 84, Broadway, Va., Oct. 3, 1974

Elsie B. Holsinger, 77, Williamsburg, Pa., Aug. 26, 1974

Mata Hoover, 77, Somerset, Pa., Sept. 17, 1974

Leona Mae Ickes, 64, Hollidaysburg, Pa., Sept. 22, 1974

Eron Johannessen, 86, Long Beach, Calif., Aug. 15, 1974

Zola Judy, 72, Ashland, Ohio, Aug. 1, 1974

John Keeling, 88, Independence, Mo., Aug. 10, 1974

Forest Keim, 67, Rock Lake, N.D., Sept. 4, 1974

Melvin F. Keplinger, 63, Maryland, Va., Aug. 27, 1974

Lloyd Killian, 88, Walkerton, Ind., July 5, 1974

Fannie Kinley, 77, York, Pa., Aug. 25, 1974

Clarke Kline, 63, Sidman, Pa., July 11, 1974

Mary Kuckenbrod, 72, Johnstown, Pa., July 10, 1974

Evelyn Le Hew, 71, La Place, Ill., Aug. 23, 1974

Laverne Martin, 69, Laguna Hills, Calif., June 15, 1974

N. Dwight McNeth, 44, Harrisonburg, Va., Nov. 8, 1973

Fred McNicol, 78, McPherson, Kans., Sept. 18, 1974

Daniel Lee Miller, 86, Ladoga, Ind., Oct. 17, 1974

Old age as a qualitative triumph

by Frederic A. Brussat

There are presently more than twenty million persons over 65 living in the United States. Through science we have found ways of prolonging life. Yet modern chemistry has not discovered the means to make old age a qualitative triumph.

Nobody Ever Died of Old Age, by Sharon Curtin (Atlantic Little Brown, $2.95), is an extremely touching and agonizingly honest look at the lives of America's elderly. Many times they are conceived as an alien race in the country of the young, victims of either debilitating poverty or passive consumerism. Borrowing a tactic from women's liberation, she suggests "consciousness raising" for the aged: "I think it is time for old people to turn their energies toward discovering their common oppression; to move from thinking about safe, gracious living out in some planned community to a fight for self-respect and their right to a place in the larger community." She offers some fine vignettes about old people and, in the process, forces us to rethink our own attitudes toward aging, death and the place of the elderly in our society.

Growing Old, by Margaret Hellie Huyck (Spectrum, $2.65), argues that American "ageism" must be done away with immediately. Ms. Huyck provides a healthy, optimistic and encouraging picture of growing older. She suggests that self-analysis is a lifelong process; how we view ourselves now will probably shape "how we live in the future in regard to our children, our living space, our economic situation and our vision of life." Successful aging (becoming more self-actualized as one grows older) is an important aspect of life as an ongoing experiment. The pleasures, rewards and satisfactions of preparing now for a fulfilling life as an elderly person are made vividly clear in this valuable paperback.

Several recent novels have also given affirmative pictures of old age. Here the elderly live vivid and expansive lives. Saul Bellow's *Mr. Sammler's Planet* and Wright Morris' *A Life* offer portraits of two septuagenarians who influence and even inspire those around them. On the screen, Vitorio De Sica's "Umberto Do" and Jack Lemmon's "Kotch" provide examples of old men who win both our hearts and our admirations. And now, via Paul Mazursky's excellent new film "Harry and Tonto," we have Harry Combs to tell us that old age does not have to be a long prison sentence with no time off for good behavior.

Harry, beautifully portrayed by Art Carney, is a 72-year-old widower who lives in New York City with his faithful cat, Tonto. He's the kind of guy who has no intention of fading slowly into the sunset years.

When Harry is forcibly evicted from his apartment by the police, he begins a journey across the country wherein he discovers the joy, the confusion, the zaniness and the stoutness of human adventure. Although he misses his wife, Annie, Harry has a song for every mood: ditties by Russ Columbo, Bing Crosby, Maurice Chevalier and many others.

He just naturally gets along with people—the used car dealer who tells him that a dose of strychnine can restore his sexual virility, a hitch-hiking runaway teenage girl, a cowboy who sells vitamins and blenders, an Indian healer and a happy hooker. Despite the fact that his children are confused, Harry manages to make the best out of his life, savoring all the magic moments.

The message to take home from this funny/sad film is that growing old and reveling in the goodness of life are not mutually exclusive. Or, as Director Paul Mazursky put it: "'Harry and Tonto' is an important film to me in that it helps people to see that old people are not invisible. I was sick and tired of seeing movies in which the old people were either senile or bizarre. I wanted my hero to be real, cranky, funny; a man who at 72 was what he was at 25, only a little bit slower." You owe it to yourself and your loved ones to travel along with Harry and Tonto in this excellent film! ☐

For 20,000,000 persons over 65 in the US, science has found ways of prolonging life. Yet modern chemistry has not discovered means to make old age a qualitative triumph.

Cookbooks from the Dunker Tradition

1911 edition of **THE INGLENOOK COOK BOOK**

A book of recipes that grandmother used, with a sprinkling of homegrown wisdom thrown in as well. This book divulges not only the favored recipes from the Pennsylvania Dutch tradition, written in a style of language consistent with that tradition ("Boil til it hairs."), but includes a section on caring for the sick by using the same home kitchen arts. The book distills the best of the Dutch heritage handed down by the German Baptist Brethren, as the Church of the Brethren was then known. Cloth, **$4.95;** Paperback, **$1.95**

GRANDDAUGHTER'S INGLENOOK COOKBOOK

This "granddaughter's" edition combines up-to-date nutritional information with the practical experience of homemakers. Here are basic recipes with variants, in all the categories—creative, imaginative, but also substantial and practical. Each recipe was tested in the farm kitchens of Church of the Brethren homes. There are sections on one-dish cooking, group cooking, international cookery, invalid cookery, leftovers, meal-planning, household hints, and tables, charts and indexes. Cloth, **$4.95**

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THE BRETHREN PRESS
1451 Dundee Ave., Elgin, Ill. 60120

editorial

On partisanship with the poor

One cause for rejoicing in these somber times is the creative opportunity for outreach in the Church of the Brethren. Currently Brethren are on the cutting edge in a cluster of programs in distressed or developing parts of the world.

In Nigeria three, perhaps four, significant thrusts are occurring at an accelerated pace. One continues to be evangelism: MESSENGER staffer Kermon Thomason in a visit after only 18 months away found five new Lardin Gabas congregations in existence. He was astounded at the scope of community development projects spreading throughout the villages. Unfolding too is the Lafiya medical program which represents nothing short of a turnaround in conventional health planning. "Many of us meet in conferences and discuss the urgency of replacing institutionalized, curative approaches to health care with decentralized, preventive measures," an ecumenical officer said recently in Geneva, Switzerland. "In Nigeria the Brethren with others are demonstrating how to do it." A fourth development that underlies all others is the increasing responsibility being taken by Nigerians themselves in shaping and staffing the work of the church and the mission.

As enumerated in last month's MESSENGER, Brethren are involved in a dozen food production enterprises, some of them of long standing. The global impact of such a program as the Polish Agricultural Exchange is described in this issue on page 5. New partnerships are beginning in India, in the reclamation of sea land, and in Niger, in the launching of health and development projects in an area of the Sahel drought.

No less imaginative and wide-ranging is the work of SHARE in this country, bringing Brethren into an enabling and a learning relationship with Indians, blacks, Appalachians, and Latinos and their struggles for dignity and justice.

Such endeavors as these stand as models of creative ministry in a world where the most needed detente is between the powerful and the powerless, between the overfed and the hungry, between the developed and the developing peoples. As with the massive dispatch of relief materials and heifers and the cross-cultural exchanges set up by the Church of the Brethren following World War II, the new undertakings of the Brethren today represent a timely and prophetic Christian response to world community.

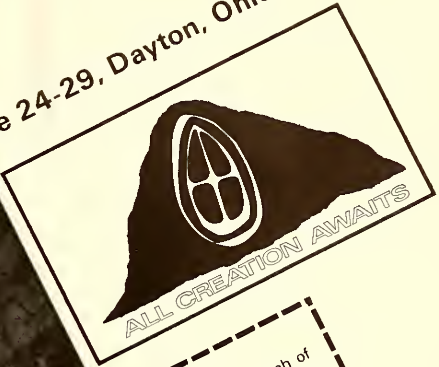
Even so, most of us who are related to the Church of the Brethren have far to go in grasping what it means to proclaim hope to the poor, to defend the defenseless, to know powerlessness. We have homework to do on learning to give so as not to create patterns of dominion and dependency. We have questions to resolve about liberation and oppression.

Is partnership with the poor mandated by the gospel of Jesus Christ? Can the church be the church and not identify with the poor? What does our standing with the oppressed do to the unity of the fellowship if the oppressor is one of us? How do we deal responsibly with our own consumerism and greed, and with the self-centeredness of our own society?

Mission today requires not only a response to external needs but an examination of the roots of faith and our own motivation. Let us rejoice in the fresh, insightful models of sharing that are before us as a church. But let us also be open to further changes of attitudes and actions which our faith may evoke and the world situation require.—H.E.R.

1975 Annual Conference

June 24-29, Dayton, Ohio



The Big Meeting is taking shape!

Many persons are involved in the preparations for the 189th recorded Annual Conference at Dayton, Ohio, June 24-29, where from 8,000 to 10,000 Brethren will gather for business and worship, study and fellowship.

You can help too by volunteering your assistance and by returning the appropriate forms to the address below.

Children's Activities

For school age children, 6-11 years

Please enroll my child (children) for the following days at Annual Conference:

____ Wednesday ____ Friday

____ Thursday ____ Saturday

Parent: ____

St./RFD ____

City ____ State ____ Zip ____

Children ____ Grade completed

____ ____

____ ____

____ ____

Fee: $3 per day per child. Forenoon and afternoon sessions. Total fee to be paid when child attends first session. Only children preregistered will be accepted. Six-year-olds must have completed first grade. Preregistration deadline: June 1.

Volunteer Helpers

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at conference on June ____.

____ Registration (type badges, collect fees, sort cards)

____ Ushers (business and general sessions)

____ Child care services

____ Messengers (Standing Committee and conference business sessions)

____ Tellers (Standing Committee and conference business sessions)

____ Information desk

____ Ticket sales

____ Mail distribution

Please circle approximate age: 16-22 22-30 30-40 40-50 50-60 60-70

Name ____

St./RFD ____

City ____ State ____ Zip ____

Additional volunteers may indicate on a separate sheet their interest in serving.

Program Booklet

Please send ____ copies at $2 each of the 1975 Annual Conference Booklet. (Available early in May.)

Name ____

St./RFD ____ Zip ____

City ____ State ____

Amount remitted $ ____

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

For lodging information contact your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

STANDPOINT: *THE WORK JESUS CALLS US TO DO*

The latest venture of the Rural Service Center here in India is tideland reclamation along our Gujarat coast with the cooperation of state government. Since there is a great demand for land for the landless and since there are hundreds of square miles of potential agricultural land at present unusable because of periodic flooding with sea water, it is proposed that we, with the aid of funds from abroad, help build and stabilize sea walls, install tide valves, and construct a system of canals and ditches for draining the land and for leaching out the salt. We would treat the land chemically to remove the salinization, build communication roads into the area, level and "bund" the land for rice culture, help in the selection of families for resettlement, and provide agriculture extension services and crop production inputs. In short, the tideland reclamation project has a long look, a challenge of great scope.

As to the ongoing work of the Rural Service Center, George likens it to the US Extension Service. When started 22 years ago, the center was not happily accepted by the Indian church nor by the American church. Many felt that it did not have connection with the work of the church. Now they realize there could not be a more direct interpretation of what Jesus told us to do.

Not in so many words did Jesus say, "Help persons to keep their dignity and their worthwhileness and you help them to act like the sons and daughters of God," but I think he implied it. The Bible actually lays more emphasis on witnessing than it does on winning. We Christians are just a bit of salt and leavening. The winning must be left to God—that's his business.—*Rae Mason, missionary, Anklesvar, India*

General Board
Church of the Brethren

messenger

CHURCH OF THE BRETHREN MARCH 1975

the Lord is at hand!

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EDITOR
Howard E Royer
MANAGING EDITOR
Kermon Thomason
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Clyde E Weaver
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Galen B Ogden

VOL 124, NO 3 MARCH 1975

CREDITS: Cover: Painting, "And the Glory Forever," by Garrett Whyte. 2 Ed Buzinski. 4, 19 RNS. 5 Sid Bliss. 8, 9 Kermon Thomason. 10 Bob Taylor. 12, 13 Gene Ahrens. 14 National Gallery of Art. 16 Art by Ken Stanley. 20-23 Donald E. MacInnis. 27, 31 H. Armstrong Roberts. 28 (right) Bill Smith. 29 (left) A. Devaney, (center) Mark Kurtz. 30 J. Henry Long. 32 (left) McPhearson from Monkmeyer, (center) Walter Hering. 36, 37 Kurt Holter.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., March 1975. Copyright 1975, Church of the Brethren General Board.

letters

GOD COMES THROUGH

After the wonderful article MESSENGER had about me in April 1973, "Church School Teacher of the Air," one would hardly believe that one year later I would be virtually incapacitated.

I can no longer type. I am just beginning to restore my strength to write with a pen.

In March 1974, I began to feel my physical strength waning. I couldn't throw a bale of hay over a wire fence. I tripped on my brick sidewalk and plunged violently into the end of my garage. I thought I had a virus.

Two weeks of testing and X-rays in a Mansfield hospital revealed little. In July at Ohio State's Medical School, tests revealed the affliction as calcium deposits and spurs inside several vertebrae, compressing and damaging my spinal cord in the area that controls my arms and legs.

My case, I am told, is one in 200,000. Now, I have always known I was a rare one, but I don't care for this kind of rarity. (Rare! Some folks think I am half baked; others, just plain raw!)

After countless tests and 85 X-rays later, I was operated on at the end of July. I was warned that recovery might stretch over two years. Can you imagine how this cramps my style?

During May and June I simply did not know how to pray, or what to pray for. Then very early in July, I said, "God, tell me what I should pray for." In a few days came the unmistakable answer, "Pray that your recovery may be slow, precise, and complete." Even then, I didn't yet know what my trouble was.

Hundreds of people have been praying for my return of health. Even a public prayer was offered for me at District meeting. May I say humorously that God is going to have to come through or he'll lose face!

The surgery was a success, performed by the head of neuro-surgery at Ohio State.

There were three almost immediate restorations. Then began the slow processes of change. I have been on crutches since last April.

The name of the surgery is called a laminectomy. I had learned that one of the accompaniments of this kind of surgery is extreme highs and lows of emotional expression. I have wept and howled in extreme tears. Then a half hour later I might be laughing at something.

The physical changes are beginning to multiply. I can now drive my car. Just yesterday I was strong enough to tear the ends off from envelopes, whereas a month ago I couldn't. And just an hour ago, I walked unaided a distance of 20 feet in the house. I ended the "trek" in tears of joy! Even now, as I write, I fight back the tears in the realization of the answer to the prayer that God dictated to me.

On the evening of October 6th, I made it to the evening communion service—with the aid of several friends. At the close of the service, Dr. Perry Prather and Rodger Hillar, the Sunday school superintendent, stood up and said my presence was an answer to their prayers that I could be there! Many worshipers openly wept.

People here and there have been pressuring me to get my "Sunday School Broadcast" back on the air. The station manager has assured me I may do it from my local telephone. He has offered to place a full week's promotional announcements in anticipation. But my physical strength must be stronger and more stable, and my emotional responses more reliable before I shall attempt the broadcasts. Such work is a relentless responsibility.

I am now worn out from writing. But I must be self-disciplined.

Wilbert Miley
Ashland, Ohio

NEW POINTS ON FASTING

I would like to request permission to reprint the article entitled, "Fasting: A Road to Discovery" by Alma Long (January).

We found this article extremely interesting in presenting points that we had never considered before in regard to this question. We feel our readers would also profit by studying this article. We continue to enjoy the exchange copy which we receive; it is read by several people in our office. You are to be commended for the excellent use of graphics and layout—as well as the challenging and thought-provoking articles.

May God continue to bless your ministry in this new year.

John D. Bevis, Editor
The Sabbath Recorder
Plainfield, N.J.

PRESCRIPTION ON DIET

Vision of health: A bowl of hot cereal or soup every day can keep a lot of people from having to suffer the aches and pains of piles, and those who already have them will find a much-wanted relief.

William R. Sullivan
Vale, Ore.

'A VISION FOR OUR TIME'

The centerfold in the December issue ("The Peaceable Kingdom") escaped my attention the first time through the Messenger. In later reading, it caught my eyes and held them. The article and accompanying paintings were very inspiring.

The animals—all of them pictured as being in harmony, along with the children—make a very peaceful scene. The animals had the look of contentment in their eyes. They appeared to have no desire to devour one another. There was no need for it. And the children felt safe.

I have often read this passage from Isaiah 11:6-9. Now it is more meaningful after my study of these two pages.

When will people and animals everywhere live in peace and harmony? When we decide we do not need, for any reason, to devour and destroy each other. What will help us make this decision? The deeper message of Christmas.

Byron E. Dell
Union City, Ind.

page one

Our Easter message this year is carried as much on the magazine's cover as in its contents. According to the Christian Gospel, history will end as the Lord's Prayer ends—with a doxology. Artist Garrett Whyte makes this affirmation in our cover painting, "And the Glory Forever," the final work in a series based on the Lord's Prayer.

Whyte, a native of Mount Sterling, Kentucky, has been featured in art exhibits since his first one-man show in 1936. Since 1972 he has been an art instructor at Kennedy-King City College in Chicago. There last May a major exhibit of his works was held that reflected to a large degree the depths of his philosophy of life. As suggested by the exhibit title, "Of Love, Life ... Unity," Whyte's concept of life has its foundation upon two principles: love of God and love of man.

Garrett Whyte

Whyte expresses himself in his paintings in an abstract contemporary impressionistic idiom. Through paintings such as "And the Glory Forever," he expresses visually feelings of God and our relationship to Him that individuals find impossible to put into words. In "And the Glory Forever," Whyte celebrates the resplendence and unconquerability of the God who "was, and is, and is to be."

Whyte provides a synopsis of his work by saying, "My art is based primarily on man, his environment and the physical and spiritual relationship to the universal concept. The subject matter is predominantly black. It was in 1960 that I began to work in the black nationalistic style because I believe in black consciousness. It is the chosen style of this age. I also express myself with religious works, in terms of applicability of the now of our existence."

Many of Whyte's paintings are parts of permanent collections and are housed in such places as the National Labor Relations Board in Washington, D. C., Johnson Publishing Co., the Ministry of Education and Culture National Museum and Art Gallery in Port of Spain, Trinidad, and in private collections throughout the East and Midwest.

For three consecutive years, 1970-1972, he was the winner of the Grand Award for Art Teacher at the Illinois Regional Vocational Exhibit.

Turning back to our magazine, the wide range of dates on which Easter falls causes editors problems in planning. Messenger's March issue has been sent to subscribers the last week of February. The April issue should reach you just a day or so before Easter. Which one then should be our "Easter issue?" We resolved it by making March our main "Easter issue," and will include further Easter material in April.

Inside this issue, Glenn R. Bucher of the department of religion, The College of Wooster, Wooster, Ohio, picks up two symbols of resurrection—flowers and butterflies—to bring a seasonal message of the celebration of life over death. Larry Graybill, pastor of the Coventry congregation, Pottstown, Pa., and Noah S. Martin, pastor of Moxham Colonial congregation, Johnstown, Pa., continue the Easter theme.

Another major contributor this month is Donald E. MacInnis, director of the China program for the National Council of Churches. MacInnis is an old China hand, having served as a Methodist teacher at Fukien Christian University in south China 1948-49. Last October he addressed the General Board on China.

The report of the Annual Conference committee to study the ministry is the work of J. Earl Hostetter (chairperson), pastor, New Paris, Ind., Oswald Goering, university professor, Oregon, Ill., Arlene May, college instructor, Timberville, Va., Carroll M. Petry, district minister, Marion, Ind., and Charles E. Zunkel, pastor, North Manchester, Ind.

Other contributors are Owen G. Stultz, district executive of Virlina District; Steve Longenecker, Washington Office BVSer; Darl W. Hinkle, who chairs the nurture commission of the Mid-Atlantic District; and Shirley J. Heckman, consultant for educational ministries, General Board.—The Editors.

Mary Workman: Finding alternatives

Mary Workman says, “No experience in life needs to be a wasted experience. You can find alternatives to despair.”

This is the philosophy that guides Mary's work as director of services for the visually impaired at the Elkhart, Indiana, Rehabilitation Center. Though she now heads a staff of five teachers of the blind in a daily program, Mary recalls the time, a few short years ago, when there was no such program, when she and her husband Ron, who had already lost most of his sight, began talking about “a new image of blindness.”

They were able to find alternatives not only in Ron's insistence on carrying on his own business and learning to move about with a cane, but also in helping others who were visually handicapped. In 1967 a volunteer program was launched at the Elkhart Center. In 1968 Mary joined its staff in order to establish a program of blind rehabilitation. In 1970 trained instructors were employed. Since then around one hundred blind persons have come from all parts of Indiana to receive training.

To know what Mary means by alternatives, one has only to spend some time with her and Ron, to observe with amazement how mobile and independent a blind person can be, but even more to note how infectious is the loving concern they have for all persons. Along with Ron's insurance business and Mary's full-time program, they carry heavy responsibilities in the Goshen City church; they are active in statewide rehabilitation services; their home is a “home away from home” for Goshen College students.

Finding alternatives has international implications for the Workmans. Last summer they hosted a delegation from the Blind and Sighted Citizens Action Society of Japan.

Ron and Mary continue to serve as regional counselors and coordinators for ICYE exchangees and sponsoring families.

But finding alternatives is more than a philosophy for the Workmans: it is an integral part of their Christian faith. Mary puts it this way; “God shares in our pain and grief. Suffering can be an occasion of growth if we use it to God's glory.”—K.I.M.

intouch

Ralph E. Jelf: Fiddler

From the “Eighth Street Theater of the Air” on radio station WLS in Chicago to the Taneytown, Maryland, firemen's parade, Ralph E. Jelf has been playing the fiddle behind his back, on top of his head and between his legs for 45 years.

Billed as the “Roamin' Fiddler” when he did radio and live amateur shows throughout the Midwest during the thirties and forties, Jelf has been a custodian at the New Windso Brethren Service Center for the last twelve years.

If there is anything he can do better than play a fiddle, it's tell a story. When he is at his best, he is doing both before a crowd of kids. “You can get to them, just like that he said, snapping his fingers.

After beginning “Pop Goes the Weasel” with the violin resting on to of his head, Jelf handed his bow to reporter.

Grabbing his fiddle at each end, h turned it upside down. Rubbing it against the bow hanging from the reporter's hand, Jelf continued playing the tune with only a brief pause.

Jelf has performed for Carroll County retarded children three time and most recently played in a benefi for a Westminster drug counseling center. He's played in hospitals, schools, and nursing homes. In 1947 he played in Ethiopia as a member o a United Nations relief team.

“The most beautiful talent in the world is being able to make people happy,” he says. “People are always in a hurry. They don't want to take

yteller

e to do what they want, like make ple happy."

etting ready to fiddle another g, Jelf said, "It's supposed to be kansas Traveler,' but if it isn't, it sn't make any difference."

he storyteller says he never drinks mokes.

You got to do things right," he l as he leafed through a folder d with mementos of his career t took him to square dances, ateur hours, fiddle conventions, church suppers.

n one photograph, he was posed Charlie Chaplin's character, The le Beggar. "I've been compared him and Jack Benny, both," he l.

owever, there is at least one erence between the two celebrities the 57-year-old trick fiddler— has always been an amateur.

n easel, the smell of oil paints, the brightly colored portraits— st of them copied from maga- s—that hung on the wall of his rth floor dormitory room at the thren center, mark the amateur rtainer as an amateur painter.

osing for a photograph in front self-portrait, Jelf insisted that his nting of Christ, carrying a cross, as prominent as his violin.—

NK MIHALOVIK, JR.

Dave Ingold: Cited in Sahel

When the General Board voted emergency disaster funds last October to implement a food production program in Niger Republic, few people were aware that there had already been a Brethren presence in that Sahelian country for almost a year.

Quietly working away through 1974, Dave Ingold had been doing his share to help the victims of drought in Niger, and so effective had he been that an official citation from the Niger government was presented to him in gratitude for his service.

The story really begins in 1960 when six-year-old Dave accompanied his parents, Roger and Ginny Ingold, to the Nigerian mission field. Dave grew up in Nigeria and developed a love for the land and its people. From Nigerian pals he learned the lore of the bush and the language of the Nigerians. Hunting became his favorite sport (he has bagged most of the big game animals, including the elephant and lion). When Dave graduated from Hillcrest School at Jos, Nigeria, the mission hired him to train Nigerian drivers for the Lafiya medical program.

It was in late 1973 that the chance came for Dave to work in Niger. Lutheran World Relief was setting up a program to aid drought victims in the Sahel. Dave joined their team, and helped drive the relief vehicles across the Sahara Desert from Europe. He reached Niger in January, 1974.

In May Dave began driving a truck, distributing sorghum grain for food and millet seed for planting to refugee centers across the lower edge of the desert. Many centers could only be reached by four-wheel drive vehicles, over almost unrecognizable desert tracks. When the team's contract expired in July, he began working for the International Red Cross, supplying food to their nutritional teams. Until October he was busy, working from his headquarters in the country's capital, Niamey, delivering precious loads of fish powder, palm oil, and corn-soya milk. In addition to driving, Dave acted as administrator for the team.

Dave is modest when he tells of his Sahel adventures; he doesn't dwell on the discomforts of his work, the long hours, the wretched food, his illnesses, the loneliness. He tells of the joys of learning to know people—Dave's facility in the Hausa language, augmented with French, makes him instantly at home in Niger. In August the situation was brightened by Dave's marriage to Cheryl Ottemoeller, a Hillcrest classmate. Cheryl joined Dave in Niamey and became bookkeeper and secretary for the relief operation.

On October 19, Dave was officially cited by the Niger government for his unselfish service to the country in its need, for his good spirit of cooperation, and devotion to duty. What finer witness to the traditional Brethren response to a neighbor's need than twenty-year-old Dave Ingold, alone in the drought-stricken Sahel, delivering in a three-month period over 650 tons of life-giving food and seeds to African brothers and sisters in need?—K.T.

Old Testament drama to rerun Palm Sunday

A two-hour television special, centering on the lives of two biblical giants, Jacob and his son Joseph, and emphasizing the human story of the Genesis accounts, will be a "prime time" release by ABC-TV on Sunday, March 23. The film made its network debut on Palm Sunday 1974.

Filmed entirely on location in Israel, the production is billed as the first of a series of biblical dramas. "The Story of Jacob and Joseph" begins with the birth of Jacob and Esau and ends with the settling of the Hebrews in Egypt under Joseph's leadership.

In the upper photo, Keith Michell, who portrays Jacob, Julian Glover as Esau, Colleen Dewhurst, who plays Rebekah, and Harry Andrews as Isaac (left to right), stand outside their family tent before Jacob usurps his brother Esau's birthright and flees to escape his wrath.

In the lower photo, Tony LoBianco (center), Joseph, reveals his identity to his brothers who had sold him into slavery.

Background on the film and questions for discussion appeared in the Feedforward column of the April 1974 MESSENGER.

"The Story of Jacob and Joseph" emphasizes the human story of the Genesis accounts.

Evangelicals to study nonviolence, feminism

Workshops on evangelical nonviolence an conferences on Christian feminism are being launched by a coalition of evangelical leaders identified with the "Declaration of Evangelical Social Concern."

The coalition's 1973 declaration, issued in Chicago, was a point of focus for the enlarged number of evangelical church persons who gathered late last year to add actions to their words.

The actions center heavily in plans for a series of regional seminars on discipleship evangelism for pastors; 15 regional workshops on biblical social action; a movement of evangelical nonviolence directed initially to the problem of hunger and an extensive examination of church school materials for sexual bias.

In proposing workshops on evangelical nonviolence, the coalition states that "'nonviolent direct action' is a relatively recent phrase for something that has been present in biblical faith from the beginning It refers to an approach which unites the prophetic cry against injustice with the Gospel's loving concern." The coalition urges evangelicals not to be blinded "to the power and love which can be expressed in nonviolent action carried out with discipline and in the spirit of Christ."

Information on the nonviolence workshops may be obtained by writing the *Post-American*, 1105 West Lawrence Ave., Chicago, Ill. 60640, or *The Churchmouse*, 4719 Cedar Ave., Philadelphia, Pa. 19143.

A task force on women, in addition to sponsoring regional conferences and study resources on Christian feminism, is circulating a new evangelical feminist newsletter "Daughters of Sarah." It is available from 5104 N. Christiana, Chicago, Ill. 60625.

In a plea for openness and cooperation the group noted:

"We need each other's criticism, respect, and prayers. It is crucial at this stage of the development of evangelical social action on this continent that we avoid that arrogant exclusiveness and fragmenting self-righteousness which denounces all strategies and programs save one's own as sinful compromise or radical irresponsibility."

Ka Tong Gaw, member of the York Center, Ill., Church of the Brethren and Wheaton College professor, was a leader of the closing session, a communion service.

ll sounded for lives 'creative simplicity'

rmulating proposals for dealing with
ger at home and abroad, some 90
ch leaders from 16 denominations
nanted together to mount "a massive
ational effort that upholds the benefits
possibilities of a life of creative
licity."

e goal was one of a half dozen out-
l in work sessions convened at the
moor Christian Unity Center, Gar-
, N.Y. J. Benton Rhoades, Church
e Brethren minister who heads
cultural Missions, organized the parley
ehalf of the National Council of
rches.

e church leaders also resolved "to
e hunger a priority issue in every local
ch and community" and "to affect the
cies of government by increasing
lative action through local networks
a strengthened voice in Washington."

wards seeing the proposals im-
ented, the group established a short-
World Hunger Task Team to study
ecommendations and to elicit support
ss denominational and interfaith lines.
Thornberry of the NCC's China
gram is leading the team.

epresenting the Church of the Brethren
he task team is Jan Martín of the
ld Ministries' hunger program. She
Joel K. Thompson, World Ministries
utive, were participants in the
ymoor sessions.

Scientist-etymologist Maiguizo Mounkaila (center) explains to CWS worker Jan van Hoogstraten (left) how the ladybugs incubate and hatch in net-covered insectariums.

Ladybugs fight aphids on Niger's date palms

Ladybugs, famous in nursery rhyme lore for their response to crises, are now busy averting disaster in Niger's date palm groves. The Church of the Brethren, through a $10,000 contribution to Church World Service, is participating in this unique program to save the date palms that furnish both a food crop and a cash crop for the people in the hunger-wracked Sahel area of Africa.

In addition to the dates, the palm trees provide building material, fiber for weaving, and shade for gardens. The trees were being destroyed by an infestation of aphids that draw the chlorophyll from the leaves and, if unchecked, eventually kill the trees.

IFAC, a French Overseas Fruit Research Institute in Niger, discovered that Iranian ladybugs were effective in controlling the infestation, consuming up to 400 aphids a day and creating no bad side effects.

The ladybugs are incubated on net-covered palms in an oasis area and then released in large numbers in the infested groves. Reports indicate that the project already has been 80 percent effective in the areas where the bugs have been released.

The $20,000 1975 budget is due to be increased with the anticipated expansion of this effective project. Brethren who wish to contribute to this work should do so through the General Board Treasurer, 1451 Dundee Avenue, Elgin, Ill., 60120. Earmark the gift for the World Hunger Program, specifying that it is for Operation Ladybug.

ethren lend support India peace center

niversity founded and directed more
50 years ago by Mahatma Gandhi in
a has launched a center to promote
eful social change and to train teachers
e methods of nonviolence.

he university, known as Gujarat Vidya-
and located at Ahmedabad in Gujarat
e, has in the quest for nonviolence
sed on the reconstruction of rural
s. Through the new center, summer
tutes and special classes will seek to
den the impact to other communi-
and across the educational system.

ajor impetus for the center came
wing a seminar on science, education,
nonviolence in 1969. Scholars who
attended from around the world urged that a research institute on peace be established by Gujarat Vidyapith to broaden the Gandhian view of achieving a nonviolent social order through education. The center began operation in December 1971.

A major summer institute last year enlisted 30 teachers from 12 universities in India. The participants reviewed books on peace and nonviolence, studied aggression and conflict resolution, and developed papers on political, educational, and economic aspects of the peaceful society.

The center is projecting a post graduate course on peace research and peace education.

Located in the state where Church of the Brethren work has been carried on for over 75 years, the Peace Research Center has been granted $1,000 by the World Ministries Commission to strengthen the institute's library and to enable its offering of scholarships. The development is but one of several steps to be taken by World Ministries to strengthen the nonviolence movement within India.

Federal agency 'jinxes' rural housing project

Nine years ago a group of displaced sharecroppers seeking alternatives to the existing rural poverty in Mississippi formed a community known as Freedom Village. Acquiring land 12 miles outside of Greenville, the group set out to develop 80 acres into adequate housing space for other families in similar situations. Over a period of years, with changing leadership, many people struggled to make this dream a reality.

In 1972, Freedom Village hoped to complete the 80-acre tract as a subdivision. For help the leaders turned to the Farmers Home Administration (FmHA), a branch of the US Department of Agriculture, whose role, as set by the 1949 Housing Act, was to provide housing loans for farm families.

BVSer Joe Myer from Lancaster, Pa., was given the project of negotiating with the FmHA on behalf of Freedom Village. But disillusioned after two years of efforts, Myer came out with a report detailing what he termed "The Sabotage of Freedom Village." The report chronicles his work with the Mississippi branch of the FmHA, which he feels put the jinx on Freedom Village from the start.

This sharecropper's shack near Freedom Village is representative of the inadequat housing that Freedom Villagers are seeking to break away from through FmHA loans

One FmHA official contended that the very name "Freedom Village" brought back bitter memories of the civil rights struggles in the mid-60s for some on the FmHA staff. Rather than provide the help needed, Myer contends, the agency has gone out of its way to lay obstacles in the path of Freedom Village's development.

For example, he asserts that laws which were ignored in many parts of Mississippi were strictly applied to Freedom Village. A 100-year flood plain statute, requiring that all houses be built above sea level, had been largely overlooked in many parts of the state, including Washington county where Freedom Village is located. But for Freedom Village, at 4.5 feet under the level, subdivision negotiations were frozen.

Another illustration is FmHA's requirement that brick siding be added to the cinder block houses in Freedom Village fo cosmetic effect and enhancement of their resale potential. This would cost home owners $2000 to $2500 in repairs, exceeding unnecessarily the minimum proper ty standards. FmHA made completion of the repairs mandatory before it would even consider approving the subdivision. "In 19 months of negotiations this was the first time that FmHA conditioned subdivision approval on repair of the existing houses," says Myer in his report.

Other roadblocks and broken promises continued to multiply during the two year of negotiations.

More recently, other agencies seeing the irresponsibility of FmHA's actions toward Freedom Village, have begun to speak ou in behalf of the project. Hope for new development is in the air.

Yet, as indicated in the Myer report, th opposition of Mississippi's FmHA is still reality. It concludes: "Without major changes in FmHA's approach to solving the more difficult rural housing problems, the promise of the 1949 Housing Act will remain a cruel hoax to ... thousands of rural poor in Washington County, Mississippi."

Copies of "The Sabotage of Freedom Village" may be obtained by writing to Delta Housing Development Corporation, Box 847, Indianola, Mississippi 38751.

Boston: 'The black and white' of busing

When upwards of 15,000 persons joined in Boston's Mobilization Against Racism several weeks ago, one member of the General Board staff was among them. He was Tom Wilson, former inner city Chicago pastor now coordinating Parish Volunteer Service under the Parish Ministries Commission.

"The apparent issue is busing, but the real issue is the right of black children to quality education without abuse and violence perpetrated against them and their parents by the white Irish of South Boston," Wilson asserted. "The Irish themselves are only one or two generations removed from this kind of discrimination and persecution.

"In essence, the mobilization was a way of saying no to institutionalized racism and no to mob violence. In positive terms, it was to provide a channel for the voice of decency and moderation to be heard."

Wilson does not see Boston as an isolated situation, however, but more of a rallying cry for quality education by blacks everywhere. His conviction is that as the renewed struggle spreads throughout the north, the potential for violence is greatly magnified.

"Urban blacks represent a different breed," he believes. "Northern cities no longer have psychological and physical enslavement that worked so well in producing the nonviolent movement of the 60s." He sees the danger heightened further by large concentrations of ethnics such as exist in South Boston, who historically have guarded rather jealously what they considered to be their turf. Also the fact that radical and violent militants, issuing out of the guerilla warfare of Korea and Vietnam, are now more out in the open and leading larger numbers of people than was true in the 1960s.

In this renewed struggle Wilson feels the role of the church is not clearly known, and that both its awareness and its presence need to be enlarged.

underlines

Food Day focus: costs, shortages, and quality

Food Day, a sequel to Earth Day commemorations of recent years, is being organized as a nationwide observance on April 17. Congregations are invited to join with other agencies in planning activities to help dramatize the world's worsening food crisis.

To be highlighted will be three themes: The severity of the world food shortage, rising prices at home, and the declining quality of American diets and the effect upon health.

These foci and a list of suggested activities were drawn by the Center for Science in the Public Interest, the coordinating body. The activities include:

—A Food Day coordinating committee to enlist support of local groups and to keep the media informed.

—Establishment of a food cooperative aimed at lower prices and improved quality.

—Development of a farmers market for buying produce direct from farmers.

—Promotion of community gardens on vacant city lots or unused church land.

—Assistance to persons eligible for food stamp programs but not now benefiting from them.

—Boycott of "junk foods."

—Evaluation and improvement of school lunch programs.

—Introduction of nutrition education into elementary, secondary, college, and medical school curricula.

—Study of farm issues. (The 1974 Church of the Brethren booklet on *This Land: Ours for a Season* provides a broad and penetrating look at the church and agriculture.)

A food action handbook by Ballantine is to be released early in March. A newsletter, posters, brochures, and other materials may be procured from Food Day, 1785 Massachusetts Ave. NW, Washington, D.C. 20036 (202 462-3510).

The Center for Science in the Public Interest includes on its advisory board Harvard nutritionist Jean Mayer, legislators Julian Bond, Dick Clark, and Hubert Humphrey, communications activist Nicholas Johnson, consumer advocate Bess Myerson, Nobel laureate George Wald, and Yale chaplain William Sloan Coffin.

GOOD NEWS . . . Giving to programs of the General Board reached $2,255,000 in 1974, an increase over the previous year of 10.6 percent, according to Ronald D. Petry of the Stewardship Enlistment office. An additional $240,000 was contributed to the Disaster Fund.

VOLUNTEERS IN BRETHREN SERVICE . . . Three regional weekends designed to help individuals explore volunteer service possibilities are slated this spring: April 4-6 at North Manchester, Ind., May 16-18 at New Windsor, Md., and June 6-8 at La Verne, Calif. Led by the staffs of Parish Volunteer Service and Brethren Volunteer Service, the sessions will focus on program opportunities and the relation of the Christian faith and service. For registration data, contact the PVS or BVS staffs at the Elgin General Offices or district or congregational offices.

ARTISTS TAKE NOTE . . . The Association for the Arts extends an invitation to artists and craftspersons related to the Church of the Brethren to contribute objects to exhibit at the Dayton Annual Conference that affirm or interpret the conference theme, "All Creation Awaits!" For detailed information and entry blanks, write Mary Ann Hylton, Brentwood Drive, Braddock Heights, Md. 21714.

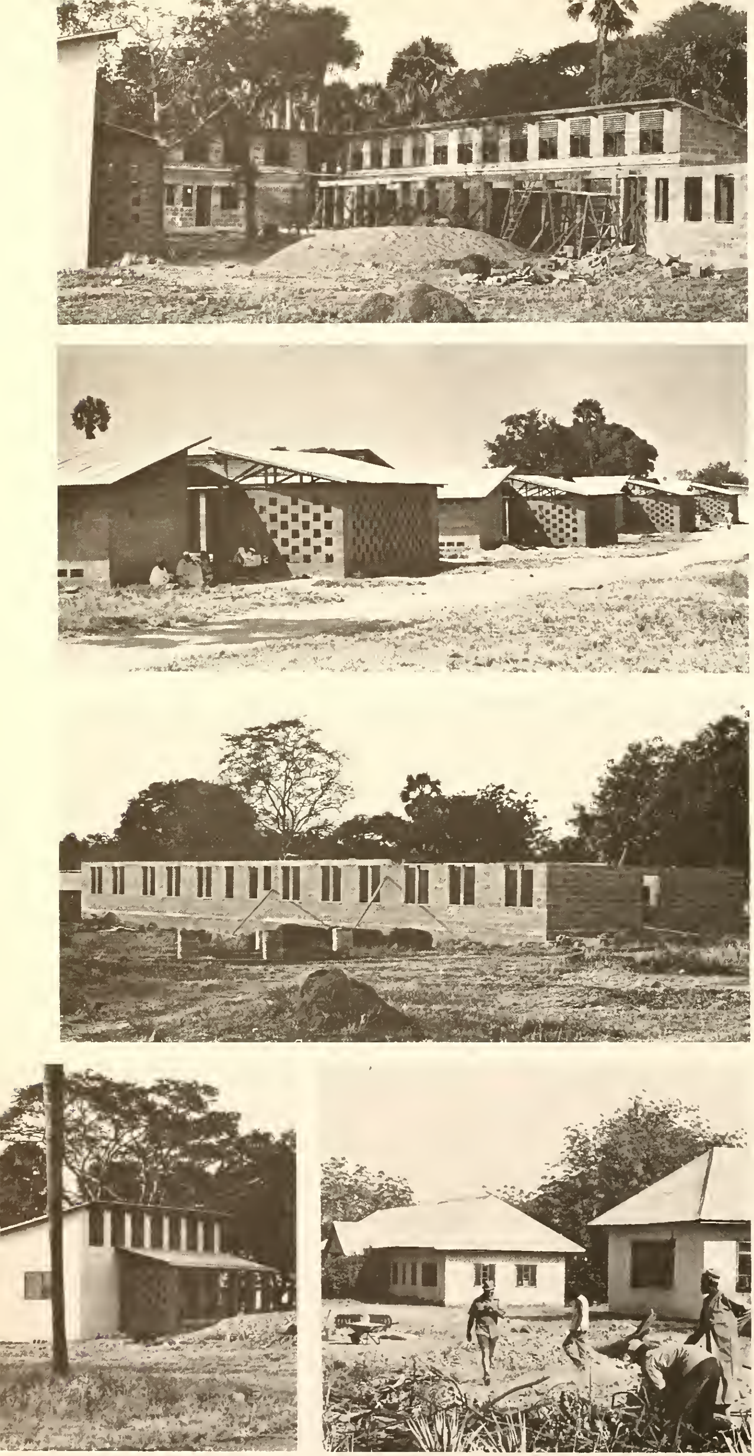
A 24-hour "total immersion" Music and Arts Worship Retreat will take place May 9-10 at New Windsor, Md., with Alvin Brightbill, Wilbur Brumbaugh, Mary Ann Hylton, Matthew Meyer, and Kenneth Morse as leaders. The event, open to all, is planned by the Association for the Arts in conjunction with a second religious exhibition, Art A.D. '75.

SUMMER INSTITUTE . . . In addition to Bethany Seminary's Summer Extension School July 28--Aug. 1 at Elizabethtown College, a Summer Institute on the theme, "Freedom and Authority in the Church," will occur Aug. 4-14 on Bethany's own campus. Cosponsored by the Parish Ministries Commission and the seminary, the institute will be led by *Byron D. Royer* and *Rick Gardner*. For details, write Bethany Seminary, Butterfield and Meyers Road, Oak Brook, Ill. 60521.

IN THE HOPPER . . . The Spring BAM Gathering of the Brethren Action Movement will occur April 11-13 at McPherson College. For travel data, contact *Mike Gray*, 1234 Dogwood Dr., Harrisonburg, Va. 22801; for program information, *Dave Hendricks*, 422 N. Maxwell, McPherson, Kan. 67460. . . . A reunion of European BVSers (1948-63) and their families is planned at the Brethren Service Center, New Windsor, Md., Aug. 22-24, where all facilities have been reserved.

HERITAGE RESOURCES . . . "The Brethren Story," a revised, updated version of *Virginia Fisher's* "The Story of the Brethren," is available in paperback for $2.50 from The Atlantic Northeast District, 900 South Arlington Ave., Rm. 213, Harrisburg, Pa. 17109. Ten or more copies, $2 each. . . . "Brethren in Florida and Puerto Rico," a new district history, is just off the press and available for $5 from 3321 Sparta Road, Sebring, Fla. 33870.

special report



“Sabon Ra

by Kermon Thomason

A very popular evangelistic song in Lardin Gabas has the recurring line, “Sabon rai don Kowa” (“New life for all”). Sabon rai in the Nigerian church is being matched today by new life through the Lafiya program.

As I traveled through Lardin Gabas last November the presence of Lafiya was evident in every corner of the district. At Garkida, Lassa, and Ngoshi new hospital facilities were under construction. The first rural health workers class graduated while I was there. The under-five clinic teams were continuing to function well, bringing health to small children and expectant mothers in the remotest villages.

Talking with Roger Schrock, Lafiya coordinator, I found him excited over the innovative, pioneering program that the Brethren undertook just over three years ago. The $1,050,000 grant from West Germany (MESSENGER, September 1974) has gotten the building program moving again. US Lafiya giving continues to be high. The response of the Nigerians reached by the different thrusts of Lafiya is enthusiastic.

“Our biggest problem yet is staffing,” says Schrock. “Getting and keeping staff, both expatriate and Nigerian, gives me more headaches than finding funds.”

The most readily visible results of Lafiya are the new hospital facilities at Garkida, Lassa, and Ngoshi. **Top:** *Garkida's out-patient clinic (right), lab and store (center), and public health building (left) form an open-ended quadrangle at the new hospital entrance.* **Second from top:** *Out-patient housing at Garkida, the first completed units of the new complex.* **Third from top:** *Garkida's new men's ward, nearing completion.* **Bottom left:** *Public health facilities at Garkida.* **Bottom right:** *Owen Shankster, Lafiya building engineer, lays out Lassa's new surgery building. At the rear are the present administration building (left) and surgery (right).*

hrough Lafiya

With the recent terminations by Drs. Homer Burke and Dale Nash, the arrival of Dr. Samuel Rayapati from India, and four US medical students (for three-month study programs) has been more than a welcome event. The medical students are Nancy Nealon and Maryann Jedziniak from Hershey Medical Center, Hershey, Pa., and William Hole and Steven Miller from Ohio State University College of Medicine.

With indigenization its goal, Lafiya needs Nigerians trained for all types of medical and para-medical work. From Nigeria's National Youth Service Corps has come Dr. James Renner to Garkida General Hospital for one year of service. A scholarship fund hopes to sponsor some 70 candidates in fields ranging from nursing to dispensary attendants. Additional people will be trained in public health and preventive medicine. At the time of my visit 25 Nigerians were in training in Nigerian institutions through Lafiya scholarships.

These and others to come, it is hoped, will meet the challenge of service in their home communities, giving Lafiya the vitality to carry out its purpose of building an integrated, comprehensive approach to health care through good public health principles and practices. □

Above: *Protective charms worn by this under-five clinic attender suggest a dual faith in medicine and superstition.*

Under-five clinic teams are reaching hundreds of children and mothers with Lafiya's message and medicine. **Right:** *Mwala Mamza of the Marama area team gives home health tips to mothers on clinic day.* **Below left:** *Monthly weight checks for under-fives catch first signs of malnutrition. Such watchfulness does not impress this disenchanted youngster.* **Below right:** *A rural health workers class trains teams of two—one male; one female—to do public health work in their home villages. The first class, made up of South Margi villagers, completed training last November.*

Our task as contemporary Christians i to celebrate life in the midst of death

Petals and butterflie

by Glenn R. Bucher

Two words dominate the "Grand Inquisitor" section of Dostoyevsky's novel, *The Brothers Karamazov*. They are: "Maiden, arise!" The scene is the funeral of a small girl. A cardinal, symbol of the church, and his fellow mourners are perplexed and grief-stricken as they process to the unhappy ceremony. Amidst the weeping, a lowly stranger, the Christ figure, moves toward the casket. He says: "Maiden, arise!" The girl sits up, holding the white roses placed in her presumably-dead hands. All, especially the ecclesiocrats, are astonished. In fact, they are outraged; hence, the stranger becomes a prisoner.

J.B. is a contemporary portrait of the Old Testament character Job. The playwright MacLeish concludes the story of Job's sufferings in dramatic style. It's the end of J.B.'s life, and it's been pure hell. Even nuclear destruction has now hit. Little remains. Walking through the rubble, J.B.'s wife, Sarah, says: "Among the ashes. All there is now of the town is ashes. (There's) only this. I found it growing in the ashes, gold as though it did not know.... I broke the branch to strip the leaves off—Petals again!..."

In *A Death in the Family,* James Agee describes the funeral of a beloved father. Relating the graveyard scene to the deceased one's son, Uncle Andrew says to young Rufus: "There were a lot of clouds, but they were blowing fast, so there was a lot of sunshine, too. Right when they began to lower your father into the ground, into his grave, a cloud came over and there was a shadow just like iron, and a perfectly magnificent butterfly settled on the coffin, just rested there.... He stayed there all the way down, Rufus. And then he flew up out of that—hole in the ground, straight up into the sky."

Finally, consider the biblical witness. It is the evening before His crucifixion. Jesus and the twelve meet in a room to celebrate their life together, to speak of God's kingdom, to affirm their vocation as heralds of the new age. They come to give thanks for a life shared in common. Betrayal and death are imminent. In the breaking of bread and in the drinking of wine they act out life's meaning amidst forces that seek to destroy it.

A dead girl raised to life by a nobody while church leaders stand aghast; petals in the holocaust; a butterfly on a coffin; and bread and wine before a crucifixion: what do they all have in common? And so what?

All are *symbols* of life—of good news—of hope. Even more, all *are* life, good news, and hope. In the clutch of death, of bad news, of hopelessness, they all appeared. A dead girl is raised to life. New petals are found in nuclear rubble. A butterfly alights on a coffin. There is a feast of bread and wine before death on a cross. Life in the midst of death—that is the theme which powerfully assaults one in all of these references. These symbols should be meaningful expressions for us because that's what the Gospel is all about—life the midst of death ... good news superceding bad news ... hope against hopelessness.

Let us look at some biblical evidence.

- In the exodus there was freedom fo slaves in Egypt—a life of freedom, not death of slavery. To the Pharaoh, Mose says: "Let my people go!"
- In the prophets there are powerful words about justice spoken within intolerable conditions of injustice. "Let justice roll down like waters," Amos thunders to a corrupt nation.
- The New Testament centers around Prince of Peace whose teachings were in dramatic contrast to those of the politic tyrant during whose tenure Jesus lived; the writer of Matthew says, when Herod heard of the birth of a King of the Jews, was greatly troubled.
- Finally, the resurrection (life) after t crucifixion (death); why do you seek the living among the dead? was the question the mourners at the empty tomb.

The Bible is full of such images becau the biblical witness has a bias—pro-life and anti-death. For me, that's what the Judaeo-Christian tradition is, though in this day as in all times, it's easier to talk it than to live it out.

What do girls with new life ... petals butterflies ... a bread-wine celebration have to do with Christian community? In substance and symbol these commonplac realities embody a Christian community' reason for being. The Gospel—the "goo news"—is that life has conquered death. Petals in ashes and butterflies on coffins say that well. And that's what we Christians must be saying in our time.

About Christian life in the world, someone has put it: "The messianic visio can never be a form of private salvation. By nature it seeks community; it seeks a

Marks of Christian community

therhood which shares and lives this vin."

Vhat is the nature of this Christian comnity into which the people of God are ed continually?

irst, a common faith is one of the reements for Christian community. Both ore and after the crucifixion, Jesus' dises shared a common affirmation: as us himself said it, "The time is fulfilled, the kingdom of God is at hand; repent, believe the Gospel." What does this mean?

or me it suggests that the kingdom of d is in our midst to be a way of life for people of God here and now, in this e. It is a style of life which Jesus lived recommended, not just an insurance cy for the after life. What the kingdom God—the central theme of the Christian nmunity's common faith—means is that se who have been confronted by the d news can live it out amidst all of the news. Our faith has to do with life—h exposing the way it can be lived to a elieving, disgruntled, and disennchised world.

t is no exaggeration to say that in day we are surrounded by death—th as represented in war, poverty, nce, meaninglessness, the loss of nation's spirit and soul. But that is cause for Christian despair—there is such thing, ultimately. No—we are to of petals and butterflies and the urrection of the death, not the dead mselves—let them bury their own. We surrounded on all sides with the petals the butterflies in the men and women LaMancha who use shaving basins as den helmets, in the Cool Hand Lukes ose power to resist transforms human s, and in a Block Island home where thers Daniel, William, and Anthony of clowns and recipes while men of th sit in Washington, trying to ipher the codes in which they speak.

All are expressions of the Resurrection, and there are others.

It is particularly in situations of obvious death like the present that the community of believers called Christian is summoned to witness for good news. That is our common faith.

A second characteristic of Christian community is the celebration of this faith. It was that which happened in the Upper Room over bread and wine. Someone has said: "To an outsider, the celebrations of Christians are like a football huddle. You know something is going on, but all you can see are their rear ends." Celebration—worship in Christian community—is the way we get ourselves together, so to speak. We assemble to reaffirm the good news which we say we believe—to hold the petals high—after our faith has been shaken by bad news and ashes. That's the purpose of the huddle, rear ends and all. But then out of that we break forth to exhibit the life that we know before the disbelieving world.

Of course, most expressions of Christian worship are not celebrations at all. Usually, they are like funerals—time spent with the Christ who never rose. But that's not what we say we believe. So why not act like the Christian fools we have been called to be? Why not say what we believe—that life continues to conquer death? And then express that as though we mean it. For the Christian, every day is Easter morning—all of our celebrations must be an Easter Sunday celebration.

Finally, the third necessity for Christian community is corporate action in the world. We have a common faith—the Kingdom of God is now. And we have a celebration—with bread and wine. But we also have a purpose—to act out the triumph of life over death in the world where we live. The Bible is about God's life in our history—we enter into history in order to find out where He is and what He's doing in the world—and then we join him in those tasks. That's what corporate action in the world means. And the agenda still remains the same as it was in Isaiah 61 and Luke 4:

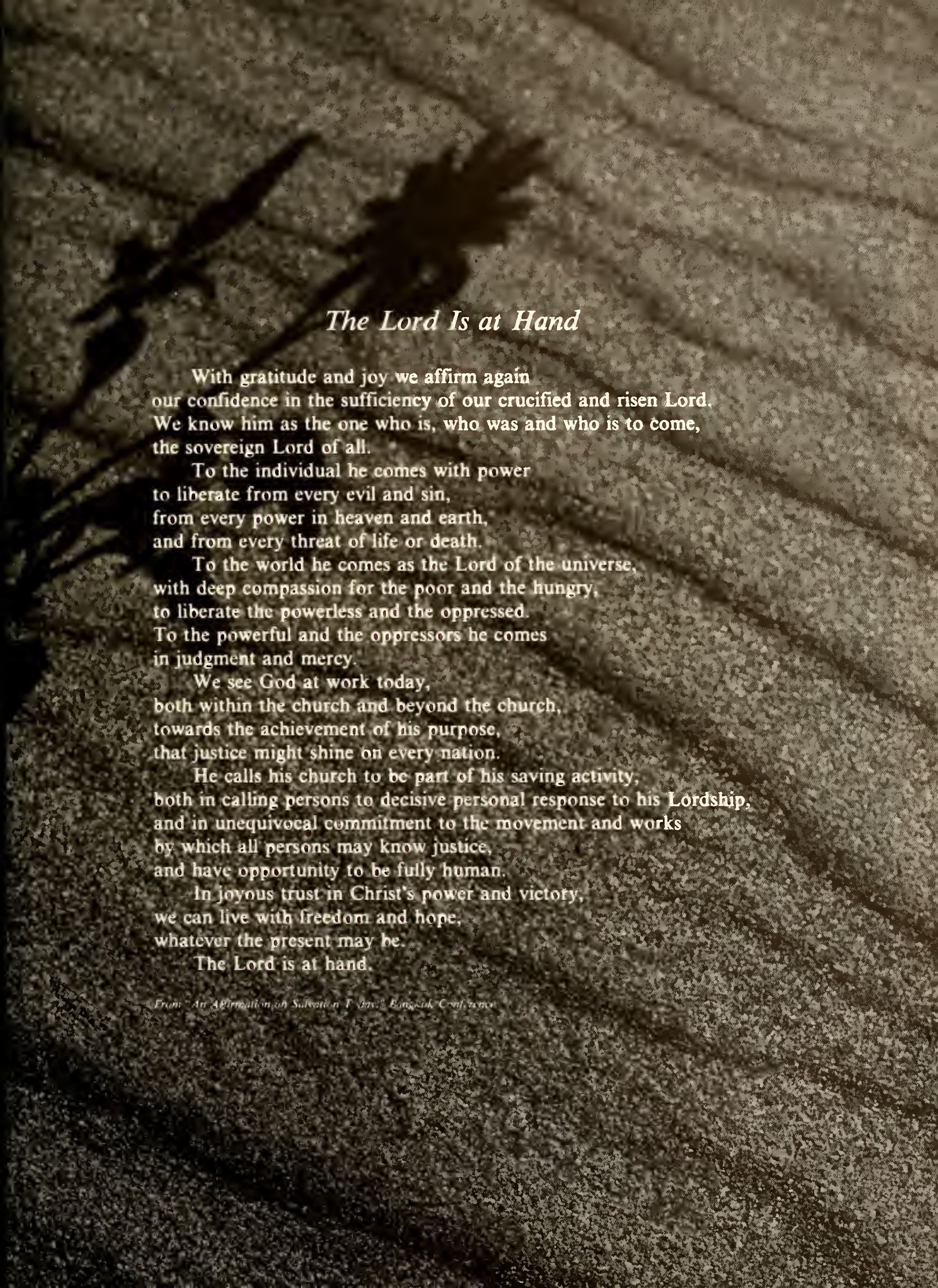
To bring good news to the afflicted, to bind up the broken hearted, to proclaim liberty to the captives, to open the prisons for those who are bound, to proclaim the year of God's new age, to comfort those who mourn.

As the world sees it, that is a strange—perhaps even a subversive—agenda. It's not an easy set of priorities to adopt. In fact, it's a real risk—but that's what we always have said we knew it was.

As someone has said: "Those in whom the messianic vision and hope have been reborn find themselves pitted against the surrounding society in a fundamental way, and this includes that religious society which calls itself church. From the standpoint of the world, including the churches of the world, the Christian, then, is a madman, a dreamer, a clown, a criminal, a man maladjusted to reality as it is presently constituted."

And Jesus said to them, "I have earnestly desired to eat this passover with you before I suffer." With those words, Jesus convened the early Christian community—together they came to share their common faith, to celebrate, and to prepare for action in the world. In the midst of betrayal and death, they celebrated life.

As the contemporary Christian community, our task is no different—to celebrate life in the midst of death. There is another way to say that—there are still petals in the ashes; there are still butterflies on the coffins. To believe this, to live as though it is the case, and to tell others about it—that constitutes the purpose for those communities which became Christian. ☐

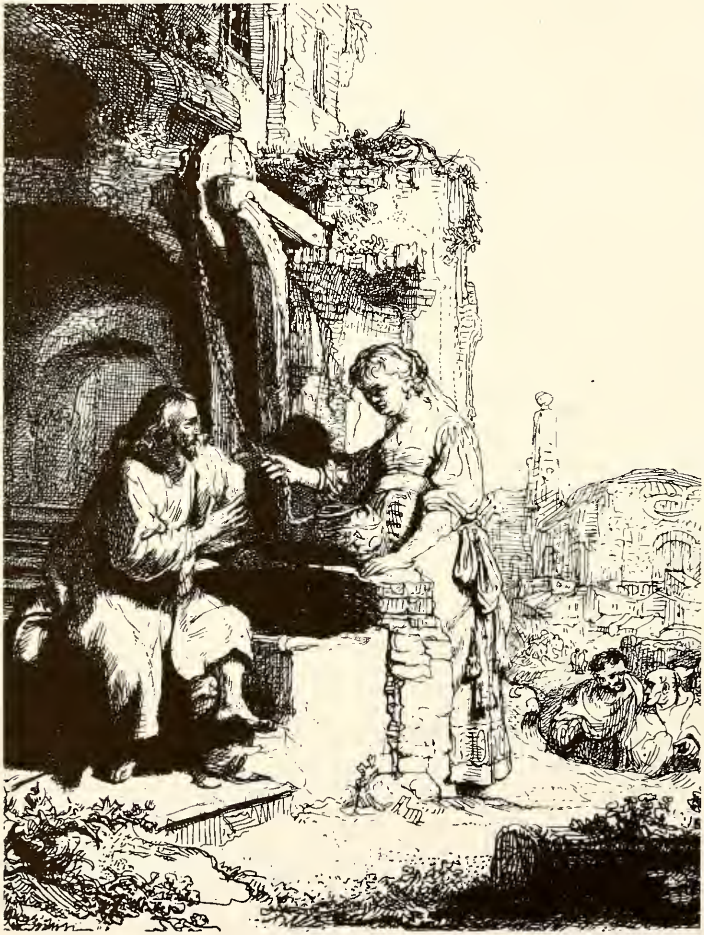


The Lord Is at Hand

With gratitude and joy we affirm again
our confidence in the sufficiency of our crucified and risen Lord.
We know him as the one who is, who was and who is to come,
the sovereign Lord of all.
To the individual he comes with power
to liberate from every evil and sin,
from every power in heaven and earth,
and from every threat of life or death.
To the world he comes as the Lord of the universe,
with deep compassion for the poor and the hungry,
to liberate the powerless and the oppressed.
To the powerful and the oppressors he comes
in judgment and mercy.
We see God at work today,
both within the church and beyond the church,
towards the achievement of his purpose,
that justice might shine on every nation.
He calls his church to be part of his saving activity,
both in calling persons to decisive personal response to his Lordship,
and in unequivocal commitment to the movement and works
by which all persons may know justice,
and have opportunity to be fully human.
In joyous trust in Christ's power and victory,
we can live with freedom and hope,
whatever the present may be.
The Lord is at hand.

From "An Affirmation on Salvation Today," Bangkok Conference

Without the Holy Spirit we worshi



"Christ and the Samaritan Woman Among Ruins," by Rembrandt

Read John 4:1-26

"Most people are like a shaving of wood which is curled around its central emptiness." Such was the description of human nature by a monk named Theophan the Recluse. Now, hundreds of years later, that description is still hauntingly true. Even during an economic slump, we Americans of the 70s are satiated with the "good things"—plenty of food, cars, color tv, recreational and cultural opportunities, activity upon activity. We have "good things" in abundance, yet, deep inside, many of us feel empty.

During his ministry, Jesus encountered many who experienced this emptiness. For example, the woman at the well.

She had come to the well hoping not to meet anyone. She had come to draw water at noon, in the midday heat, rather than in the cool of the evening, when the other women in the town came to draw water. She was known as the "town whore." And she had had enough of the cold stares and the snide remarks.

So she was caught off guard when she saw the Jewish man sitting by the well. But she was surprised even more when Jesus asked her, a Samaritan, to give him a drink. The Jews looked upon the Samaritans as racial half-breeds who had corrupted the worship of the God of Israel. Strict Jews would not even travel in Samaria, let alone *speak* with a Samaritan. But perhaps even more shocking was the fact that this rabbi would speak with her, a woman. The Pharisee thanked God daily that he was not born a woman. The rabbis used to debate whether or not women had souls. This man was breaking all religious and social custom.

Lord

hat we do not know/by Larry Graybill

As we follow the conversation between Jesus and the woman at the well, we get the feeling that someone is not communicating. Jesus speaks about offering her a drink, but he does not even have a bucket with which to draw water. As we read the dialogue, it is almost amusing to observe how they are speaking past each other. "How can she be so blind?" we ask ourselves. But is she really that different from us?

Gradually, the woman begins to comprehend that Jesus is speaking about something deeper than physical thirst.

Jesus said to her: "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life" (vss. 13-14).

Previously, Jesus had said that if only she asked him, he could give her "living water." C. S. Lovett in his commentary on John points out that the term "living water" referred to the spring water at the bottom of the well, where it bubbles and flows. Now Jesus has her imagine a well in which the spring water gushes clear up over the top of the well—only, this spring wells up to eternal life.

When the woman perceives that Jesus is referring to a spiritual experience, a joy that will bubble up from deep within herself, she responds, "Sir, give me this water."

Jesus had awakened a longing deep within her. Until this person had met Jesus, this need was probably only a dim awareness—a dull ache. But he had reached out to her. He was so full of life. And, more than anything else, she wanted to feel really alive.

In spite of all our comforts of home and varied activities, many of us feel that same yearning. We are bombarded with slogans like "Come alive, you're in the Pepsi generation," but Pepsi isn't the answer. Neither is a summer resort, an affair, a promotion we think we deserve. We feel something missing, but, like the woman at the well, we stop short of one thing necessary before we can experience that spring of life within ourselves: being *honest* before God.

"O Lord, Thou hast searched me and known me!" confesses the writer of Psalm 139. But we are experts in deceiving ourselves and trying to deceive God. The woman at the well could have left Jesus that day and never had her yearning fulfilled. Gradually, she would have become numb again to the need he had awakened within her.

But Jesus would not let this happen. "Go, call your husband, and come here," he tells her. She tries to cover up with a half-truth ("But I don't have a husband"), but to no avail. She has been found out. But, amazingly, the uncovered secret does not end the relationship. Jesus does not reject her! Now that the barriers are down, he can speak to her about worshiping the Father in spirit and in truth. No more trying to "con" God or herself.

It may appear as if the woman is trying to change the subject when she responds to Jesus' confrontation by saying: "Where is the right place to worship?" (vss. 19-20). No, she is not trying to run from the situation by engaging Jesus in a theological discussion. She wants to know: "*Where* can I go to make things right with God?"

Jesus replies: "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when true worshipers will worship the Father in spirit and in truth. . . ." When the woman responds, "I know that one day the Messiah will explain these things to us," Jesus says: *"I who speak to you am he"* (vss. 21, 23-26).

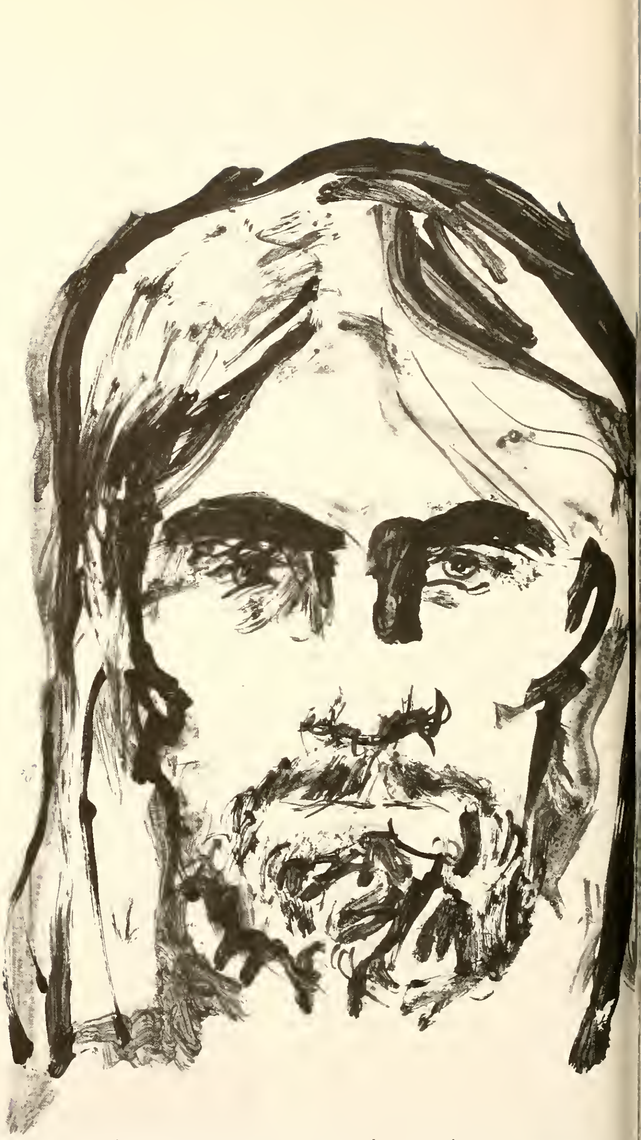
We live in the age "when the true worshipers . . . worship the Father in spirit and in truth." God's refreshing spring is not to be found at Mount Gerizim, Jerusalem, or even before the altar in the church building. We must go to Jesus, the Risen Lord, himself. He is our temple. We are brought to him by the Holy Spirit, who makes us honest before the Father by convicting us of sin (John 16:8), and then dwells within us when we ask him (John 14:16-17).

The Holy Spirit is the spring of water within us which wells up to eternal life. It breaks down barriers within, which separate my spirit from God's spirit. And it breaks down barriers without, between races and nationalities and sexes: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

Without the Holy Spirit, who is the Spirit of Jesus, we like the Samaritans worship what we do not know. "God" is an impersonal, catch-all term for whatever we want to make him. Only when we know Jesus can we testify with Paul: "God has sent the Spirit of his Son into your hearts to cry, 'Father, dear Father'" (Gal. 4:6, J. B. Phillips).

Lord, give me a drink. ☐

give me a drink



The night Jesus came to love feast

Noah S. Martin

One Sunday morning a certain pastor told his people who had gathered in worship that he had a most unusual dream during the night. He dreamed that Jesus had appeared to him and told him that he was coming to the church that evening to attend love feast. The dream was very vivid and clear. There was no doubt in the minister's mind that it was going to happen—Jesus would be there that evening.

Naturally this announcement caused no small stir. Jesus was coming to love feast! The One who had begun it all was going to drop by and share the feast of love with his church!

Almost immediately the church broke up. Everybody got to work. The carpet was vacuumed again. Young men washed the windows. The Altar Guild polished the brass. The chandeliers were cleaned. Extra bread was baked; more wine was poured; more basins began to arrive at the church to accommodate the huge crowd that was anticipated. The organist arrived early and practiced her most beautiful pieces of music.

The pastor reviewed every item of the service very carefully, almost memorizing the scripture by heart. He was concerned: what version should he read? Some in the church felt that he should go back to the King James Version; others said, "No, the Lord would really be pleased with the New Living Bible—perhaps He hadn't heard it yet."

That afternoon tv sets were turned off and some read the Bible who hadn't read it for years. Many persons for the first time got down on their knees and really prayed.

The evening came. A huge crowd was gathering. The deacons had to run down to Sheetz Kwik Shop for some more ham salad. They had never seen so many attend a communion service. Yet, strangely, there were some people missing, too. It seems that some thought the pastor was pulling a promotional gag. Imagine, Jesus coming to love feast! Others were afraid to come and look on Jesus. They had not yet made their peace with him; they knew they were not serving him as they should. A few got all kinds of strange illnesses by the time evening had arrived.

It was 7 o'clock. The church was filled. The organist began to play the great hymns of the church. 7:15—no Jesus; 7:20—no Jesus. The crowd began to grow restless. Then it happened! Down the side aisle came the presence of a man who electrified the people. He looked much as other men. He wore simple clothing. He sat down in about the center of the congregation, bowed his head in prayer and waited. The pastor walked back to him and welcomed him to the church. When asked if he would come forward and share in the service, he smiled and shook his head no.

The worship service began. The pastor led in prayer. The church sang, "My Jesus, I Love Thee" in a moving spirit. One of the sisters read the scriptures, introduced the footwashing service and dismissed the congregation to do to one another what Jesus had done to his disciples.

Jesus mingled with the people, waited his turn, went down into the basement and began to remove his shoes and socks. The deacons were not sure what to do. The pastor looked the other way because he was not certain what to do either. Finally one of the deacons took the pastor by the hand and led him to Jesus and said, "I think it would be nice, Jesus, if you and the pastor would wash one another's feet."

Every eye was on Jesus. What was he going to do? Jesus put his hands on the pastor's shoulders and said tenderly, "What I am about to do you will not understand now. But the time will come when you will understand and believe." Then he walked away from the pastor over to an unnoticed young boy who was attending his first love feast. Jesus stood before him, then gently took a towel and girded himself. He knelt before the boy and began to wash his feet. He dried them with the towel. Then he sat down in the chair and asked the boy to wash his feet. The hands of the boy were trembling with excitement and fear. But carefully he washed the feet of Jesus and he dried them with the towel. The two stood facing each other. Jesus reached down, gave the boy a big embrace and kiss, and whispered something in his ear. The boy broke into a big smile as he threw his arms around Jesus.

Everything had come to a halt. Every eye was on Jesus. Then Jesus climbed up onto a chair and raised his hands for silence.

Slowly he began to speak: "If you understand what is happening here tonight you are among the fortunate ones. Many of my people go through the motions and do not understand what they are doing. If I, your Lord and Master, have washed the feet of this tender lad, then you ought to wash the feet of one another. No one is greater or better than any one else; the servant is not greater than his lord, nor is the lord greater than the servant. If I have washed your feet, then you ought to wash the feet of one another. You will be happy if you understand what I have done to you, and happier yet if you do it."

Then he paused for a moment. His eyes became clouded. A look of deep compassion passed over his face. He spoke again: "Actually, my real concern in doing what I did was not so much that you observe the washing of feet twice a year at a formal service, but rather that you understand that my children are to go forth into the world as humble servants, always willing to stoop down at any moment to wash the feet of another. That night in the upper room my disciples had been arguing about who was going to be the greatest in the kingdom of heaven. I looked about me for a symbol—you know, just like all those parables I told. Only this was a parable I needed to act out. I looked about me and saw the basin sitting beside the door. It was just what I needed to make my point. Sure, it's fine that you wash one another's feet tonight. I commend you for coming. But do you really understand what you have done? Do you serve me that way out in life? Do you help one another? Are you willing to stoop down along life's pathway and wash the soiled feet of humanity?

"Oh my children, don't you see my love for you? I was sent of God to show you the Way. I am the Way, the Truth, and the Life. I gave up the treasures of heaven and was spit upon, ridiculed, hurt. And oh, don't say I didn't hurt. I hurt all over. I was flesh and blood. I was as human as you. I suffered and died at the cross to show the Father's love for you. You are to love one another as I have loved you. Then all people will know that you belong to me.

"The real test comes for you now and tomorrow. Do you love one another here, in this place? If anyone has anything against another, go now and make up, then go upstairs and eat the bread and drink the cup. Remember that you are only forgiven by the Father in the degree that you forgive one another—'forgive us our trespasses, as we forgive those who trespass against us.' Do you understand that?"

Jesus stopped for a moment. Slowly a son walked over to his father and placed a loving arm around him. The pastor walked over to a man who was standing there and said, "I know we don't often agree on things around here, but I want you to know that I love you." One of the sisters ran to another sister and kissed and hugged her. "I'm so sorry," she said, "for the things I've thought and said about you. I just haven't been able to love you all these years and I've always felt bad about it, but I never knew what to do." One of the older men went up to one of the younger men and said, "I could never love a young man with long hair. But I forgot that Jesus probably had long hair when he walked and lived among us." Together they embraced one another as the young man cried out, "I, too, have often been critical of older people. I have said and done things that have been harsh and cruel. Forgive me." Together they wept in their newfound love. Over here a mother was being reunited with a daughter; a sister with a brother; a daughter-in-law with her mother-in-law.

"Isn't it something," a deaconess was heard to say. "Every love feast someone is always complaining; someone doesn't like the ham salad, another wants the cheese returned to the sandwich, and someone fusses that the communion cups are not as full as the time before. Why, it was getting to the place that I didn't even like to come anymore. But tonight there is such love here; so much peace and joy. Wouldn't it be nice if Jesus were to come to every one of our love feasts?"

The crowd turned to the stir that was being created on the other side. A black man had just walked in off the street. He looked exhausted. Some were about to lead him out of the church when Jesus intervened. He took the black man by the arm and assisted him to the center of the room.

"This man is your brother," he said. "When I died for you I also died for him. I love him as much as I love you. Who will wash his feet? Who will love him as I love him?"

Here and there people began to raise their hands. Some stepped forward and began to gird themselves with a towel. A man who had always boasted of his prejudice went up to Jesus and said, "Of all men, I have sinned against this man and his people. I will wash his feet." In tears he knelt on the floor before the brother and washed his feet. Then he asked the visitor to wash his feet. They embraced and kissed one another. A roar of approval went up from the congregation. The two left the social room hand in hand.

From that moment on the love feast was not the same. A great love and joy swelled forth that could not be contained. The printed program was laid aside as people began to sing and pray spontaneously. Here and there someone would get up, walk across the aisle to be reconciled with a brother or sister. It was particularly touching when a man reached out his hand to his wife, and a wife reached out her hand to her husband. "The Old Rugged Cross" was sung with new meaning. And when at last the congregation sang, "Blest Be the Tie That Binds," one could tell that for the first time in their lives many people felt what they were singing.

The pastor walked slowly to the microphone. "I am going to call on Jesus of Nazareth to come forth and dismiss us with a blessing." ... "Jesus of Nazareth, will you please come forth and pronounce the benediction?" ... (No Jesus). Thinking that perhaps he had said the wrong thing, the pastor said: "Perhaps Jesus of Nazareth would come forward, make some closing remarks, and then dismiss us with a blessing."

People began to stir. Where was Jesus? Someone ran down into the social room. Maybe he got lost in the maze of hallways and stairs. But no Jesus. The cry went forth: "Where is Jesus? Where has he gone? Is he upset with us? Why did he leave?"

The pastor huddled with the deacons; they agreed they had to find Jesus. No other church in all the land could say that Jesus attended their love feast. "Go find him," they shouted to the people, "and bring him back. We're not done with him yet!"

Each row of persons was sent in a different direction. One up Ohio Street, one down Grove Avenue. Another group was sent to Memorial Hospital; one to Lee Hospital. Some thought of the Children's Home. One cried, "My mother is ill at home; he may have gone there." A car was dispatched to search the country roads, remembering that Jesus went into the highways and hedges. All were told to report back by midnight.

The church became strangely still. No one was there. Everyone was embarked upon the journey of a lifetime. "Find Jesus and bring him back. We're not through with him yet."

During the course of the search, the rumors began to spread. Jesus was spotted here and there. Groups began to return to the church to make their reports. The pastor had to shout to be heard: "Choose a representative of your group to come forward and tell us if you have seen Jesus."

Up ran Sister Smith. "We saw Jesus in Memorial Hospital. He was up on NP 4. Seems a young man was brought in with an overdose of drugs. He was there talking with the parents. But he wouldn't come back to the church."

Up ran Brother Robins. "No," he shouted, "that can't be. We saw Jesus on the lower end of Railroad Street. Seems there was a drunk down there staggering around. Jesus had his arms around him and was trying to help him find a warm place for the night. But he wouldn't come along with me. He seemed not to hear me."

"Group No. 3, come here," shouted the pastor. Sister Mary Jane ran up to the microphone. "Seems like Jesus is all over the place. But we did see him. He was walking along Prospect. Then he sat down with the neighborhood children and told them how much God loved them. He held them in his arms and blessed them. He refused to come back with me."

Brother Harry came up from Group 4: "We spotted him out at the Church of the Brethren Home. He was walking down the halls and talking with the people there. We saw him disappear into a room. He didn't come out again."

"Oh, but I saw Him in a house along Highland Avenue," said a little girl. "There was an old man in there, crying. Jesus was breaking bread with him."

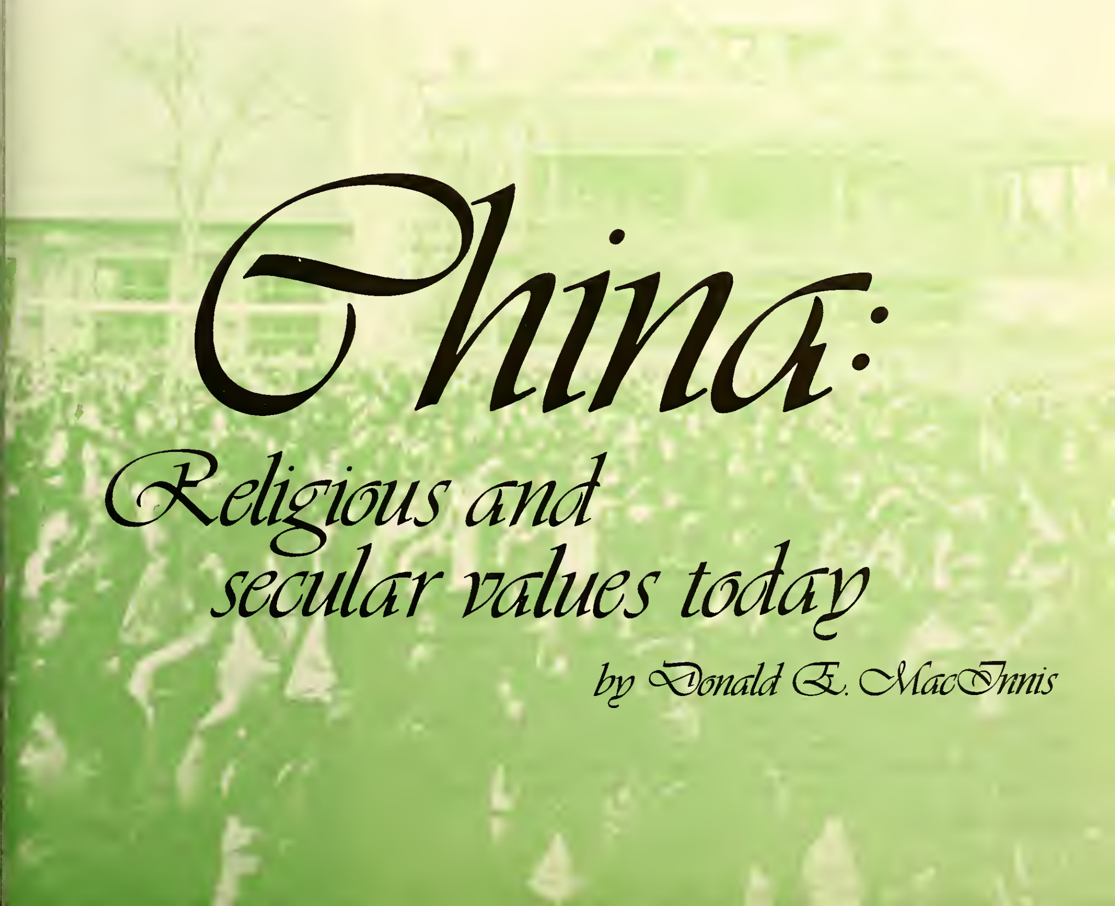
"No," shouted a little boy. "I saw him in the Spot Bar. I saw him talking with a woman in there as I walked by."

One by one the people began to sit down and to become very quiet. It hit many of them for the first time:

Jesus now lives in the hearts of his people. And where his people go in love to minister in his name, there he shall be found.

Slowly the pastor walked to the lectern. He opened the Bible to John 13 and began to read again—

"When he had washed their feet, and taken his garments, and resumed his place, he said to them. 'Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know *these things,* blessed are you if you do them.'" ☐



China: Religious and secular values today

by Donald E. MacInnis

To return to China as I did for the first time in 25 years was a deeply moving experience. Eighteen of us from the U.S.-China People's Friendship Association traveled there for three weeks in August and September. We visited a wide range of social and educational institutions in five cities and three rural people's communes.

The contrasts between old and new China in the standard of living and basic social securities for the working people have been described by many visitors. Beyond that, one senses a new spirit, a collective sense of purpose that makes almost any goal seem possible. There is a new values system, a communitarian ethic summed up in the title of Chairman Mao's best-known essay, "Serve the People."

One is overwhelmed by the total secularization of a society and culture that once was permeated with religious signs and symbols. During our visit we saw almost no evidence of surviving religious practice. Among the three major religious groups of pre-liberation China, the public practice of worship has dwindled, it seemed to us, to little more than token observances.

Christianity in China

No comprehensive report on the activities of Christians in China today is possible. One barely touches the surface of Chinese life in a three-week visit. There have been no religious publications, no published statistics, and no religious delegations traveling abroad from China since before the outbreak of the Cultural Revolution in 1966. But visitors to China since 1972 have talked with a few religious leaders and visited some religious places. We were fortunate to talk with religious leaders in three cities—Peking, Nanking and Hangchow.

The Sunday service in the former Bible Society headquarters on Rice Market Street in Peking is, according to reports, the only Protestant service in China attended by visitors since 1966. Sixteen persons were present the Sunday I attended, most of them members of the foreign diplomatic or student community. Three were African Christians. There were seats for about 50 persons in the second floor meeting room, a grand piano, an organ, and a chancel with lectern, altar table, and cross. The service was in Chinese. Worshipers followed the liturgy and hymns from mimeographed pages in English and Chinese. There was no sermon, but the pastor read three long scripture passages from Old and New Testaments. The communion ritual was familiar to me, conducted by

Pastor K'an Hsueh-ch'ing, who told me he was trained as a Methodist. There are no denominational distinctions now in China.

In a brief but warm and friendly talk with the two Chinese pastors after the service, I was told that weekly services were resumed here on Easter, 1972 after a 5½-year lapse during the Cultural Revolution. They have no contacts with the Roman Catholics of Peking, who also hold services weekly in a church in another part of the city, using the pre-Vatican II rite in Latin. Nor do they have ties with Protestants elsewhere in China. There are about 500 Protestants in Peking now, they said.

One of the pastors is on duty at the church each day in the week to meet with Chinese Christians who may be working on Sundays, or who for other reasons cannot come. Pastor K'an and Pastor Yin Chi-tseng take turns leading the Sunday service on alternate weeks. Since the only Chinese present during the service had been older persons, I asked about the young people. I was told that few of them come to the church. "They are too busy on Sunday, and they have other interests now."

The building was in excellent condition, with repairs in progress on the tile roof. I asked about the source of funds for repairs and maintenance, and was told that they have their own funds for this, but that the government would help on major expenses if needed. Before leaving I photographed the two pastors and organist before a reproduction of Sallman's "Head of Christ."

In Nanking we spent an evening in cordial conversation in the home of Bishop Ting Kuang-hsun, a former Chinese Anglican, and his wife, Hsiu-mei. Both had been in the United States for graduate studies in the 1940s and were working for the ecumenical church in Geneva when they decided to return to China in 1951, two years after Liberation. Mrs. Ting is a teacher of English at Nanking University and an official of the Provincial Women's Federation. Bishop Ting, now president of the Nanking Theological College and a deputy to the National People's Congress, explained that the Anglican Church in China no longer exists. All denominations were merged into a single Protestant Christian Church in the early 1950s. This union made possible the Three-Self Movement by which the church became autonomous and self-reliant.

Bishop Ting confirmed that none of the 38 church buildings in Nanking formerly used by Protestant congregations are now used for religious services. The Christians now prefer to meet in their homes or in schoolrooms, he said, to avoid the stigma of the western-style churches built during the period of mission expansion in China and linked to the period of foreign imperialist penetration protected by the "unequal treaties." Four groups meet regularly for worship in Nanking.

He said that the self-reliance of the churches, which parallels the self-reliant development model of the entire nation, is one of the two important changes in the Chinese church. "We have severed our dependence on materialism. We have a strong point of view regarding the relationship between the missionary movement and imperialism. Since the early post-liberation years our emphasis was to sever all dependence and relationships with mission organizations."

The second change for the church has been change itself: "Our society is not static. It is changing all the time. Our church cannot simply remain on the level of three-self autonomy. We are changing all the time too. What we are witnessing now is the withering away of organized religion. Protestantism is becoming more and more de-institutionalized and declericalized; more and more it is a world view held by those who call themselves Christian, and the fellowship among them."

One could understand the reluctance of Chinese Christians today to identify with that former period. Everywhere we went we felt the pride of the Chinese in their own self-reliance, neither exploited by nor dependent upon other nations. We were told how the great Yangtze River bridge at Nanking—the first of its kind—had been designed and built entirely by Chinese.

Bishop Ting confirmed that groups of Christians in Nanking continue to meet together for worship, and that the theological college, which suspended classes in 1966, is now searching for new and relevant ways to train young pastors. Probably they will not study together in a conventional five-year theological course as before, he said, but may remain in the towns and villages living and working

Top: *Rice Market Street Church in Peking,*
Rice Market Street's Pastor Yin Chi-tseng (l
in China (MESSENGER, December, 1972). *Als*

Right: *The former Guiling Christian Girls' College, now Nanking Teachers' College.*

or of the 1966 Cultural Revolution. **Center:** *he first elder of the Church of the Brethren or K'an Hsueh-ch'ing (center) and organist.*

among the people while they study, to avoid an elitist kind of education which would alienate them from the people. This would correlate with the "open door" education now emphasized in the three universities which we visited.

Occasionally, driving through the streets of the cities, we saw church buildings, relics of former days, some of them broken and abandoned, some converted to use as schools, clinics, kindergartens or storehouses. In the midst of the rich, green rice fields of the Hsin Min People's Commune outside Shanghai we saw a huge stone building with a basilisk dome, obviously a church. Anti-Confucius slogans had been painted in white across the crumbling masonry walls. Our local guide confirmed that this had been a Roman Catholic church, no longer used. It appeared to be an embarrassment and nuisance to the commune residents, occupying space in the fields which they felt could be better planted in food crops. They said that the only use for the building was to store grain.

We saw no functioning Buddhist temples. Those we visited were converted to use as tea houses, hostels, assembly halls, or were maintained as museums. We knew from reports by other recent visitors, specialists in Buddhism, that they had visited a dozen or more monasteries and temples with resident monks or nuns; yet that is minimal for an entire nation nominally Buddhist just one generation back.

At the Tsu Miao temple in the town of Fo Shan near Canton we saw a temple now 808 years old and maintained as a museum. Many Chinese visitors were viewing it with curiosity, as tourists, just as we were. The museum director told us that the temple had first been built in the Sung Dynasty by a local land-lord-official who embezzled much of the money he raised from the local people for the temple. His explanation of the temple's role in society was typical of contemporary views of the old religions we heard elsewhere.

"Before Liberation, this temple was a place for the people to worship the gods," he said, gesturing at the painted wooden idols grimacing in frozen postures. "This temple was also used by the ruling class to swindle the people with superstitious religious beliefs. After Liberation, we opened it as a museum for the people. We show on the one hand how the ruling class used the gods to fool and cheat the people; on the other hand we display the fine workmanship and hard labor of the working people of those times."

I asked the museum director if any people still maintain the old religious beliefs. He said that a few old people do. "But that's unavoidable," he added. "They hold onto old ideas. But they don't worship here any more. The young people, of course, see it all as superstition."

In a long conversation with the 61 year-old imam in charge of the Chinese Moslem mosque in Hangchow, I asked about the religious life of his congregation. He said that from 30 to 50 persons attend religious services each Friday, and that larger numbers come together for the three festivals each year. But most of them are older persons, he noted. He confirmed the impression given to us by others that China's youth have a new belief system, one that precludes religion. "They are too busy, and have new values," we were told. "They believe in socialism and see no need for religion."

If this is true, and our conversations with a number of Chinese young people reflected this view, then what is the source of the communitarian values and ethics that motivate China's people today? We saw no evidence of new religious sects—no Hare Krishna, no Sokka Gakai or Children of God. Yet the youth of China seem as disciplined and committed as adherents of any of these religious groups. We were told by the students and teachers in every school we visited—kindergartens, primary schools, middle schools and universities—that training in moral values is central in the entire educational task.

Religion, defined in conventional terms as an institution with a priesthood or clergy, a doctrinal creed, a liturgy and theology, and a theistic belief with spiritual dimensions transcending this world, finds no parallel in the experience of China's youth today, at least among those with whom we talked. But the fruits of religion—the practice of a moral life, particularly with respect to concern for one's neighbor and the whole society—are in many ways more evident in China than in the West.

A new values system

Everywhere we went, particularly in the schools, I asked this question: "What are

total secularization of a society and culture nce permeated with religious signs and symbols

the moral values which are taught in China today, and how are they transmitted to the young people?" The response invariably began with a recitation of Chairman Mao's instruction: "Our educational policy must enable everyone who receives an education to develop morally, intellectually, and physically and become a worker with both socialist consciousness and culture."

The chairman of the revolutionary committee of the Yangtze River Road Primary School in Nanking replied, in answer to that question: "*All* our school work aims at transforming the ideology (i.e. values) of our pupils."

Among the answers given by many persons, three themes recurred:

1. The central value is communitarian, a surrender of self on behalf of the community: "Serve the people;" "Fight self, repudiate revisionism;" "Remember class struggle;" "Learn from the workers and peasants."

2. There is an eschatological dimension, a commitment to goals beyond self in today's society and tomorrow's history, a belief that one day the communist goals for all the people will be achieved at home, and for all the working people of the world as well.

3. There is the recapture of a vision of the wholeness of the person, a belief that the individual can be changed, transformed, converted, and that society will be changed in the process.

It was customary for the host group at each institution to answer questions from us 18 Americans. At the No. 5 District of the Shanghai Dockyards, for example, six of the eight young men and women workers present spontaneously responded to our many questions. At the schools, students answered as readily as teachers.

After many such conversations in schools, communes, factories, neighborhoods, and other institutions, it seemed clear to us that moral values are learned both in group study sessions and in actual practice. The mandatory physical labor of students and teachers in all schools up to three months out of each year implements in actual practice the instruction, "Learn from the workers and peasants." This in itself becomes a powerful instrument for instilling communitarian (proletarian) values.

The aim of the entire educational system thus is related to our question about the teaching of moral values. Being stressed is a new selfless ethic, aimed at preventing the formation of a class of "intellectual mandarins" who are isolated from the working people of China like the former Confucian-scholar bureaucrats. This seemed to be at the heart of the campaign against Confucius and Lin Piao.

The future of religion

Will religion survive in China? We were told repeatedly that the Constitution guarantees freedom of religious belief. We knew that Chairman Mao had spoken against the use of coercion on several occasions. His most frequently-quoted guideline is taken from his landmark speech of 1957, "On the Correct Handling of Contradictions:" "We cannot abolish religion by administrative decree or force people to give up idealism, any more than we can force them to believe in Marxism. The only way to settle questions of an ideological nature or controversial issues among the people is by the democratic method, the method of discussion, of criticism, of persuasion and education, and not by the method of coercion or repression."

Although the Chinese people have freedom of religious belief, said one young college girl, "the Chinese people also have the right not to believe, and the right to propagate atheism." In response to my question about young people practicing the old religions, she said, "There's no need to. With the basis of scientific materialism of the new society, the old superstitions were proved to be false," Only old people, if any, are seen worshiping in the temples, she said. Asked whether young people might not want to talk with older religious believers "to learn from the past," she replied: "Why would anyone want to discuss Buddhism? What does that have to do with our new society? It simply would not interest young people. It's irrelevant."

At the National Minorities Institute in Peking, and in other exhibitions, we saw photographs and displays of superstitious and oppressive practices of the old religions, particularly Tibetan Buddhism. To the young Chinese nothing could be farther from the spirit and style of the new China than the traditional, indigenous religions.

Christianity is castigated for its participation in the period of imperialist penetration of China. We saw an exhibition in the Shanghai Workers' Cultural

A former Roman Catholic church stands stark and deserted in rich, green fields outside Shanghai. Its outer walls are painted with anti-Confuscius slogans. Commune residents consider it a nuisance, occupying space which they feel could be better used for growing crops. The only use for the building now is grain storage.

Moslems in the Hangchow mosque. Of the 30 to 50 persons who attend Friday services, and the larger numbers who gather for festivals, most are older persons.

Palace of the history of foreign imperialism beginning with the Opium War and the "unequal treaties." One panel contained photographs documenting alleged examples of cultural imperialism carried on by former Christian mission institutions.

Some Chinese with whom we talked were curious about religion. They were amazed to learn that educated persons in the West continue to believe and practice religion. For them, they said, the study of scientific materialism had exposed the logical fallacies and absurdities of religion.

Nevertheless, fundamental religious questions remain. How do the Chinese understand the meaning of life and death? Death is seen in materialist terms, as the termination of one's time of service for the people. Traditional funeral rites and customs are "vestiges of the feudal superstructure." I asked the chief engineer at the Hsing An Hydroelectric Project how they handled the question of ancestors' graves when 250,000 peasants from 40 villages were moved from the site of the new reservoir. This was a matter of political education, he said; people had to learn that bones and graves are meaningless material remains. In most cases the graves were excavated and the bones ground up for fertilizer. For those uneducable elderly people who insisted, he said, the graves were moved to new sites. The entire reservoir floor, an area of 580 square kilometers, was scraped clean before flooding.

We asked three doctors at the Hsin Hua Hospital in Shanghai how they handled cases of terminal illness. Do they practice euthanasia if such patients do not wish to maintain life? They replied, "In China the situation is different. Few people do not wish to live, because our social system is different from yours. We try by every means to save the patient. We do ideological work with them to raise their will to live."

What about a hopeless case, in terminal coma? "Even for them, we do all we can to save them. Medical science keeps advancing; sometimes 'incurable' cases become curable. We understand the problem of the suffering of patients and family. But doctors can't think this way. We'll try, if there is only one percent of hope.... We once saved a patient whose heart had stopped for 23 minutes. Before the Cultural Revolution we never would have tried. But we saved him by the collective efforts of all our staff, old and young."

Life and death, love and grief, human sin and finitude, ultimate mysteries—I asked the Moslem imam in Hangchow whether or not religious needs will persist in a socialist society.

With regard to the understanding of death, and coping with grief at the loss of a loved one, he affirmed that religious faith, for him, was essential. He agreed that there are basic religious needs in any society, but hastened to add that he is "half new, half old," pointing out that he was raised in the old society with a firm religious training. His faith provides strength, comfort and meaning in times of personal loss or grief. For others, who have grown up under socialism, "there are contradictions."

However, he does not believe that there is an insoluble contradiction between religion and socialism. "The integration of religious faith with social reality can be resolved by an understanding of social and scientific progress and development. We acknowledge God as omnipotent. Our religious teaching will confirm, then, that the progress and development of society is also under God's guidance. The history of social development is inexorable. You can't turn it around, but must comply with what God has set in motion."

The secularization process for China was, in part, a rejection of primitive superstition and social irrelevance in the traditional religions, and Western cultural imperialism and sterile pietism as perceived in the Christian churches. Secularization is a rejection of religious solutions for China's human and social problems, finding in man alone the source of his own salvation. This secularizing trend in China, based in the Confucian tradition, can be found in all the reformist and revolutionary movements that followed the collapse of the Manchu Dynasty in 1911.

At the same time, there were dynamic new movements both in Chinese Buddhism and indigenous Christianity in the three decades prior to 1949. A religious dynamic was at the heart of peasant movements throughout Chinese history, based in chiliastic Buddhism, Taoism and Christianity (in the case of the Taiping Rebellion). Groups of believers still practice their faith in China, under the constitutional guarantee of freedom of religious belief, and the presence of these communities sustains a religious dimension that can enrich and meliorate a culture increasingly secularized. ☐

Donald MacInnis, director of the China Program for the National Council of Churches, traveled in China for 22 days last August and September. He served as a Methodist teacher at Fukien Christian University in south China 1948-49, and this was his first return visit. He is editor of the quarterly journal China Notes, *and author of the book* Religious Policy and Practice in Communist China: A Documentary History *(Macmillan, 1972). This report is an edited version of a longer article to appear in* New China, *the journal of the U.S.-China People's Friendship Association.*

When failure succeeds

by Owen G. Stultz

By popular business standards the Christiansburg Housing Corporation failed. But for 60 families who got new or improved homes it spelled success.

"The operation was a success but the patient died." This wasn't quite the way it happened with the Christiansburg Housing Corporation in Virginia, a project supported by the Fund for the Americas in the US (FAUS) and the Virlina District. While it is true the corporation went bankrupt, its spirit still is very much alive.

It is alive in a person like John T. Hairston, who chaired the Housing Corporation Board and who continues his ministry of helping the underprivileged qualify for low interest Farmers Home Administration loans. "I now have five families ready for low-income housing," he recently told me. "All I need to do is arrange for a contractor to build their homes."

Before the Christiansburg Housing Corporation was formed, John Hairston was instrumental in organizing a community center for child day care. His humanitarian efforts were recognized in 1971 when he received a citation from the National Center for Voluntary Action in Washington, D. C.

The spirit of the Housing Corporation also continues on in the lives of 60 families who now live in new or improved homes. Twenty new homes were completed and 40 homes renovated or improved. John Hairston described the former living conditions of many of these families as "... being cold, carrying water buckets, no toilets, no piped water, no place for kids to bring their friends."

Recently Beverly Smith, pastor of the Christiansburg Church of the Brethren, and I visited two of these families, along with John Hairston and Charles Dobbins, a CHC Manpower trainee. Mrs. Elizabeth Alexander's happiness over their new housing was very evident. "It's great!" she joyfully stated. "It's our first home. We lived with my mother before. We couldn't

Aside from building houses, CHC also ran a training program for the handicapped. A group of trainees **(left)** *assembles wall panels for a new CHC-sponsored home.*

Right: *The Charles Dobbins family says, "It's great to live in your own home." For John T. Hairston (second from right) CHC chairman, his humanitarian activities earned him a citation from the National Center for Voluntary Action.*

have gotten a home of our own without the help of CHC." Mrs. Glenda Dobbins' response was similar: "It's great to live in your own home. We rented before." The Alexanders have two children and the Dobbinses have five.

Another accomplishment of the Christiansburg Housing Corporation was its training program. Rehabilitation of handicapped persons was a key concern. Fourteen persons are now employed on skilled jobs. Two of these are alcoholics who upon employment by CHC were released from detention. Two others were released on parole from prison to enter the training program. They are now employed on other jobs. The spirit of CHC is found in persons living drastically changed lives.

The Housing Corporation for low income people in Christiansburg began in 1969 when five black persons each put up $200 of their own to incorporate the new building company. Chairman John T. Hairston was a former postal clerk who retired early with total disability due to a spinal injury. His personal faith and determination to help people were stronger than the continuing pain while recovering from surgery and paralysis from the waist down.

The other four were Walter Price Jr., a telephone maintenance employee; Geneva McDaniel, a former secretary of the NAACP; Elizabeth Blake, best known for her advocacy of the poor; and Kenneth Wright, then pastor of the Scheaffer Memorial Baptist Church and director of Manpower for the New River Community Action Program. The depth of commitment of the five Board members later became evident when they borrowed $8,000 on their personal signatures to try to avoid CHC bankruptcy. Of this amount $6,000 was outstanding at the time of bankruptcy; the board members are continuing to pay on this without complaint.

Through contacts in a FAUS-inspired interracial dialogue group, a number of leaders in the Virlina District learned of the developing housing corporation. After visits and discussions by district and brotherhood leaders, in early 1971 the Christiansburg Housing Corporation received a $7,500 grant from FAUS and an additional $7,500 loan from General Board investment funds. The District (then First and Southern Virginia Districts) provided an additional $2,000 in gift funds and co-signed for the Brotherhood loan. It was three years later financial problems forced the Christiansburg Housing Corporation to file for bankruptcy.

Failure? By popular business standards, yes. But many in the Virlina District are unwilling to accept the outcome as a failure. The reaction of the District Board and District Conference was positive, although, needless to say, there was deep regret that CHC would not be able to continue building homes. Of the $5,400 principal and interest remaining unpaid, the net results involved a loss of $3,400 to the Virlina District and $2,000 to the Brotherhood. As the District Board members discussed their responsibility to pay additional money as co-signer of the loan note, it was thrilling to hear their responses. Doris Egge's reaction was, "The fact that 20 families are now living in good homes instead of substandard housing makes it an investment that was worthwhile." Robert Williard, who had initially voted against financial support of CHC, said, "I believe this has been one of the best of the FAUS projects."

The self-sacrificing nature of the Christiansburg Housing Corporation in helping people may have been a strong factor in its failure. Profit margins were set quite low. Rapidly increasing building material costs caught them with contracts on homes that could no longer be built at that price. Low funds had prevented adequate advance purchase of materials. When trainees gained skill and could perform more efficiently, they were able to get better paying jobs elsewhere and did so.

While the financial assistance of the church did not result in an ongoing enterprise, it may be that the "failure" prompted better racial understanding and closer person-to-person relationships than if CHC had "succeeded." It was a unique and satisfying experience for me to "stand with" CHC Board members in the bankruptcy hearings. At the last hearing, it was good to see the sparkle return to John Hairston's eyes when I told him, "The Virlina District Board met last night and they don't see the CHC enterprise as a failure. They feel it has been a worthwhile investment."

As Pastor Beverly Smith states, "The experience has contributed to better relations between the black people of Christiansburg and the people of our denomination." A number of us have learned to know personally some great Christian people whose vision of helping others is an inspiration. Friendships have been built that are reaching beyond the immediate persons involved. This cannot be valued in dollars. Experiencing our relationship as brothers and sisters in Christ makes differences of skin color quite insignificant. This is success! ☐

THE MINISTRY

ORDINATION AND FAMILY LIFE

A dual focus was set for the study of the ministry projected by Standing Committee and Annual Conference in 1972. One aim was to interpret afresh the meaning of the professional, "set-apart" ministry. The second aim was to look at the counseling offered ministers who are experiencing crises in personal and family situations. In carrying out the study both biblical and procedural concerns were to be weighed.

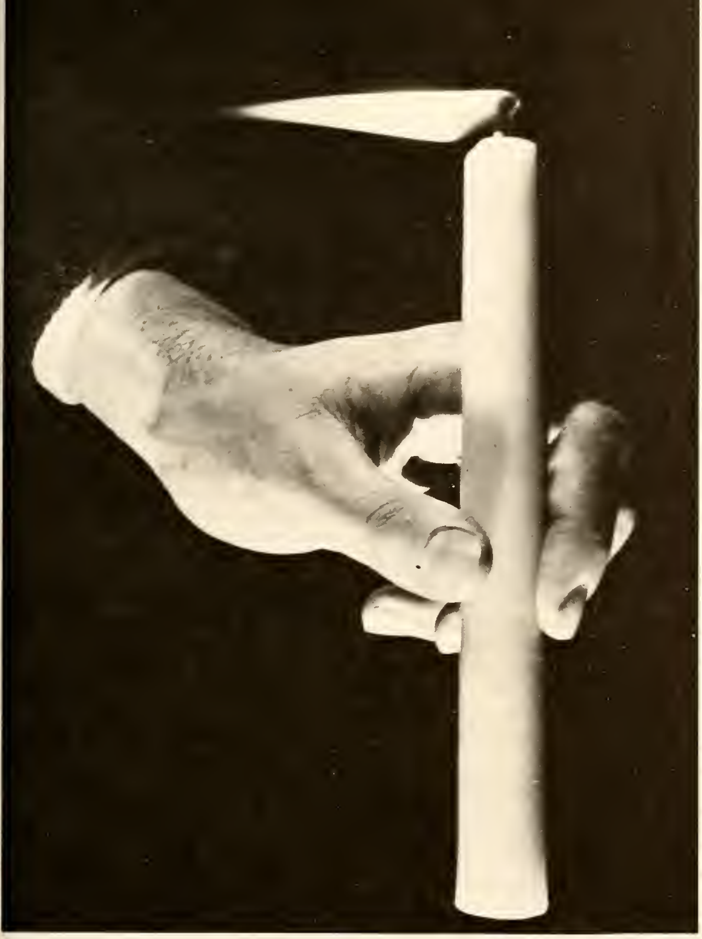
In a study guide which backgrounds the 1975 report, the committee points up the relatedness of the two major concerns. It explains that the report deals with "the evolving concept of the ministry and ordination in the Bible and in church history. The church once ordained people to the ministry as a sacramental thing. In this paper we emphasize the functional because it is a basic New Testament approach to the ministry."

As to the life-style aspects of the report, the committee asserts, "When you expect exemplary conduct of the ministry it means you are raising the standard of all Christians. You are not putting the minister above the people."

The study panel comments that while it looks with favor on life commitment to the ministry, it recognizes the validity of short-term commitments to offices requiring ordination.

The closing sections of the report deal with disciplinary procedures and with a support system to undergird and counsel ministers. The outline of disciplinary steps draws heavily on material already in the Manual of Brotherhood Organization and Polity.

The study committee is chaired by J. Earl Hostetter, New Paris, Ind. Other members are Oswald Goering, Oregon, Ill. Arlene May, Timberville, Va., Carroll M. Petry, Marion, Ind., and Charles E.



The changing concept of ministry within the church calls for new guidelines for ordaining those persons who are chosen to serve

Zunkel, North Manchester, Ind.

The 1975 report of the committee is presented here to familiarize MESSENGER readers with the issues and recommendations, and to facilitate discussion in congregations and districts prior to the Dayton Annual Conference in June.

ORDINATION

Definition. Ordination is the act by which a person is formally and publicly set apart by the laying on of hands and prayer for the designated task of leadership in the church. Historically this has been thought of in terms of pastoral leadership in the local church but today includes other related ministries in the wider church and conference. Thus ordination is an act of God through the church representing the confirmation by the church of the validity of a person's call to the service of ministry for Christ and his church.

The Church of the Brethren traditionally has endorsed the concepts of the "believers' church" and the "priesthood of all believers." This implies that all church members have a personal relationship with God. It means that each individual, upon joining the church through baptism, assumes the role of a minister. In a very real sense every Christian is called to minister to his/her neighbors in the world through his/her life and work. But the corporate body may call individuals to special tasks in behalf of their total ministry.

There is, however, a need for order and organization in every institution if it is going to function effectively and fulfill its purpose. In the church this means that some qualified men and women need to be "called out" to assume positions requiring special gifts and abilities. This is frequently referred to as the "set-apart ministry." Individuals receive this call from God for some special area of service, and it is confirmed by the church. Christ made it clear to his disciples that he came, not to be served, but to serve. The disciple was to be like the teacher (Matt. 10:25). The servant role of the disciple includes the sacred and holy ministries of teaching, preaching, healing, evangelism, and caring for the church (Matt. 10:1; 28:19-20; Acts 2).

The acceptance of this point of view has important implications for how we should regard the leadership within the church. Because all members are ministers of God, there is no group or position that is more "reverend" or more righteous than any other. All Christians are to serve and minister to the needs of others.

Origin. The concept of ordination is firmly rooted in biblical tradition. Christ set a precedent in choosing and sending out men to speak and act on his behalf. The New Testament church continued this by setting persons apart for special ministry. At Antioch, Barnabas and Saul were called for a special mission (Acts 13:2). The church at Jerusalem chose Judas and Silas to accompany Paul and Barnabas to Antioch (Acts 15:22). In 2 Corinthians Paul tells the Christians he has been given a message of reconciliation (5:18-20).

In his letter to the church at Ephesus, Paul included a list of the gifts which he said Christ gave. "His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers." These special gifts were to be used to equip the saints (all members of the church) for the work of ministry. They were to be used so that the body of Christ would become mature men and women in Christ (Eph. 4:11-13; also 2 Cor. 2:17; 1 Tim. 1:12; 2:7; 2 Tim. 1:6, 11).

In the Christian tradition ordination is of long standing. It emerges in church history in the second and third centuries. In the early second century it seems to have been used because of a desire to test and give order to wandering teachers and prophets. In the fourth century the church father, Augustine, taught that ordination impressed an indelible seal or stamp on the ordinand. This, like baptism, could only be performed once and was then permanent.

This teaching provided the theological justification which remained authoritative for the medieval and Roman Catholic Church. In effect this divorced the act of ordination from the call of the community of believers and allowed its significance to be rooted in the person, suggesting a substantial difference between the ordained and the unordained. Ordination became the lifelong possession of the individual.

With the Reformation came the concept of the priesthood of all believers and the development of the idea and practice of a set-apart leadership for the function of preaching, teaching, and administering the ordinances.

The "calling out" of individuals to perform a particular service has always been an important aspect of congregational life in the Church of the Brethren. Following biblical patterns, it has used "the laying on of hands" as the act of installation.

Ordination procedures developed so that there came to be two degrees of ministry: the first and second degree, now known as licensed and ordained.

The question later arose as to whether the ordinand was responsible to the local congregation or to the Brotherhood. In 1833, Annual Conference advised that it was "always considered, when a ministering brother moves out of the church which chose him, he moves out of his office—that is, before he is fully ordained; and that it was at the option of the church into which he moves to receive him with his office or not." From this background the church developed the understanding that ordination is located in the district, in cooperation with the local church.

Within the Church of the Brethren, ordination originates in the following two ways:

—The ordinand may receive the call to serve from God, through the ministry of the Holy Spirit in his or her life (Mark 3:14; John 15:16; Acts 10:42; Gal. 1:15; 2 Tim. 2:7). The ordinand makes known the call to the local church for counsel and eventual recommendation to the district.

—The ordinand may be called by the church, through the local congregation, the call being confirmed and consummated by the district. This procedure assumes that the ordinand feels the call is from God through the church (Acts 1:21-26; 14:23). Such a call may be initiated by a pastor, a local church or district ministry commission, by the vote of a church in council (as was usual in early Church of the Brethren tradition), or by other church bodies or leadership.

From the scriptures and church history it seems clear that all persons are called to be servants—servants of Christ and his church. In setting some apart for special ministry, "the laying on of hands" is the simple ceremony used. It indicates that the individual is chosen for a particular service and in turn accepts the responsibilities involved.

Function. Through ordination a person is set apart for a designated task of leadership in the religious community as when ... The Lord instructed Moses to lay his hands on Joshua to invest him with authority to lead the congregation of the people of Israel (Num. 27:18-23).

... Jesus called twelve men and appointed/ordained them (RSV/KJV) to preach and to heal (Mark 3:14). Before his ascension Jesus commissioned his disciples to teach, baptize, and to be his witnesses (Matt. 28:18-20; Acts 1:8).

... The New Testament church set persons apart for special ministry. At Antioch the church laid hands on Paul and Barnabas for the work to which God had called them (Acts 13:1-3). Paul and Barnabas appointed/ordained elders for the churches at Lystra, Iconium, and Antioch for the purpose of serving as pastors of those congregations (Acts 14:23). At Ephesus Paul called to him the elders of the church and instructed them to "feed the church of the Lord" (Acts 20:17, 28). Paul viewed his own ordination as functional. He says that he was appointed/ordained a preacher and apostle, a teacher of the Gentiles ... (2 Tim. 2:7).

From these scriptures we observe that the church has called persons for specialized service but not for the purpose of granting them position or status.

The Church of the Brethren has been guided by the New Testament in its understanding of the function of ordination. The Brethren have ordained persons for the purpose of providing specific leadership in the church. This ordained leadership function originally was primarily that of teaching, preaching, administering the ordinances of the church, and shepherding the flock. Later ordained persons were called upon to provide leadership for the district and Brotherhood.

The changing concept of ministry within the church calls for new guidelines for ordination. Ordination may be conferred when a person has a call to serve the church in one or more of the following ministries which require specialized training and leadership skills: pastor of a congregation; person serving a congregation in self-supporting ministry; administrator or teacher in a theological seminary; teacher of religion in a school, college, or university; district or Brotherhood staff person; missionary assigned to pastoral or evangelistic duties; and person in specialized ministry approved in consultation with the District Ministerial Commission.

Duration. Ordination is the commissioning of a person for service. This laying on of hands for ministry has been considered by the church a lifetime commitment. However, if the ordinand ceases to function in the ministry to which he/she has been called, the ordination should be inactivated or terminated.

In consultation with the District Ministerial Commission and the congregation the ordinand's status shall be reviewed and determined. If the call is inactivated, the person's name shall be so designated in the list of ordained ministers until such time as it becomes appropriate to be reactivated for some special ministry. An inactive ordination shall be held by the district board and reactivation of ordination shall require review and approval by the board in whose geographical area the ministry is to be assumed. If terminated, the person's name shall be dropped from the list of ordained ministers and reordination may take place by following the established procedures. An ordained person who has retired because of age or disability shall be designated as minister emeritus.

The conditions for review of ordination are varied. Among them: 1) The ordained person has completed his/her special ministry. 2) The ordained person voluntarily chooses to discontinue the ministry to enter into another type of calling for which ordination is not designated. 3) An ordained person may cut himself/herself off from the ministry through some indiscretion so that usefulness for the specific function designated by ordination is no longer tenable in the community of faith.

In the event of indiscretion, ordination may be withdrawn; but, affirming the forgiveness of God, no sinful act should permanently disqualify a person from ordination. We have a precedent from Jesus, "Neither do I condemn you, go and sin no more" (John 8:11); and from Paul, "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness" (Gal. 6:1). Ministers who commit gross sins and are deposed may be restored to the ministry, provided they exhibit exemplary conduct. The event should be examined in total perspective of the life of the person and of the church, and should be an example of God's redeeming love at work.

CONDUCT AND FAMILY LIFE

Expectations in conduct. Since every person who has accepted Christ as Savior and Lord is a "new creation" (2 Cor. 5:17-18), the former life becoming transformed, "being changed into his likeness" (2 Cor. 3:18), this new life is one of constant challenge for growth, so that one may develop toward the maturity and stature of Christ (Eph. 4:13). Thus, every person committed to Christ will seek to develop the life-style of the Lord. It is important that the minister shall earnestly strive to achieve it, because of his/her leadership role in the body of believers and the community and world.

The life-style of Jesus which we seek to develop is discovered in dynamic relationship with him. As we live in close fellowship with Christ, we are forever aware of our shortcomings and failures, and we constantly receive new insights and challenges which keep us aware of our need for further growth.

However, we believe that out of our heritage have come values which have been derived from our best understandings of the mind of Christ for our personal and interpersonal relationships. This frame of reference has produced the distinguishing characteristics that have brought well-being and wholeness to our day-to-day living. When we have digressed, we have experienced brokenness in our personal and interpersonal living. We have believed in integrity in all aspects of our living—word, deed, and transactions that have been dependable and worthy (Matt. 5:33-37). The sacredness of all human life is at the heart of our existence (Matt. 5:21-24). The reconciliation of our differences is essential (Matt. 5:25-26, 43-48; 6:12, 14-15; 18:15-17; Rom. 12:14-21). The life of moral integrity and marital fidelity was and is God's intention for us (Matt. 5:27-32). Life centered in the eternal values calls for devotion to one's Master and has the only true values (Matt. 6:19-24). Since we are temples for God's indwelling, we find wholeness and well-being for ourselves and others when we discipline our lives to totally abstain from those things which destroy our bodies and our mental powers and we use moderation in those which, rightly used, are wholesome and good (1 Cor. 6:19-20). In recent years, medical research has affirmed much of what we have believed.

These are but a few of the values which have come to us from our study of the teachings of our Lord and the practice of his church as men and women have earnestly tried to understand and fulfill his will. Certainly these are not all. In the New Testament church other admonitions were given which pointed out the changes from the old life to that which was increasingly beautiful and new (see 1 Tim. 3:2-13, Tit. 1:5-8; 2:2-8; Gal. 5:19-24).

For a more detailed statement, see "Polity and Procedures Related to the Licensed and Ordained Ministry" and "Manual of Brotherhood Organization and Polity," revised September 1970.

Concerning deviations. In view of the development of a person as a gradual, dynamic process, deviations come into focus. They should not be viewed as isolated events but in terms of long-range perspectives and the directions in which development is generally moving.

In this process it seems likely that those who are growing most could be the most vulnerable. Immediately after Jesus' baptism came the temptations. Just when Peter was sure who Jesus was, he denied him. And David at the height of his leadership fell victim to his own passions (2 Sam. 11:2—12:14; Ps. 51).

But God never deserts those in trouble; he confronts them. He raises questions and clarifies the issues so that those who deviate recognize themselves in their digression and prescribe their own retribution and reconciliation. He sets the stage for judgment, confession, and repentance. When the person is thus enabled to respond, something creative and redemptive can happen.

Because we have tended to view ordination as changing the person—making the person more holy or reverend, and therefore immune to normal problems and temptations—we make it difficult for the minister to take the initiative in admitting that he/she has problems. Jesus was tempted as we are but we often forget this when we deal with a minister in a moral crisis. When a minister expects or is expected to live according to a stereotyped role, problems and frustrations result.

Too often the minister has immature or unreal self-understanding and as a result feels inadequate. Having few helpful channels for working through these feelings, ministers may snatch for ways to prove adequacy or find personal support. Often the most meaningful affirmations are in deep interpersonal relationships. While such deep and shared relationships may be helpful and healthy, they may sometimes move into intimacies or sexual expressions which are unethical and immoral in their violation of the persons involved. When this happens, we are all involved and responsible.

How, then, ought we to proceed? Matthew 18:15-17 offers some advice. First, it suggests one-to-one confrontation, which in Christ's method would involve pointing up the problem and considering the options available. This may need to involve one or two others to confirm what the difficulty seems to be and to witness to its meaning in the life of the group. Only when this fails is the entire group involved. Should these efforts fail, then the deviant becomes as an outcast. Remembering that it was to outcasts that Jesus was frequently found ministering, we must then minister.

A person's usefulness, rather than ending, may have a new beginning. Brokenness not recognized hinders the development of God-given potential without the minister or lay person knowing why; brokenness acknowledged can open the way for God's grace to transform a life, and with it other lives.

Counseling and discipline. Counseling and discipline are fundamental to the Christian life. By their nature and meaning, counseling and discipline are concerned with the most essential aspects of Christian experience: namely, instruction and growth, and correction and redemption. Therefore, it is the special responsibility of the church to provide adequate opportunities for thorough preparation for church membership and Christian growth and for the carrying of special responsibilities of the various church boards and committees.

Ministers should feel specially obligated to put themselves under a fitting physical, mental, moral, and spiritual discipline throughout all the years of their Christian ministry.

Two sections following shall deal particularly with the corrective and redemptive aspects of counseling and discipline. Ministers should recognize that, where preventive and instructional aspects of counseling and discipline have been cared for adequately, the corrective and redemptive aspects can be greatly minimized.

The purpose of counseling and discipline is threefold: 1) To bring about the redemption of the individual; 2) to preserve the integrity of the church; and 3) to maintain worthy standards of Christian life and conduct in loyalty to the church and in devotion to our Lord Jesus Christ.

In keeping with Matthew 18 and 1 Corinthians 13, counseling and discipline shall be administered by: the pastor, or ministers of the local church; a special committee; the church board; the district board; or the Standing Committee of the Annual Conference.

Deviation which shall constitute cause for counseling and discipline:

For all members (all those called to minister by baptism): Failure to live up to the teachings of the New Testament; failure to be loyal to the specific emphasis in the New Testament as interpreted by the Church of the Brethren: specifically, immoral conduct; crime; use, manufacture, or sale of intoxicating beverages; dishonesty; fomenting and participating in strife in family, church, community, or national relationships; failure to adjust differences between members of the church according to Matthew 18; failure to maintain Christian standards in all financial dealings; unchristian family relations.

In addition to offenses that apply to all members, the following shall constitute special causes for counseling and discipline of ministers and officials of the church (those set apart for special service by ordination): Persistent neglect of duties of the office; disseminating doctrines contrary to the beliefs and practices of the Church of the Brethren; failure to maintain exemplary Christian family relations in harmony with the teachings of I Timothy 3:1-9 and Titus 1:5-9; insubordination and failure to comply with the established doctrines and practices of the Church of the Brethren; and the use of tobacco.

The ordained minister owes his/her ministry to the district, is responsible to the same, and shall be disciplined by the district through the district board. The following steps shall constitute the procedure in handling cases of discipline involving any ordained minister:

1. The report of any alleged offense, herein beforementioned or otherwise, shall be presented in writing to the moderator or to the executive committee of the district board, setting forth the charges.

2. The executive committee of the dis-

t board shall either appoint or become a
diation committee, whose duty it shall
to gather carefully and impartially all of
facts relevant to the case, listening to
l counseling with the person involved.
. The mediation committee shall report
findings to the executive committee, if it
special committee, and the executive
mmittee shall, if in its judgment the facts
port the accusations presented, bring
matter directly to the district board.

The accused person shall have the
t to present any written or oral state-
t in his/her own behalf, and to in-
ogate the mediation committee.

Upon a recognized indiscretion (either
fessed or proven), let the minister
ntarily withdraw from all pastoral
tions until the matter is fully dealt with
resolved. When the person refuses to
hdraw, disciplinary measures will need
e taken by the district board through
appointed committee.

The district board shall have the
hority to review and weigh the evidence
ented, and to make further investiga-
if this appears desirable; and shall
e jurisdiction in determining the degree
he guilt of the accused and to make the
l decision as to whether or not the ac-
d shall be exonerated or have his/her
nation terminated, or whether a lesser
alty shall be fixed.

The district board shall have the
hority to receive and consider an
lication or request for reinstatement
the ministry. If there is satisfactory
ence that the individual concerned has
y repented and has proved worthy of
confidence of the church and the high
ng of the Christian ministry, the board
npowered to reinstate the office.

Any minister has the right to appeal to
Standing Committee of the Annual
ference if not satisfied with the decision of the district board. Until such time as the Standing Committee reverses the decision of the district board, its decision stands.

Preventative and instructional counsel and discipline. Support groups provide one ongoing avenue for ministers to help themselves and each other in times of crisis. The following are ways in which support groups may help the pastor:

To work through self-concepts and concepts of the pastor carried by others.

To come to terms with desires for advancement, status, recognition, as they relate to God's will for a person's life.

To deal with personal problems.

To deal with conflict.

To learn how, when, and where to express hostilities.

To improve interpersonal, including family, relationships.

To learn interdependence in relating to the congregation.

To encourage more growth and study.

To know when referrals should be made

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in the counseling process.

To provide opportunities for study and reflection.

To clarify role expectations.

To confirm and/or renew the pastor's sense of calling.

Where support groups are not available, individuals may help themselves in these ways:

... counsel with the qualified counselors or career development center as designated by the district.

... participate with mate in marriage enrichment experiences.

... choose a trusted confidante within the local congregation who can give judicious, wise, spiritual, and objective counsel.

... give individual support to colleagues at times of personal crisis; e.g., separation or divorce.

... periodically engage in self-examination of motivation, priorities, and commitments.

... consult with district executives concerning professional/personal growth and personal goal evaluation.

... counsel with Brotherhood staff members (especially those in Parish Ministries related to ministerial personnel).

... attend Bethany Theological Seminary's Advanced Pastoral Seminars (especially those relating to personal goals and growth and those for pastoral couples).

... participate in denominational or ecumenical area support groups for deep-level sharing.

... take advantage of the many audio cassettes on ministry.

The person's family can help in these ways:

... let the pastor and mate spend time alone together to work at their relationship, so that communication between them may be open and meaningful, and the relationship may deepen and grow at corresponding levels.

... provide an atmosphere of love, acceptance, and understanding of each other's personhood.

... consider role expectations and conceptions of each other as they relate to marriage and family development and enrichment.

... invite the district approved counselors to explore with the person and the family ways of enriching family relationships.

The congregation can help in the following ways:

... work to establish the concept of the pastor as an enabler rather than a holy person or a chore person.

... review and evaluate regularly with the pastor his/her job analysis and work performance.

... creatively face conflicts and disagreements openly and honestly as they occur.

... live out attitudes of acceptance and forgiveness for one another and for any resident minister where there is disagreement over role or where there is any previous record of personal indiscretion.

... provide each pastor with a professional growth allowance as a part of the pastoral agreement with the congregation.

... grant sabbatical leave for the pastor at regular intervals.

... direct the pastor to take regular time off each week.

... provide competent and efficient secretarial help for the pastor.

... do not require the pastor's presence at every routine meeting. The pastor should serve as a resource person, not as a convenor, chairperson, or secretary.

... encourage the pastor to schedule and spend uninterrupted hours with the family, and enable him/her to do it.

The district can help in these ways:

... provide counseling service which is not related to placement procedures by selecting a qualified counselor or counselors, and by identifying supportive resource agencies, such as career development centers.

... provide in-service training through workshops and retreats.

... assign "support colleagues" who are geographically near enough to be of assistance to pastors.

... assist pastors and mates financially in attending Advanced Pastoral Seminars and other marriage enrichment experiences.

... encourage and assist pastors' mates to participate in personal enrichment experiences.

... activate the mediation committee as provided for in district constitutions.

The Brotherhood can help in these ways:

... cooperate in sponsoring workshops and retreats at the district level.

... provide a bibliography on the ministry and its related joys and problems including books, pamphlets, cassettes, and audio visuals.

... initiate a study of divorce and remarriage through an Annual Conference committee.

... ask the General Board to provide staff leadership in the area of family life enrichment.

... provide funds to assist districts and persons to underwrite personal/family resources available for counseling on a confidential basis not related to district placement procedures.

Bethany Theological Seminary can help in these ways:

... continue to provide Advanced Pastoral Seminars based on the needs of the participants.

... continue to provide educational opportunities dealing with interpersonal relationships and conflict management.

... provide guidance for pastors planning a program of professional growth experiences.

... develop a program of family life enrichment for students, pastors, and mates.

... include curriculum offerings in the seminary degree program in the area of organizational development which will help the pastor with skills and methods for work at understanding and negotiating role expectations with the local church. ☐

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Listen to four Brethren writers. They are talking bout the Christian experience ... as a way of living:

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"The New Testament calls us to the simple life, a ocused, intentional life."

"Sex can be abused, but in itself is not evil. Instead, is a means through which God allows men and vomen to cooperate in the creation of human life."

"Christian living means the outpouring of one's life ke a river ... like an artesian well that ever runs dry."

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Guideposts in the Sexual Wilderness, by Guy E. Wampler Jr.
You've Got a Lot to Give, by Robert Neff.

Christian Life pamphlets relate scriptural teachings to daily living. Though well-grounded on basic beliefs, they get down to specifics in dealing with daily issues.

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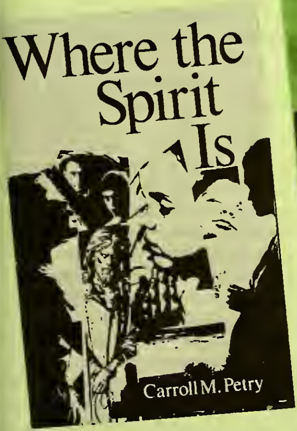
T. Wayne Rieman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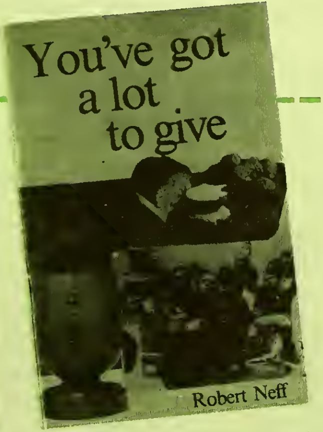
Carroll M. Petry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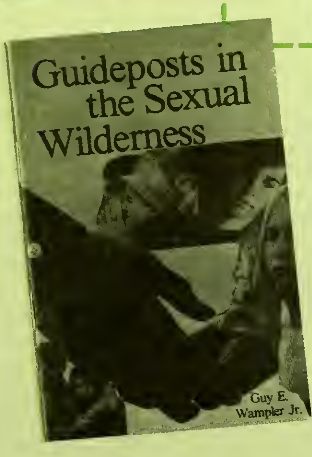
Robert Neff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word from washington

with military spending cuts

by Steve Longenecker

As inflation and unemployment accelerate their assault on American paychecks, growing public interest in economics has led to a reevaluation of the impact of military spending on the economy. Many now feel that the government's expenditures for the armed services are especially inflationary forms of government spending, and rather than being a contributor to the economy, the military budget is an economic millstone.

The most obvious reason for military spending being especially inflationary is that such expenditures increase consumer demand by placing money in circulation without increasing the supply of goods and services available to consumers. When Uncle Sam buys 100 tanks from Detroit, the producers of the tanks are paid for their goods and a large sum of money is added to the nation's money stock and disposable income. However, since tanks might rust on Pentagon parking lots or enhance the landscape of Sinai with sunbaked wreckage, they are not goods which are available to consumers. Therefore, while increasing the amount of dollars Americans can spend, armaments do not increase the supply of available consumer goods, and in obedience to a cardinal rule of economics, inflation escalates.

Resource drain

While the military budget generally fails to return goods and services to the economy, it also injures the economy by removing valuable technological and human resources from the civilian sector. Because of the extensive research and technological efforts fed into the war machine, the neglected civilian industries suffer from the research opportunities that are siphoned off by the military. With declining resources devoted to civilian technology, productivity ebbs, failing to match rising labor costs, and American-made products have more difficulty in competition with foreign goods. Two US industries which are notorious technological Neanderthals are the railroads and the merchant marine.

Because of the evolution of specialized military capitalism, technology developed for the Pentagon often fails to contribute to the civilian economy. In Pentagon economics, price is a matter of secondary concern, and cost overrun has become legendary. Work habits in some military sector industries have become so inefficient that management strictly segregates workers producing military goods from those producing civilian goods to prevent the spread of bad habits. Space age technology is so specialized that it is almost useless to the civilian economy because the goals achieved, e.g., featherweight, compact machinery, are hardly worth the millions of dollars spent on such projects.

To help the American economy lick inflation the myth of military spending as an economic necessity must be "dishonorably discharged."

Cold Warriors frequently emphasize the backwardness of the Russian economy by pointing to the scarcity of consumer goods in the Soviet Union due to the preponderance of military spending. If heavy Soviet military spending removes consumer goods from the Russian economy, a similar effect should logically occur in the US since Vietnam taught America that it can not have both guns and butter. Either rubles spent on rockets or dollars spent on rockets restrict production of consumer goods in societies with finite productivity capabilities.

Job creation

There is nothing sacred about government spending on the military that gives it a special quality to produce jobs. Government funds to civilian projects, such as urban renewal and family assistance, or "subsidy" checks to Penn Central, also create employment. If cuts in defense are matched by increases in other sectors and if careful planning is enacted, unemployment problems should be minimal.

The 1974 Joint economic Report by the ngressional Joint Economic Committee putes Defense Secretary James hlesinger's Congressional testimony that e military budget can be an economic mulus. Stating that "the economy should t be propped up through military ending," the committee believes a sag- ng economy should be squarely met with vernment spending that creates more os per dollar spent than military ending does.

The committee cautions against using military budget as an economic prop t we become too dependent on a asteful, sterile, and dangerous excess of estment in superfluous hardware and rsonnel." While military spending does oduce some jobs, the Department of bor believes that spending in some sec- s, especially health and education, nerates more employment per dollar, and ne economists predict a boom if large litary spending cuts are matched with sonable planning.

e church's position

The 1968 Annual Conference shrewdly aluated the effect of military spending on economy in "A Statement to Leaders the United States Government: From Church of the Brethren." The statement d, "The military system is economically d inherently wasteful. A dollar spent for naments is in a large measure lost to the onomy, while a dollar spent for most nmilitary ends helps to create more alth."

The statement also declared that idespread waste is found within the litary system itself." The church re- ested that Congress end the "practice of ating military budget requests as all but touchable."

is-mything" military spending

While plastic buttons and bullet-biting ght satisfy politicians' needs for rhetoric, ashington wags have produced jokes out the escalating price of WIN but- ns, and critics point to the need to re- ace hot air with substantive efforts. As flation and recession march to an ever-faster beat, the military budget becomes the obvious target for a budgetary retreat.

Moral arguments for reducing military spending are plentiful. However, the idea that military spending is an economic necessity often persists, and the weight of the military spending myth has hung on America's neck far too long. To help the American economy regain its tall stature by putting inflation at ease, this myth must be dishonorably discharged. ☐

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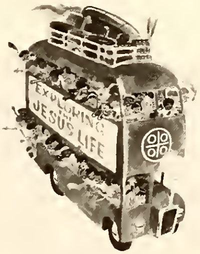

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“Signing” the sermon

How did the Frederick Church of the Brethren come to involve itself in a ministry to the deaf? Pastor Merlin Garber had experienced such a fellowship while pastor in Roanoke, Va. And then, while at Frederick, a quite unusual event occurred. On three consecutive Sunday mornings, three different families came to church: John and Karla Ennis, who were on the faculty at the Maryland School for the Deaf in Frederick; Galen and Janice Martin, whose son David is totally deaf; and Emory and Jeanne Marsh also of the Maryland School for the Deaf, where Emory was coaching. The Lord seemed to unite these couples in close fellowship and to begin to provide an opportunity to start a deaf fellowship.

Describing this fellowship Janice Martin says, “Each couple had something unique to contribute to this original nucleus. Jeanne and Emory Marsh themselves were deaf and could identify with the needs of deaf people. Being new Christians they brought a special exuberance to the group. John and Karla Ennis had the ability to help the deaf and hearing relate to each other. Although John was hearing, he grew up with an older and a younger brother who were deaf and was used to the position of ‘interpreter.’ Perhaps what we Martins added was the stability of a family who considered Frederick our home and were ready to support a fellowship which could meet the spiritual needs of our deaf son and hearing daughter. These varying abilities and the common goal of providing a Christian fellowship for the deaf gave birth to an uncommonly close fellowship.”

Others became interested and soon the morning worship service was being signed for the deaf.

The fellowship continued to grow. As time passed, John and Karla Ennis and Emory and Jeanne Marsh left for careers elsewhere. Galen and Janice Martin remained, continuing to work with the fellowship. However, there was felt a need to have a minister with whom the members could speak and confide in directly, without an interpreter being present.

Ray Roush was called to fill this need. He had served on the mission field for twelve years, six of them in Kingston, Jamaica, as manager of the Christian Deaf Fellowship Center and as pastor of the Deaf Missionary Church. In Bogota, Colombia, he established the first church for the deaf in South America. During two years in Honolulu, Hi., he established the Aloha Deaf Chapel. Presently he is a member of the staff at the Maryland School for the Deaf.

Under the leadership of Roush, who himself is deaf, the group now meets for a separate worship service which is both signed and spoken. The Sunday morning experience provides for both spiritual and fellowship needs. It also is providing for the needs of deaf children and is integrating them with hearing children.

The Deaf Fellowship is officially a congregation within the Frederick church having its own minister, its own officers, its own financial arrangement, and its own teachers. The Deaf Fellowship is supported by giving from its own members and also by regular contributions from the Frederick congregation. The fellowship is ecumenical; its members are of Mennonite, Nazarene, Baptist, and Church of the

and songs at Frederick

Brethren background. The Church of the Brethren is more a designation of meeting place than of membership.

Beyond Sunday morning, the members desire to maintain a close fellowship for caring and sharing with each other. One long-range goal the fellowship has is to provide a center for deaf teen-agers to come for recreation, fellowship, and counsel. They would also like to continue working to break down the communication barriers between the deaf and hearing.

What impact has the Deaf Fellowship had upon the Frederick Church of the Brethren? It has given the church a new vision of church extension. It has been able to provide an entirely new ministry; one that is unique in Frederick County. It has caused persons to be willing to support the Deaf Fellowship in addition to supporting their own fellowship. It has interested hearing members in learning to sign, in mastering a new language to communicate with our deaf members.

There are mixed emotions at Frederick about the new fellowship. The Deaf Fellowship is now missed as a part of their worshiping together on Sunday morning. It had been a rewarding experience to worship together as a deaf and hearing congregation, to observe the deaf participating in the singing of hymns and other acts of worship through their signs. John D. Bowman, former associate pastor, commented about the services together, "I was able to perceive in myself and in the congregation profound affection and interest in the fellowship. The beauty of their 'singing in the air' (signing of songs) was both esthetically pleasing and spiritually uplifting. When they stopped worshiping with us and became more autonomous, I felt a deep loss."

The Deaf Fellowship has been inspired by having been a part of a larger congregation. Janice and Galen Martin concur by saying, "Our fellowship has experienced normal growing pains, but at all times the congregation has given us the freedom to make the decisions which meet our special needs. Without the support and loving concern of the brothers and sisters in the Church of the Brethren, we would not exist today. When needs have arisen, there were always those in the congregation who were ready to help us work out a solution. We thank God for a people with the love and insight to encourage this kind of interdenominational fellowship to grow and develop within its congregation."

The opportunity of giving birth to and helping to support this fellowship is a special joy and inspiration to all in the Church of the Brethren at Frederick. ☐

Top right: *Pastor Roush "signs" his sermon.* **Below:** *The Deaf Fellowship sings the Doxology.* **Top left:** *Micky Shomber, Sherrie Jones, and Alice Roush discuss the church school lesson.* **Bottom left:** *David Martin keeps Bridgetta Bourne's attention as he reads the Bible.*

by Darl W. Hinkle

STUDY SERIES FOR 75-76

To enable members of the congregation to understand and follow the way of Jesus is the reason why every one of our educational ministries is in existence.

Yet congregations, like individuals, are unique. Each is different in some way from the others. The educational ministries may vary in terms of basic aims. The role of education for some is primarily evangelistic; for others the cultivation of biblical knowledge and personal faith; for still others the equipping of persons to deal with personal and societal issues.

Approaches to education can be through biblical studies; through historical studies; through response to needs and interests of the group participants; through addressing problems and issues facing persons and society. Some congregations want minimal study. Others want in-depth study. Some congregations want materials that have plans developed by others while others want to take full responsibility for developing their own plans.

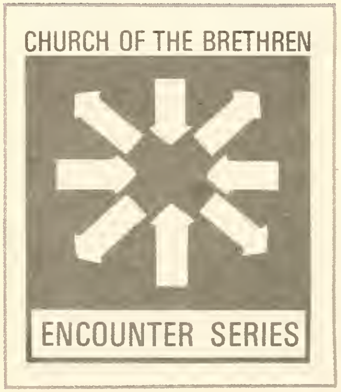
Because of these differences, three kinds of curriculum series currently are offered by the Church of the Brethren. Because of the similarities, the three series are all rooted in the Bible and all have as their intent enabling persons to understand and follow the way of Jesus. Still, the series are designed to fit different kinds of congregations.

Each series is listed on the church school order blank. Sample copies of the materials can be obtained from Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

Encounter Series

Every person faces persistent life issues. The gospel and the Christian faith speak to those issues. Each of the courses of the Encounter Series is developed around those life issues and the biblical faith that deals with them.

For 1975-76, the focus is "Knowing the Living God" (Perspective I). Semester One is concerned with our understanding of God's revelation. Semester Two deals with the response of the person to that revelation. Since this is the beginning of the cycle, some congregations will have on their shelves material for children and youth that can be used again. If so, be sure to order the Booster and Update packets as well as to replace materials as needed. New study materials are provided for adults.



Ventures . . . Series

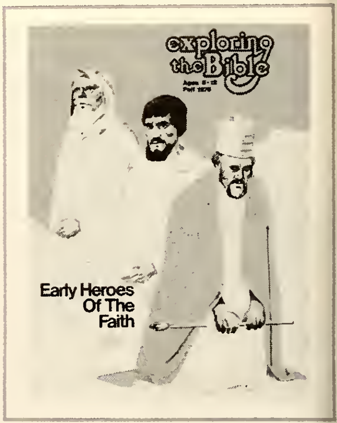
Based on the same outlines as the Encounter Series, "Ventures in Christian Living" is provided in quarterly materials. A lesson plan is included for each lesson. For kindergarten and grades 1-2, activity materials are provided along with the learner's take home leaflets, the teacher's guide, and a teaching kit. For grades 3-12, a teacher's guide, a student's book, and a teaching kit is provided for each two-grade grouping.

leader
Bible Studies
youth
Bible Studies

Materials for Bible study

New this fall will be "Exploring the Bible With Children" and "Cooperative Uniform Series for Youth." Users of "A Guide for Biblical Studies" may want to use these. Information will be sent through AGENDA.

"Exploring the Bible With Children" includes preschool materials for ages 2-5 with teacher's guide, a set of leaflets for the children, and an annual set of teaching pictures. The series also offers materials for grades 1-3 and 4-6 with teacher's guides, learner's books as well as annual sets of teaching pictures.


exploring the Bible
Early Heroes Of The Faith

"The Cooperative Uniform Series for Youth" includes a leader's manual, pupil's book, teaching packet, and a worship leaflet based on the scripture for the week. That scripture will be the same as that in the Guide.

"A Guide for Biblical Studies" is based also on the Cooperative Uniform Series. It is written by Brethren specifically for Brethren. Besides the printed quarterly, there is an audio-cassette with lesson-by-lesson background commentary for leaders.—SHIRLEY J. HECKMAN

turning points

.icensing/Ordination

Alice Ebey Archer, licensed Nov. 10, 974, Wawaka, Northern Indiana

Thomas E. Auker, ordained 1974, .tlantic Northeast

Tim Barber, licensed, 1974, outh/Central Indiana

David Bibbee, licensed June 2, 1974, larion, Northern Ohio

Paul W. Brubaker, ordained July 28, 974, Atlantic Northeast

Kirby Dubble, ordained 1974, Atlanc Northeast

Glenn M. Eshleman, ordained July 8, 1974, Atlantic Northeast

Charles Grissell, licensed, 1974, outh/Central Indiana

Kay Grissell, licensed, 1974, South/entral Indiana

Delmas Keeney, ordained 1974, .tlantic Northeast

J. Mervin Keller, ordained Aug. 4, 974, Atlantic Northeast

Philip E. Margush, licensed Nov. 10, 974, Atlantic Northeast

Alan Miller, licensed July 7, 1974, ristolville, Northern Ohio

Jerry W. Ruff, ordained Nov. 17, 974, Summit, Shenandoah

Randy Schmucker, licensed Aug. 4, 974, Zion Hill, Northern Ohio

10th BVS training unit

Monna Lee Alwine, of Johnstown, a., to Caldwell Migrant Ministry, aldwell, Idaho

Janet Laura Baernstein, of urlington, Wis., to Child Day Care enter, Plymouth, Ind.

Linda Kay Beckner, of Brodbecks, a., to Inter-Mountain School, Protesint Student Center, Brigham City, tah

Nancy Loren Bortner, of ollansburg, Ohio, to Crosslines, Inc., pringfield, Mo.

Thomas Friedrich Brett, of West ermany, to Dayton Project, Dayton, hio

Debby Sue Casey, of Fort Wayne, nd., to Fahrney-Keedy Home, oonsboro, Md.

Juan G. and Rosario T. Cruz, of cuador, to Chicago, Ill.

Yvonne Kay Dilling, of Fort Wayne, nd., to Bella Vista Church of the rethren, Los Angeles, Calif.

Mary Michele Graybill, of Stevens, a., to Mother Goose Child Developient Center, Elgin, Ill.

Kenda Elaine Gressley, of Columbia ity, Ind., to Peter Becker Memorial lome, Harleysville, Pa.

John Daniel Hostetter, of Winfield, a., to Good Shepherd Home and lorthern Indiana CBYF, Fostoria, hio

Cheryl Ann Hurst, of Akron, Pa., to lorborne Day Care Center, Marnsburg, W.V.

Myra Anne Ingmanson, of Mancos, olo., to Teal House, Concord, Calif.

Connie Sue Kintner, of Delphi, Ind., Lynnhaven Creative Child Care enter, Phoenix, Ariz.

Helen Marie Kline, of Manassas, a., to Dayton Project, Dayton, Ohio

Rebecca Sue Leaming, of Canon ity, Colo., to Ecole San Vincente's for Handicapped Children, Port-au-Prince, Haiti

Sheryl Ann Lofton, of Sebring, Fla., to Bloomington Christian Center, Bloomington, Ind.

Timothy Alan McElwee, of Warrensburg, Mo., to Fahrney-Keedy Home, Boonsboro, Md.

Randall Bruce Miller, of Wenatchee, Wash., to Church of the Brethren General Offices, Elgin, Ill.

Karen Elizabeth Millison, of Poland, Ohio, to Cross Keys Brethren Home, New Oxford, Pa.

Nicolas A. Payne, of Seattle, Wash., to European Program, Belfast, Northern Ireland

Kathryn Sue Riehl, of New Holland, Pa., to Church of the Brethren Home, Windber, Pa.

Pamela Paul Rohitas, of India to Manchester College, North Manchester, Ind.

Martin L. Schwartz, of Hudson, Ind., to European Program, Thessaloniki, Greece

Cynthia L. Sholly, of Annville, Pa., to Good Shepherd Home and Northern Indiana CBYF, Fostoria, Ohio

Sara Kristin Snyder, of Whittier, Calif., to Dayton Project, Dayton, Ohio

Cynthia Lynn Stovall, of Bassett, Va., to Norborne Day Care Center, Martinsburg, West Va.

Susan E. Sweigard, of Seaford, Del., to Bloomington Christian Center, Bloomington, Ind.

Lisa Ann Unruh, of Quinter, Kans., to Teal House, Concord, Calif.

Anitra C. Walters, of Columbiana, Ohio, to Church of the Brethren Home, Windber, Pa.

Thomas O. Watts, of Nampa, Idaho, to Bloomington Christian Center, Bloomington, Ind.

Deaths

Josie Adkins, Mountain Grove, Mo., May 26, 1974

Richard Allison, 61, York, Pa., Nov. 12, 1974

Etna Anderson, Muskegon, Mich., Sept. 16, 1974

Bert Baker, Yakima, Wash., Oct. 15, 1974

Murl Baker, 73, Pasco, Wash., Oct. 25, 1974

John R. Beane, 59, Arcanum, Ohio, Oct. 12, 1974

Eva Mae Berry, 60, Liberty, Ind., Dec. 2, 1974

Melvin Bible, Cumberland, Md., Oct. 1974

Lilla Blair, 87, Cloverdale, Va., Oct. 31, 1974

Lena Bosserman, 91, Fort Wayne, Ind., Oct. 8, 1974

Zelda Bowman, 76, Pittsburgh, Pa., Oct. 5, 1974

Arlene Brown, 49, North Wales, Pa., Nov. 5, 1974

Frank J. Brown, 52, North Wales, Pa., Oct. 6, 1974

William Brunnemeyer, 65, Rock Lake, N.D., Nov. 25, 1974

Marsha Clark, 22, Richmond, Ind., Oct. 26, 1974

Lula Huffer Cook, 89, Mount Solon, Va., Aug. 31, 1974

Roy C. Cook Jr., 50, Cloverdale, Va., Nov. 1, 1974

Walter Cookman, 59, Portland, Oreg., Sept. 24, 1974

John F. Danner, Washington, D.C., Oct. 17, 1974

Doris Davis Dean, 70, Eden, N.C., Oct. 23, 1974

Bernice Detwiler, 80, Martinsburg, Pa., Sept. 2, 1974

James De Vault, Pontiac, Mich., Sept. 30, 1974

Daniel Diehl, 97, Sebring, Fla., Oct. 15, 1974

Graybill G. Hosler, 90, Lititz, Pa., Oct. 6, 1974

Earl E. Jarboe, 83, Norton, Kans., Nov. 21, 1974

Robert Johnson, 78, Mount Carroll, Ill., Nov. 18, 1974

Elizabeth Keener, 72, Myerstown, Pa., Nov. 9, 1974

Ida Goings Kelly, 85, Eden, N.C., Nov. 15, 1974

Galen C. Kilhefner, 67, Elizabethtown, Pa., May 15, 1974

Beulah Knicely, 54, Mount Crawford, Va., Sept. 13, 1974

John L. Leffler, 82, Myerstown, Pa., Nov. 17, 1974

Della Lehman, 81, La Verne, Calif., Nov. 13, 1974

Earl J. Lichty, 85, Harmony, Minn., Oct. 28, 1974

Joe Lowber, 76, Boise, Idaho, Oct. 16, 1974

Paul C. Lucabaugh, 71, Hanover, Pa., Oct. 22, 1974

Thomas Ludwick Sr., 68, Grottoes, Va., Aug. 28, 1974

Walter Martin, 69, Covington, Va., Oct. 30, 1974

Morris Mastin, 62, Monticello, Ind., Oct. 5, 1974

Perry Miller, 85, Glendora, Calif., Sept. 2, 1974

Paul W. Morris, 82, Ambler, Pa., July 14, 1974

Daniel H. Moyers, 83, Broadway, Va., Oct. 21, 1974

Walter Mullins, 81, Marcum, Ky., Oct. 26, 1974

Cathy Mumma, 23, Fort Wayne, Ind., Nov. 23, 1974

Mary Nester, 84, Laurel Fork, Va., Sept. 8, 1974

Elsie Noffsinger, 88, Eureka, Ill., Nov. 11, 1974

David L. Oakes, 75, Ludlow Falls, Ohio, Oct. 17, 1974

Margaret Mazer Overholser, 72, Meyersdale, Pa., Oct. 9, 1974

Florence Peel, 50, McPherson, Kans., Oct. 30, 1974

Abram Plaugher, 86, Mount Solon, Va., Oct. 30, 1974

Ollie Susan Reid, 75, Broadway, Va., Oct. 3, 1974

Ray E. Rhoe, 72, Cumberland, Md., Oct. 16, 1974

Harb Richards, 66, South Whitley, Ind., Sept. 27, 1974

Herbert F. Richards, 91, North Manchester, Ind., Oct. 15, 1974

Herman O. Rock, 78, Troutville, Va., Nov. 16, 1974

Mrs. Albert Rothrock, 89, Davenport, Nebr., Oct. 31, 1974

Verna Rummel, 74, Johnston, Pa., Oct. 28, 1974

Eunice Sanders, 85, Tucson, Ariz., Sept. 7, 1974

Martin Scholten, Pottstown, Pa., Aug. 21, 1974

Cora Peck Schrock, 91, Pomona, Calif., Sept. 24, 1974

Ilo Schubert, 76, North Manchester, Ind., Sept. 2, 1974

Rose Alma Scott, Woodstock, Va., Oct. 16, 1974

Francis Seese, 73, Alto, Mich., Oct. 23, 1974

Elmer W. Shawns, 81, New Market, Va., Nov. 15, 1974

Marie Wirt Sherman, 75, Garrett, Ind., Nov. 10, 1974

Galor Shipman, 63, Polo, Ill., Nov. 9, 1974

Sherman Shoemaker, 90, Mount Vernon, Ill., Jan. 27, 1974

Dillon P. Simmons, 52, Harrisonburg, Va., Oct. 24, 1974

Herman W. Spangler, 82, Roanoke, Va., Sept. 3, 1974

Felix Sizemore, 64, Marcum, Ky., Aug. 3, 1974

Ruby Smallwood, 76, Nappanee, Ind., Oct. 30, 1974

Clara Smith, Paradise, Calif., Aug. 4, 1974

Jim Smith, 82, Marcum, Ky., Nov. 16, 1974

Marie Smith, 94, Marcum, Ky., Nov. 4, 1974

Olin E. Snyder, 85, Boonsboro, Md., Nov. 18, 1974

Willard Spitler, 71, Greenville, Ohio, Nov. 2, 1974

Kenneth Steinberger, 72, Santee, Calif., Sept. 5, 1974

Nelson W. Stouffer, 55, Chambersburg, Pa., Nov. 8, 1974

Farrell Stouder, 74, Nappanee, Ind., Nov. 19, 1974

Arlene Strickler, 44, Lititz, Pa., Oct. 23, 1974

Gladys Studebaker, 79, Azusa, Calif., Aug. 13, 1974

Emma Swinger, 81, Pitsburg, Ohio, Oct. 28, 1974

Walter Swinger, 84, Pitsburg, Ohio, Nov. 19, 1974

Elma E. Thelmich, 82, Cumberland, Md., Nov. 26, 1974

Minnie Thompson, 84, Wabash, Ind., June 19, 1974

Linnie Toney, 82, Orlando, Fla., Nov. 1, 1974

Evelyn Seymour Wallace, Council Bluffs, Iowa, Oct. 16, 1974

Everett S. Walters, 65, Bent Mountain, Va., Oct. 28, 1974

J. T. Warlitner, 73, Newport News, Va., Oct. 24, 1974

I. E. Weaver, 90, North Manchester, Ind., Aug. 27, 1974

Grace Weigle, 75, Hellam, Pa., Nov. 11, 1974

Orville S. West, 80, Polo, Ill., Nov. 11, 1974

Wayman Western, 77, Fort Defiance, Va., Aug. 27, 1974

William R. Wisner, 60, Dixon, Ill., Oct. 14, 1974

Charles Yingling, Hanover, Pa., Nov. 22, 1974

Frances Zerfoss, 62, Hanover, Pa., Oct. 30, 1974

Annie E. Zimmerman, 93, Hopewell, Pa., Oct. 24, 1974

Lillie Zirkle, 90, Fort Wayne, Ind., Oct. 27, 1974

editorial

Harried but not hemmed in

The situation was one many Christians encounter these days. A group of district and brotherhood leaders was discussing the burgeoning population growth and the world's dwindling resources. And though the participants talked of avoiding "complexification"—the laying out of so much information as to be rendered immobile by it—paralysis was threatening.

Of the half dozen core concerns the group isolated for congregational study and action, one was distinctly upbeat—delineating models of hope. What from biblical heritage and faith commitment today suggests alternatives to crippling cynicism?

A cluster who chose to center in on this concern cited the degree to which the early Christians witnessed with dynamism and joy. The buoyancy of the apostles was felt not in the absence of strife but in the midst of it. God's power as seen in the resurrection of Jesus Christ reshaped their lives. Paul explained to the church at Corinth:

"We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you" (2 Cor. 4:8-12).

The group weighed the words of one who with boldness laid down his body and subjected himself that the life he had in Christ would be revealed. Alone and in twos and threes and as a total cluster persons reflected on the power of God to transform weakness, to transcend suffering. They took the feelings of Paul, which Moffatt translates as being "harried but not hemmed in," and cast them in their own words and time.

In essence the group of Brethren engaged in an experience the World Council of Churches Central Committee three years ago commended to Christians everywhere: "to learn to speak more openly to one another of the center of our commitment." Simply but poignantly Paul's situation and conviction became identified with their own. In encounter with one or two others, individuals were giving account of the faith and hope within.

Through this encounter with the scripture and with brothers and sisters of the faith, hope was discerned. It came as no panacea but as a perspective and a process that put defeat and despair in their place.

Through a special edition labeled "An Inventory of Hope," *Saturday Review* sought to cut into the gloom that has settled over the nation. "The main trouble with despair is that it is self-fulfilling. People who fear the worst tend to invite it," editorialized Norman Cousins. "Bursts of energy do not spring from a spirit of defeat. Ultimately, hopelessness leads to helplessness."

The proclamation of hope should be a primary pursuit in the church today, but for all too many of us it is not. We need yet to come to terms with the optimism of the New Testament that centers in the resurrection.

We in the Community of the Resurrection are heirs to a power that is regenerating, renewing, radiating. A power that invites us to engage in joyful worship, to risk daring acts, to live for others, to herald a new age, to speak the liberating Word.

In sum, to discern and disclose the Hope that is within us.—H.E.R.

Can You Answer These Questions About Writing Your Will?*

TRUE T or FALSE F

Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1—If you do not have a Will and therefore die "intestate," state law will give your wife all of your Estate. ☐

2—If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ☐

3—When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ☐

4—Whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your wife gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your wife is guardian, she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. She may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

**In most states*

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10—False. Actually, it is usually a very modest amount. Whatever his charge, the expert knowledge involved makes it a bargain.

Write Today For Information

Now while you are thinking about your Will, plan to see your lawyer as soon as possible. Before you go, you may find two of our booklets useful. They suggest nformation you may want to have at hand for consideration. Write for them now: *Making Your Will* and *A Record of Personal Affairs.*

CHURCH OF THE BRETHREN

General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Sirs:
Please send me without obligation the following booklets:
☐ Making Your Will
☐ A Record of Personal Affairs

Name ____________________

Address ____________________

City ____________ State ________ Zip ______

miracles do happen

Miracles. . . . They are all around us. In the bread we eat—from seed, to grain, to flour. From loaf to life. Miracles all along the way. Seedtime and harvest: Miracles of the soil. The grateful use and generous sharing of God's good gifts: A miracle of the spirit. A present witness to the Lord's concern for the hungry. In that miracle the One Great Hour of Sharing plays a large part. And so do we.

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one great hour of sharing

messenger

CHURCH OF THE BRETHREN APRIL 1975

SARAH MAJOR
the gift unquenched

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18 **She Kept On Preaching.** Donald F. Durnbaugh lifts up the story of a "remarkable woman," Sarah Major, the Brethren's first woman preacher.

22 **Witness in Washington.** Ralph E. Smeltzer takes us behind the scenes of our ongoing witness in Washington.

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37 **Make Me No Promises.** Kenneth E. McDowell uses the response of Zacchaeus to Jesus as a part of our theological base for aiding the poor and unfortunate. Like Jesus we exact from them no promises before we act.

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EDITOR
Howard E. Royer

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Kermon Thomason

ASSOCIATE EDITOR
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DIRECTOR OF MARKETING
Clyde E. Weaver

PUBLISHER
Galen B. Ogden

VOL. 124, NO. 4 APRIL 1975

CREDITS: 2, 6 Edward J. Buzinski. 4 Kermon Thomason. 5, 9 RNS. 10-12 Manchester College Publications. 13-15 Art by Ken Stanley. 17 Courtesy of The Art Institute of Chicago. 22-23 Ken Smeltzer. 24 Wallowitch. 38-39 Shirley J. Heckman.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., April 1975. Copyright 1975, Church of the Brethren General Board.

letters

TOWARDS NEWNESS OF LIFE

I am deeply gratified with the contents of the January MESSENGER. Every page has something vital for the needs of our present-day world.

"Entering into Newness," to me, means changing some of our established patterns. In the face of the dire needs of the world I'd like to challenge the church to forego the coffee and doughnut indulgence—by so doing one can free the spirit to be more understanding of the needs of our starving brethren and in turn benefit our health. Fasting should be used for such a time as this. We, our bodies, I mean, are in need of cleansing in this polluted world; in turn, our minds will be more comprehensive to our sisters' and brothers' needs.

The simplicity of the life of "Homesteading" is beautiful. The good earth is kind to us, if we are kind to it. I was delighted with this article!

The giving and sharing with the needy in Bangladesh is heart-satisfying. Our world *is* sick—let us help to bring healing! God bless all who give to the needy world.

MAE BRIGHTBILL
Aurora, Ill.

A NICE WEDDING GIFT

Thanks to the General Board for the gift subscription to MESSENGER.

We both enjoy reading the MESSENGER and really appreciate your thoughtfulness. It is a very nice wedding gift to begin our lives together.

RAY and CAROLINE WEAVER
New Holland, Pa.

(Readers are reminded a 3-month gift subscription to newlyweds is provided compliments of Messenger. Congregational representatives especially are invited regularly to supply names and addresses.—Ed.)

BE IT RESOLVED

In adopting some new personal resolutions, I thought others might like to consider them for their own.

I hope to be more thankful for all my blessings and show more appreciation for things done for me.

I will try to be less wasteful and make the best use of materials in my possession.

I hope to be able to complain less and accept unpleasant things such as higher prices by thanking God that I am working and able to buy necessities.

I hope to be able to share with anyone less fortunate than myself and help them help themselves if possible.

I will try to be less critical of others and ask myself what I would do if I were in their shoes instead of mine.

Finally, I will try to be more loving and more grateful for the love I receive.

I would add only that I really appreciate the MESSENGER, especially the Letters section.

ROSELLA MILLER
New Lebanon, Ohio

MORE OF BILL STAFFORD

Thank you for lovely poems by William Stafford in the January MESSENGER.

We have heard him read his own poems both at Annual Conference in California and also here in Iowa City. Are there recordings of him reading his own poems?

Let's have more by William Stafford.

THE HERBERT MICHAELS

Iowa City, Iowa

(A tape cassette, 33 minutes of readings and comments by William Stafford, is available from Everett/Edwards, Inc., P.O. Box 1060, Deland, Florida 32720. Other possible sources are the National Council of Teachers of English, 1111 Kenyon Road, Urbana, Illinois 61801, and the Library of Congress, Poetry Room, Washington, D. C. 20002.—Ed.)

UPDATING THE TONGUES

The January MESSENGER (Outlook) reported that scriptures in "1526 languages and dialects" had been published. Seems to me Hymn 114 in our Hymnal, "O for a Thousand Tongues," should not be dropped but sung "O for Two Thousand Tongues."

I suggested this to our chorister and she did it very well. Was I wrong in changing the words?

MINTA MILES

Leonard, Mo.

FACE TO FACE WITH GOD

Carroll M. Petry's article, "Are you prepared to meet God?" (February MESSENGER) inspired me to write these lines:

The Lord who comes in the dark of night
Is also present in the broad day light.

The voice who called to men of old
Is the same clear voice we still behold.

The Lord is calling to you and me
In the common experiences we all can see.

We will not meet him in a distant place,
For we see him every day face to face.

RON BEACHLEY

Martinsville, Va.

CLOSED CIRCUIT PROGRAMMING

I am writing you in response to your article "Examples to Imitate: TV as a Moral Teacher" Jan., page 8). I enjoyed the article and felt it was timely and challenging. As a result I am wondering if you can put me in touch with someone who could help me deal with ways of upgrading the use of closed circuit tv broadcast n a 400-bed community hospital.

This resource is virtually unused in our hospital. We do have a very supportive administration that is willing to entertain new program ideas ... but so far nothing has been designed and submitted. If you have on your staff someone with whom I could correspond who might put me in touch with resources—ideas and people—I would deeply appreciate it. Thank you.

DICK TOLSON, Director
Pastoral Care Department
Bethesda Hospital

2951 Maple Avenue
Zanesville, Ohio

(Hospital personnel, ministers, others engaged in creative program via closed circuit television may wish to respond to reader Tolson. We also suggest contact with the Broadcasting and Film Commission, National Council of Churches, 475 Riverside Drive, New York, New York 10027.—Ed.)

BACK TO THE SOIL

Having been raised on a farm near Lafayette, Ind., I certainly enjoyed the story, "Loving the Lord and the Soil" by Sara Wilson (September).

I do gardening and everything goes back into the soil. I do not buy all organically grown foods but believe we should.

Thank you for this inspiring magazine from our church offices.

DORIS SCHETTIG

Union, Mich.

TWO PUBLISHING ENTERPRISES

May I present what appears to me to be a challenge to us Brethren? I am thinking especially about our publishing house at Elgin and how many people are reached through it as compared to the publishing house of the fast growing professed Christians, the Jehovah's Witnesses.

Our official paper, MESSENGER, is published in one language and circulates 28,000 copies per issue. Their official paper, "The Watchtower," printed in 75 languages, reaches around 8,000,000 copies per issue. They publish a wholesome scholarly magazine, "Awake," in 30 languages. Both of these are mailed for seven and one-half cents a copy.

They are publishing several 192-page hardbound books that sell postpaid for only twenty-five cents! One of them has been printed in 91 languages with a total in six years of 74 million copies. These staggering figures should awaken us to ask, "Who pays for this? Here is a partial answer:

Their publishing house in Brooklyn has a "big family" of over 2,000 workers, mostly young people, who are paid about like our BVSers. About one third support the entire group largely by working on a church-owned farm.

The printing establishment is huge. They have 40 presses; one press alone may print 50,000 books in a day.

Is this work that reaches many millions a heresy? If so, according to Gamaliel it should die out. What are its fruits in the lives of the people it reaches? How will Christ judge them? And how will he judge us?

O. E. GIBSON

Westmont, Ill.

page one

History has a way of repeating itself—albeit not always verbatim. Take the case of Sarah Major, the subject of this month's cover story. The October 7, 1884 GOSPEL MESSENGER (Yes, Virginia, there *was* a MESSENGER way back then!) carried a four-column obituary of the well-known "woman preacher," along "with a short sketch of her life."

James Quinter, then MESSENGER editor, was acquainted with the Major family from an earlier sojourn in Ohio, and it was he who wrote the obituary. Receiving a dispatch from Sarah's son Samuel, Quinter boarded on the same day the "Huntingdon and Broad Top R. R." in Mt. Morris, Ill. and attended the funeral in Greenfield, Ohio on September 21.

James Quinter

Now, just over 90 years later, (in a time when Sarah would, as a "woman preacher," have had some company) Brethren historian Don Durnbaugh gleans from Quinter and other sources another "short sketch" of the life of the remarkable pioneer. And from her own pen Sarah shares a message pertinent to her sisters' cause today.

Contributors to this issue include Howard G. Hageman, president of the New Brunswick Theological Seminary in New Jersey; Larry K. Ulrich, director of pastoral administration at Rush-Presbyterian-St. Luke's Medical Center, Chicago, Ill.; Ralph Smeltzer and Ken McDowell of World Ministries; Mary and Ralph Detrick of Parish Ministries; Landrum R. Bolling of the Lilly Foundation, Indianapolis, Ind.; Cheryl Bullock Gemmer, free-lance writer, Bloomington, Ind.; and Alice Martin, Washington, D.C.

Also, Olive Peters, East Petersburg, Pa.; Randy Miller, Communications Team Intern; Nancy Curtis, free-lance writer, Nappanee, Ind.; and Lois Teach Paul, Communications Team. "Here I Stand" contributors are Ernest Jehnsen, Wakarusa, Ind.; Geraldine Crill Eller, East Wenatchee, Wash.; Evelyn Frantz, Harrisburg, Pa.; and Albert Sauls, Wenatchee, Wash.—THE EDITORS

Pamela Rohitas: Gift from India

India has often been on the receiving end when it comes to services and material aid. But for the next two years the United States will be in that position as it accepts the gift of service from four young people from India.

Pamela Rohitas, the first of the four, came into Brethren Volunteer Service last fall to begin her 18-month term. On September 8, Pamela, only four days away from India, began her BVS training in the "discipleship unit," led by Mid-Atlantic peace evangelist Dale Aukerman. In addition to the sparkle of her smiles, Pamela brightened the training sessions at Camp Woodbrook, Maryland, by wearing colorful saris nearly every day.

Being with that unit, she declares, was a good learning experience for her. Some critics of the BVS program, thinking it less "religious" than in the past, would be surprised to hear Pamela tell of her experiences in the unit. "I used to read the Bible only occasionally, not nearly as often as I should. Since my unit training I read the Bible every day. Even if it's midnight or past and I want to sleep, I first read my Bible and say my prayers. It has become a must for me and I have really gained from it."

After spending her first eleven school years in a convent, where, among other things, she acquired communication skills in three languages, Pamela went to college, majoring in biology and chemistry.

Earning three degrees (B.S., B.Ed., M.Ed.), she taught psychology methods, biology methods, and methods of instruction in India before entering BVS.

Following her BVS training Pamela spent two and a half months at Manchester College, working in the library and learning about the US education program. The time spent at Manchester proved helpful to her in adjusting to American culture.

After Christmas she was reassigned to Dayton, Ohio, where she will be working in one of the six science centers there. She will teach biology to fifth through eighth graders.

Teaching in a foreign school will be a new experience for Pamela. However, with science her field, love her strength, and generosity her weakness, she will no doubt fare well in her new setting.—Randy Miller

intouch

Philip M. Kulp: Stake

"Unless you elect the kind of people you want, you deserve the people in office that you get."

The setting was an Insight session at the Roanoke Conference devoted to Brethren in politics. The speaker was Philip M. Kulp, who, as borough council president of Waynesboro, Pa., knows his subject well. For him to be elected to the office was an uphill battle all the way.

"You have to be behind your candidate—or forget it," he told his Conference audience, giving credit to the many persons who had helped to publicize his campaign. He insists that good government comes from citizens having a knowledge of issues and applying their moral principles to specific questions. He believes that personal contact, face-to-face discussion with representatives or candidates, carries the most weight, but personal letters are also effective.

Philip Kulp is 45 years of age and a graduate of Juniata College. He attended Bethany Seminary and graduated from Gettysburg Theological Seminary with a Master of Divinity degree and from Shippensburg State College with a Master of Education. He now teaches anthropology at Shippensburg. Next month he receives his Ph.D. degree from American University in Washington, where he studied international relations in Africa and did his dissertation on Nigeria's foreign policy. Philip is the son of H. Stover Kulp, a pioneer missionary to Nigeria. Born there, Philip returned

od government

to Nigeria in 1958 to teach. He helped to begin Waka Secondary School and served as its first principal.

Philip credits his family background and his Brethren heritage with prompting his interest in serving people and his desire to become involved in politics.

"One must keep asking where personal talents lead, keep searching for available opportunities, and keep active in the church," says Philip.

He has helped to nurture young minds by working for the Southern District of Pennsylvania as a draft counselor. He has been able to give some of his time to establish a "hotline" program. Philip is on the cabinet of the Pennsylvania Council of Churches, representing Southern Pennsylvania District.

For Philip the future is wide open. He has strong convictions about the kind of service he should give. To the person wanting to know how he might best serve in his community, he would say, "Just open your eyes and say Yes!" He adds that we are all called to be faithful and responsible but not necessarily successful!—OLIVE PETERS

David Hernandez: Shepherd-psalmist with sling

"I can prove biblically to anyone that Cesar Chavez is okay; the Bible tells us we should render unto Caesar the things that are Cesar's and unto . . ." The quote fades, the expressive dark eyes twinkle, the master of that "put-on" dissolves into a heap of hearty laughter.

Select from the wit of Bob Hope, the philosophy of Socrates, the wisdom of Solomon, the vocabulary of Truman Capote. Add a passionate nature, an exuberance for causes, beliefs rooted in Christ's teachings, the compulsion for an active gospel. Sprinkle with warmth, drive, aggressiveness, sacrifice, direction. Slightly heat and agitate in the National Farm Workers' test tube. The formula explodes into the chemical makeup of a lusty, lovable liberal—David Hernandez!

David sees the United Farm Workers as having two commitments: to win their struggle non-violently and to remain people—to sing, to laugh, to cry. He cites Cesar Chavez' ability to recognize when the people have been pushed far enough, his sensitivity to their need for relaxation. David is not relaxed. He is as taut and tense as an athlete poised to make a point for his team, never missing a chance to intercept the ball.

Physically, David appears to have quenched his thirst for living at some mythical fountain of youth. "If I were a migrant farm worker, I would have about fifteen more years to live. My life expectancy would be forty-nine! The Brethren are concerned about what to do with their money; the migrant is concerned with matters of life and death."

David's concern with life began thirty-five years ago in Falfurrias, Texas, where he was born and raised with eight brothers and sisters. "Mother is the militant in the family. It's all right to say that. She knows it; we all know it." He describes his Presbyterian father as "the best evangelistic minister in South Texas." From him, David learned that a personal and social gospel are inseparable. Presently in Dayton, Ohio, as associate executive director of the National Farm Workers Ministry, David was graduated from Ohio Northern, Ada, Ohio, in 1964 with a degree in history and government.

Those who attended Annual Conference at Roanoke will remember David—his disarming grin; his black wavy hair glistening in the afternoon sun; his determined body silhouetted against the white concrete of the Civic Center patio—a sharp rough reminder of his mission in that place. He had already been verbal from the conference floor on the personality of Cesar Chavez. Shortly, he would act as a resource person during an insight session on migrant workers.

A most moving memory of Roanoke is vital verbal David. Shepherd to the migrant, singing the Lord's song with sling in hand, he aims at Goliaths with smooth stones of truth.—NANCY CURTIS

For Lardin Gabas: a full-time general secretary

When Wasinda Mshelia began his work last July as general secretary of the Lardin Gabas church, it marked the first time that the recently independent district had been under full-time Nigerian leadership.

Since July 1, 1974, Wasinda Mshelia has been serving the Eastern District (or "Lardin Gabas") of the Church of Christ in the Sudan as its first full-time general secretary. The church gained its independence in March, 1972, after 49 years of Church of the Brethren work in northeastern Nigeria.

Mallam (Mr.) Wasinda comes to his post from a career as a primary and secondary school teacher and a pastor. A graduate of Waka Teachers' College and the Theological College of Northern Nigeria (TCNN), he served for a number of years as pastor of the Waka congregation.

With arrangements for a permanent church headquarters incomplete, Mallam Wasinda presently has his office at Shafa, his home town. The 38-year-old churchman and his wife Saratu have five children.

From Shafa he travels—mostly on his Honda 175, supplied by the church—among the widely scattered 51 congregations of Lardin Gabas. Business often takes him 75 miles east to Kulp Bible School, where facilities are maintained for conferences and committee and board meetings.

Mallam Wasinda describes himself as a "Nigerian Loren Bowman," referring to the Church of the Brethren general secretary in the US. Appointed by Lardin Gabas' General Council, he serves as the executive officer for that group, administers the Lardin Gabas program, supervises its employees, and appoints its personnel. In addition he represents Lardin Gabas in the Fellowship of the Churches of Christ in the Sudan (known by the Hausa acronym, TEKAS) and other Nigerian and world Christian bodies.

The genial Bura tribesman finds himself at home in all parts of Lardin Gabas through his long association with school teachers and church workers. One of his outstanding traits is an ability to identify with people; his education and sophistication do not get in his way as he makes himself at home in the humblest local congregation.

The general secretary points out with satisfaction the growing number of new converts and congregations in his newly i dependent denomination. Much of the growth is taking place in the eastern are of the district, which has not felt as muc impact from Islam. A recent aid to the Gospel's spread there is the translation o the New Testament into Higi, the major language of that area.

Another growing area is in the northwestern corner of Lardin Gabas, centered on Buni and Gabai, where the Borno Railway has opened areas to settl ment. At Biu, where the pioneer missionaries Albert Helser and Stover Kulp originally had hoped to settle in 1923, a new congregation was recently established.

Evangelism, once the sphere of the missionary churchmen, is now completely in the hands of Nigerians. Under the indigenous supervision a new approach to evangelism—called "team evangelism"—is proving very successful. Three teams are presently fielded, working in the Ngoshi, Fali-Gude, and Wandali areas. Each team consists of three people: a lea er (who must be a TCNN graduate), an assistant (who must be a Kulp Bible School graduate), and a health worker. The three present a program of preaching, healing, and teaching. The present team leaders are Anduwi Marya, Zira Dia Kwaha, and Filibus Gwama

Lardin Gabas is still an area where churches may be located in isolated villages, far from the highways. In his work as general secretary, Wasinda Mshelia depends on his Honda 175 to reach his scattered constituents. In one month he may travel several hundred miles, many of them over rocky foot paths or dry season traces.

Messenger, Nov. 1974, page 2).

inting to other progress in Lardin s, Mallam Wasinda notes that Kulp School is being upgraded toward the of the Theological College of hern Nigeria and will offer a certificate e in 1976 in addition to its regular dvanced courses. To encourage train- r pastors, Lardin Gabas offers rships to send persons to TCNN and lp Bible School's advanced class.

ntly Kulp Bible School principal adu K. Mshelbila (see Messenger, 1973, pages 25-26) is studying at bethtown College in Pennsylvania, be- onsored by the Basel Mission, which in eastern Lardin Gabas.

tinuing his enumeration of progress the general secretary sees the several ranslations of the New Testament as nce of future spreading of Christiani- Lardin Gabas. Aside from the nentioned Higi New Testament, the New Testament is currently undergo- new translation by a Bura scholar, sionally trained as a translator. A New Testament committee held its neeting last November, and a Kilba Testament is being produced by a boring Danish Lutheran mission.

h literacy in Lardin Gabas growing he Gospel soon to be available to all glish, Hausa, Bura, Margi, Higi, and Mallam Wasinda looks to the future is work as Lardin Gabas general ary with confidence and hope.

Pherson gets trust vocational arts

f the largest gifts bestowed on a ren institution was a trust of nearly llion and a collection of antique cars earlier this year to McPherson ge.

direct benefactor will be McPher- department of industrial education, ly one existing in the six Church of ethren related colleges. The Kansas originally was known as McPherson ge and Industrial Institute.

donor is Gaines H. "Smokey" a McPherson businessman whose was derived largely from a system eloped for storing petroleum prod- n natural underground reservoirs.

aunching a program of restoration ology, McPherson plans to engage nts not only in restoring antique cars but in learning mechanics, sheet metal work, wood finishing, upholstery, and welding.

Among 84 cars included in the gift are a 1916 Maxwell, a 1928 Ford Phaeton, a 1905 Reliable Dayton Touring Car, an 1897 Veli Sport Buggy, five Rolls Royces, a 1929 Hupmobile, a 1928 Graham-Paige, and a 1926 Essex. An antique car museum is proposed for displaying the vehicles.

Concurrently the college has underway a separate $2 million development program to strengthen its liberal arts program, according to Galen R. Snell, president.

Major world parley to focus on women

Equality, development, and peace are the three themes of International Women's Year 1975. They are also the topics of a major Conference on Women to be convened by the United Nations June 23—July 4 in Mexico City. Activists in women's liberation term the parley as "only a beginning."

To be attended by women and men from all countries, the conference will try to arouse international consciousness on the vital role women should play in issues of universal concern. The deliberations will be an effort to draw lessons and consequences from the fact that in most parts of the world it is a decided disadvantage to be born female.

For example, throughout the world the percentage of women illiterate is higher than that of men. In some developing countries, economic factors force up to 80 percent of primary school girls to drop out.

Although previously exclusive male privilege is legally eroding in a number of countries, in Kuwait, Nigeria, Saudi Arabia and Yemen women cannot vote. The Soviet Union leads in the category of women named to national parliament—35 percent, followed by Finland, Denmark, and Poland.

To stimulate new programs to advance the status of women everywhere, to increase women's participation in the political arena, particularly for the cause of peace, and to enable both women and men to reevaluate traditional sex roles and attitudes which have hindered the potential of women are the goals for the Mexico City conference.

The implications of International Women's Year for the church were described by World Ministries Commission member Geraldine Zigler Glick, Broadway, Va., in Agenda earlier this year:

"This will be an opportunity for our churches to study seriously and objectively our customs and practices, our liturgical language and administrative rosters, and to find ways to free women and men to be themselves—children of God."

An unveiled young woman walking among old, veiled women in Kabul, Afghanistan, suggests the changing roles and status of women in today's world. International Women's Year 1975 celebrates this change as it strives for "equality, development, and peace."

People for whom peace is more than an idea

Peace is not just the absence of armed conflict. It is a way of life.

That is the message of "If There Be Peace," a 42-minute color film produced by Mennonites in the US and Canada and the Church of the Brethren.

To be released in April, the film documents how people in four communities live peace. In Manigotogan, Manitoba, nontreaty Indians and church workers have established a cooperative to provide economic stability and a community council to provide political responsibility.

In Denver, Col., Hispanic Americans and several churches work together on housing rehabilitation, Head Start programs, an alternative school, and a community newspaper.

In St. Louis, Mo., Afro-Americans have started a project termed Jeff-Vander-Lou, which is creating community in the midst of an inner-city neighborhood everyone else thought was dead.

Near Goessel, Kans., rural, ethnic Mennonites struggle with how peacemaking can be active rather than passive.

"Whatever the color of the skin or character of the culture, the film subjects are all persons living and working in ways that make peace a reality rather than just a good idea," explained Shirley J. Heckman, the Church of the Brethren production representative. "It offers a statement of faith in which the fullness of life demonstrated by Christ is possible for all."

The member of the Parish Ministries staff has written an accompanying leader's guide.A short play, "Peace is no option," written by Frank Ward of the General Conference Mennonite Church, is also available for use with the film.

Primary use of the film will be by congregations of the sponsoring groups, for peace education. Use in other churches and in cable television is proposed.

Sponsors of the film, which has been in process for the last two years, are the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church in Canada, Church of the Brethren, and Mennonite Central Committee's Peace Section.

After premieres in the communities where it was filmed, the film is to be available for rental from headquarter offices of the sponsoring denominations.

Bishop Athanasios introduces his Egyptian Coptic Orthodox Church to the Brethren

Coptic Orthodox bishop appeals for recognition

"The churches of the West need to rediscover and learn more about the older Christian churches of the Middle East," urged the bearded man in priests' robes. He was Bishop Athanasios of the Egyptian Coptic Orthodox Church visiting the Church of the Brethren General Offices and other denominational and ecumenical agencies.

His six weeks in the United States were spent introducing the four million member Egyptian church body to other Christians and reaffirming its desire for recognition on the world scene. The church has its roots in antiquity, attributed to St. Mark himself as the launcher of a Christian community in Alexandria in 62 A.D. Some 1400 years of persecution made the Christians in Egypt introverts, but through ecumenical contacts, they are finding new strength to meet the limitations and challenges imposed upon them by the Islam majority.

Still Islamic law in Egypt forbids evangelism by other religions, so pastors and leaders in the Orthodox community are coming from among its own youth parish volunteers, physicians, and engineers. Interestingly, pastors must be married; bishops must be celibate. Because of stress on education, the Coptics have a literacy rate well above the average in Egypt—18 percent.

Bishop Athanasios taught English language and literature in the church's schools before he became a monk. He has developed programs of social action in his area that have engaged the energies of a community of nuns and deaconesses unique to his diocese.

"Christianity is not a western invention. It is a universal church," the bishop declared. "As the original Christian church in Africa and as natives and Arabs we are the logical evangelizers of our home continent.

"Why not support us in carrying on such an effort in Africa? There is much to be done in Ethiopia, Sudan, East Africa, Cyprus, and in Arab-speaking countries. The time is past when Christians call each other heretic: now we must build on a mutual regard in cooperation for what we both want: to spread the gospel of Jesus Christ."

Usage continues high for Uniform Lessons

In the April 1, 1972 MESSENGER the 100th anniversary of the Uniform Lesson Series was lifted up. The article noted that the series, while criticized and revamped many times throughout the century, claimed a unique staying power especially among adults.

That same observation still pertains three years later, according to Rick Gardner, editor of biblical resources for the General Board. He based his comments o a recent interdenominational consultation in Nashville on the future status of the Uniform Lesson Series.

"In spite of all the newer and more creative curriculum developments, materials based on the Uniform Lesson Outlines are just as popular as ever at the adult and youth level. This is true for bot those materials produced denominationall and those produced independently," Gardner said. "It is clear that a sizable portion of the constituency in all our churches wil continue to request the traditional bite-siz Bible study lesson units."

A Guide for Biblical Studies, a quarterl which Gardner produces for the Church o the Brethren, currently circulates 23,000 copies. A cassette tape supplementing the weekly lessons, comprised presently of a dialogue between Gardner and Bethany Seminary teacher Graydon F. Snyder, goe to 150 subscribers a quarter.

Come fall, a new Uniform Lessons curriculum for young people, *Bible Studies: Youth*, being produced cooperatively, will be available from Brethren Press.

"At the children's level, the story is ver different," Gardner says. "Like our own ıurch, most other churches have either hased out or soon will phase out ıildren's materials based on the Uniform ›utlines."

To replace materials for children based n the Uniform Outlines, a new series for ıildren, *Exploring the Bible With Chil- ren,* has been developed. Providing mate- als for children ages 2-12, this series will lso be available beginning September 975.

All of the materials designed for study of ıe Bible by children, youth and adults will ε listed on the curriculum order blank :nt to congregations by Brethren Press.

New Pastors Retreat' dea success in East

or the second successive year, the eastern istricts of the Church of the Brethren have eld a "new pastors retreat" at New Windor, Md. Coming together as a group with n outside facilitator helps pastors taking n new assignments to develop a process ırough which mutual expectations can be ıared with their congregations.

The pastors also explore ways through hich greater openness can be achieved in astor/church relationships. Another obctive of the retreat idea is for pastors to ε enabled to understand how the church ınctions as a system and how the pastor ın function in it most effectively as a ›iritual leader.

The retreat idea grew out of a desire of ıe districts to function more cooperative- ', and from the realization that the first ear of a pastorate is the crucial period for ıe new pastor.

Evaluating the second retreat (held ınuary 27-28), the pastors and district ex- :utives explored ideas for improving the ›rmat for future retreats. Possibly the en- re family of the new pastor can be ıeaningfully involved. At any length the istrict executives are convinced the treats need to be continued and that the ea is a viable one for the whole rotherhood.

Districts participating in the retreats are /estern Pennsylvania, Middle Penn- lvania, Atlantic Northeast, Southern ennsylvania, Mid-Atlantic, West Marva, henandoah, Virlina, and Southeastern. ernard Zirkel, associate conference inister for the United Church of Christ's entral Atlantic Conference has been the cilitator for both the 1974 and 1975 treats.

underlines

"TO BE ALIVE" ... is the theme of the Southeastern Youth Roundtable, April 26-27, at Bridgewater College. *Gerald Goethe,* National Youth Conference leader, is a key presenter.

A tour to the General Offices and Bethany Seminary in Illinois is planned as one of three "Brethren identity" events by the Virlina District. Organizing the April 17-20 travel are *Glenn E. Kinsel* and *Ken Bomberger.*

The third Believers' Church Conference will be held June 5-8 at Pepperdine University in California, centering on "Restitution, Dissent, and Renewal."

PEOPLE YOU KNOW ... New district executive for Oregon and Washington is *Burton R. Brown* of the United Ministries staff in Spokane. . . . Former Nigeria missionary Dr. *Lloyd Studebaker* is medical director, Hillcrest Homes, La Verne, Calif. . . . *Phyllis Metzger,* Harrisburg, Pa., is Church World Service clothing representative for the East Coast area. . . . *H. Lamar Gibble* of the World Ministries staff was a consultant in the Middle East and Indochina to plan the future of the churches' cooperative work in those areas. . . . *Bernie Pyle,* former church board chairman, Hutchinson, Kans., was named Outstanding Young Layman by the Hutchinson Jaycees. . . . *Charles* and *Cleda Zunkel's* new address is Timbercrest Home, North Manchester, Ind. 46962. . . . A listing of missionaries from India in the December Messenger inadequately identified *A.S.B. Miller* (Arthur), of Sebring, Fla.

IN MEMORIAM . . . *Dwight Blough,* 40, member of the Society of Brothers who was instrumental in its union with the Hutterians last year, was killed in a plane accident Dec. 30. The widow, *Norann Royer Blough,* and 12 children survive. . . . *Henry Stover,* 79, former pastor and Northeast Kansas district executive, died Jan. 7. . . . *Ralph W. Hoffman,* 70, Roann, Ind., retired pastor and teacher, died Jan. 5. . . . *Ralph G. Rarick,* 81, Elkhart, Ind., a minister for 61 years, pastor of 13 congregations, and once known as the "singing evangelist," died Jan. 17. . . . *Henry H. Torrence,* 72, Toledo, Ohio, lay church worker who installed the intercom system at the General Offices, died Dec. 19. . . . *J. Bunyan Peters,* 92, Roanoke, Va., father of former Annual Conference moderator *Raymond R. Peters,* died Feb. 4. . . . *Frances Smith,* 79, North Manchester, Ind., who with her husband *Harlan* was a missionary in China, died Feb. 21 at North Manchester, Ind.

A FRATERNAL CALL ... Brethren going to Florida and Puerto Rico are invited to become involved in the churches there during their stay. A listing appears on page 33 of this issue. . . . *James E. Weaver,* librarian at Whitworth College, invites Brethren in the Spokane, Wash., area to contact him regarding the formation of a fellowship group. His home address is N 10203, Andrew, Spokane 99218; phone 489-8387.

Bethel Church, Carleton, Neb., will celebrate its 100th year the week following Easter with *David B. Eller,* Dayton, Ohio, as resource leader. Heritage seminars, an "Old Order" service and a "New Order" celebration are planned.

update

EXPANDED GENERAL BOARD MINISTRIES ... The opening of Disaster Service in McComb, Miss., by 16 Brethren workers in February was one of several new thrusts reported at the Feb. 19-22 sessions of the General Board.

Also noted were the involvement of 25 workers in Honduras and three in Niger, and increased disaster funds for outreach to Honduras, Chile, Bangladesh, and Haiti.

With year-end General Board income totaling $232,000 beyond program expenses and the ceiling set on reserves, the board designated $169,000 for special projects in media education, Messenger distribution, a counseling network for ministers, and one program yet to be specified. A special gift of $25,000 was given to Bethany Seminary from 1974 funds. From Partners in Mission reports for 1975, an increase of 6.6% was noted for the Brotherhood Fund and Bethany Seminary.

TRANSFER OF HOSPITALS ... As a result of a federal action in Nigeria this January, a 100% increase in wages is due federal employees retroactive to April 1, 1974. Implicit in the action is similar adjustment for workers in the private sector. For the 200 Nigerians employed in the medical work of the Church of the Brethren Mission, $148,000 is needed to meet salary adjustments now due.

Concerned with the long-term effect of such an increase the General Board authorized field representative Roger Ingold to negotiate the transfer of proprietorship of the Garkida and Lassa hospitals and the Adamawa Provincial Leprosarium from the mission to Northeastern State. The direction is in line with overall Lafiya and mission goals.

MAJOR STATEMENTS ... on "Peace in the Middle East" and "Energy" were issued by the Board. The text of the statements has been supplied to pastors and local Witness Commission chairpersons.

A third statement, dealing with criminal justice reform, will be offered to Annual Conference delegates in June as a response to a 1974 query.

ACTIONS IN BRIEF ... Also enacted were a report on pastoral salaries and benefits, to be submitted to Annual Conference; a new mission 12-type plan of leadership development to undergo field testing; capital funds to the Oakland, Ohio, and Oakland Mills Uniting, Md., congregations; a five-year proposal for the development of educational resources; selections for the next supplement to the Brethren Songbook; the naming of committees related to materials on worship, nonviolence, and the 100th anniversary next year of Brethren missions; and a review of plans for the series of "On Earth Peace" Conferences planned by M. R. Zigler at New Windsor, Md.

NEXT BIENNIUM ... Looking to 1976-77, the Board is proposing to Annual Conference that theological education through Bethany Seminary become a new priority goal.

The board voted to include in its own future programming criminal justice and environmental camping concerns.

outlook

Dialogue, prayer mark White House briefing

Breaking a ten-year lapse in direct contact between the White House and denominational leaders related to the National Council of Churches, 35 Protestant and Orthodox officials conferred with President Gerald R. Ford in the Cabinet Room on Jan. 30. "It was the politics of dialogue, not of confrontation," observed H. Lamar Gibble, Church of the Brethren member of the delegation.

The invitation for a briefing was issued by President Ford as a response to overtures from NCC General Secretary Claire Randall. Officials of the National Council said afterwards the chief significance of the visit was that it initiated a new policy of "open doors" between the White House and ecumenical leaders.

The president was expected to meet with three other groups of religious leaders in subsequent weeks.

Gibble, representing General Secretary Loren Bowman at the briefing, revealed that the delegation agreed to center its questions on farm workers and other minorities, food stamps, and human rights in countries receiving US aid. By group decision concerns were not raised on amnesty, Watergate, or the use of military force in the event of "strangulation" over the oil issue.

The President stretched his scheduled 30 minutes with the church leaders to over an hour. Looking over the list of NCC constituent churches, he observed that the council must have as hard a time reaching a decision as he has in the political arena.

Following the president's appearance briefings were offered on human rights by Ambassador Robert Ingersoll, deputy assistant secretary of state: on the problems of the economy and energy by Sidney Jones, advisor to the secretary of the treasury: and on hunger by Mike Duval, director of national resources for the Domestic Council.

The president has designated Ted Marrs, who works in the office of William Baroody, special assistant to the president, as his personal liaison for ongoing concerns with the National Council of Churches.

NCC president Sterling Cary closed with a prayer for guidance for the president, "who does not have the luxury of simplistic solutions," and for "a day of healing, not only for our land but for the world."

urging the delegates to become more active in lobbying Congress. At the Sunday evening convocation Sen. George McGovern (D-S.D.), a United Methodist layman and one of the most outspoken critics of US involvement in Indo-China, told the Assembly audience that the issue "... is the same now as it was from the beginning: the Vietnamese people should not need our permission to decide their own destiny. We have neither the right to decide for them, nor the power to write an American formula for the future of Southeast Asia."

The Assembly echoed the position adopted by the Church of the Brethren at Annual Conference 1974: to urge the government to honor the Paris Peace Agreement, to move beyond it toward full military disengagement and to implement nonviolent direct action toward the release of all political prisoners in Vietnam.

Dr. Claire Randall, general secretary of the NCC, sits at the White House briefing with William Baroody, special assistant to the President, and President Gerald Ford.

3,500 assemble 'to Save the Peace Agreement'

An estimated 3,500 persons, including many Brethren, climaxed a weekend antiwar rally in Washington, D. C., January 26, with an hour-long candlelight sidewalk march to the White House. It was the first major national Vietnam peace gathering since the signing of the agreement in Paris—"ending the war and restoring the peace in Vietnam."

The three-day "Assembly to Save the Peace Agreement," attracting delegates from 38 states, was sponsored by an ad hoc coalition of peace, religious, and civil rights groups, including Clergy and Laity Concerned and the Coalition to Stop Funding the War, agencies with which the Church of the Brethren is associated.

According to coordinator John McAuliff, the purpose of the Assembly was "... to strengthen the work of people who have been active in peace activities the last couple of years and bring a lot more people into that work, and to pressure Congress to defeat President Ford's requests for $300 million in supplemental military aid for Vietnam and $200 million for Cambodia."

After two days of speeches, small group discussions, and strategy sessions at Georgetown University, and a Sunday night convocation at the New York Avenue Presbyterian Church, the Assembly broke up into state delegations on Monday, January 27, to lobby on Capitol Hill among senators and representatives.

The Assembly featured such peace activist leaders as Don Luce, director of Clergy and Laity Concerned, Tom Hayden of the Indo-China Peace Campaign, and Larry Levin of the Coalition to Stop Funding the War.

Rep. Bella Abzug (D-N.Y.) also spoke,

A young woman sits in a "tiger cage" such as those reportedly used in South Vietnam prisons, during "Save the Peace" rally.

Pax World portfolio a top-ranking fund

Pax World Fund, a mutual fund aimed at contributing to world peace, was among the top-ranking funds for performance last year. Much of the credit was given the fund's "social audit," criteria by which investments are avoided in companies heavily oriented toward a war economy.

Three years old, Pax World Fund was highest in performance among the "social responsibility funds" rated by the Lipper Mutual Fund Performance Analysis. Performance related primarily to the year's closing price as against the year's opening, in which Pax World showed a decline of 16.19 percent. Comparatively, Standard & Poor's average of 500 stocks for 1974 showed a drop of 29.72 percent. While the price drop was less severe for Pax World, the value of the shares at present is considerably below that paid by some investors.

The same chart showed Pax World Fund 137th among 550 mutual funds. Its yield for the year was 8.7 percent. It began this year by paying an 18-cent dividend.

Pax World currently has some 300 institutional and personal investors who hold some 90,000 shares. Among them is the Church of the Brethren General Board which has invested $5,000.

Methodist ministers Luther M. Tyson and J. Elliott Corbett serve respectively as president and vice president of Pax World, which is headquartered at 224 State St., Portsmouth, N.H. 03801.

special report

Students and Offenders

An innovative program at Manchester College breathes new life into the criminal justice system

by Cheryl Bullock Gemmer

At a playground in a low income neighborhood in Elkhart, Ind., Cindy Rogers supervised children in the Youth Service Bureau's summer program. The program was such a success that even children who were not invited flocked to the playground. Word spread that Rogers was there to listen to problems, to help kids find jobs, to help the neighborhood youngsters have a good summer. Rogers was the Youth Service Bureau's gift to the area's underprivileged youth.

At Chain O' Lakes Youth Camp, Rich Keeney helped an inmate write a letter to a judge. He called a county prosecutor on behalf of another inmate. He escorted a man to church, and took another to a doctor. His ability to become a trusted counselor in two months' time was praised by his superior.

In probation offices in several Indiana counties, for four years interns assumed responsibility for caseloads of juvenile offenders and some adults. They were Manchester College students, like Rogers and Keeney, who through a program designed by the college gained exposure to Indiana's probation offices and correctional institutions.

For $150, an agency hired a Manchester student for the summer. Although the agencies varied widely in the type of experience they provided, there is wide agreement that both agencies and students benefited from the venture.

The effort, known as the Howard County/Manchester College Criminal Justice Exposure Program, grew from an awareness of rising juvenile arrest rates and the mounting interest of students in criminal justice. The agency which brought these needs and problems to the attention of Manchester College, the Indiana Criminal Justice Planning Agency, cited data indicating that the arrest of persons under 18 is increasing about 25 percent faster than the youth population. A cause for more concern, however, is a report cited by Criminal Justice which estimates that 9 out of every 10 children are, at one time or another, involved in delinquent acts for which they would be taken to court if apprehended. A "delinquent act" can range from refusal to carry out the garbage (resulting in an "incorrigible" offense) to grand larceny or murder. The findings also reveal that juveniles commit 63 percent of all serious crimes.

The proposal requesting a federal grant to fund the Exposure Program, using Manchester students, came four years after the President's Commission of Law Enforcement and Administration of Justice issued a report divulging less than desirable conditions in the criminal justice system.

With these conditions in mind, John Miner, then administrator of Region III of Criminal Justice, met deans at Manchester College with the idea that "there is a tremendous need in probation—nobody is doing anything with it." Miner, a Manchester alumnus, said Manchester was singled out because "it has a tremendous background in social services."

Robert Mock, assistant professor of sociology at the college, wrote and submitted the proposal which Region III of the Planning Agency funded. Mock, who was made coordinator of the program, outlined several purposes in the proposal. First, students considering careers in corrections would be given a chance to learn

Program coordinator Robert Mock (center) points out agencies using students to project director Robert Kinsey (left) and Manchester College president Helman (right).

firsthand what the field is like. Second, the interns were to implement new programs for offenders, in recreation and education, for example. Third, probationers would be brought into contact with peers who are "functioning effectively in the community," thus establishing a constructive model. Students also were expected to provide to the college and Criminal Justice information about the types of offenses which bring juveniles into court, and the types of offenses considered serious by prosecutors and judges.

The program was received so well by judges, probation officers, and students that it was funded each successive year. Seventy-five students served in the program. After the first year, the thrust was extended to include a police department, a drug rehabilitation center, Youth Service Bureaus group homes, and both maximum and minimum security prisons. County courts began to request funds from Criminal Justice for students. Similar programs have since been initiated elsewhere in Indiana.

Judge Robert Kinsey of Howard County, who directed Manchester's program, said that students "get work done that we otherwise cannot do with our limited staff. The main benefit of the program, however, is that it keeps us fresh with ideas from the academic world that we don't get in the day-to-day routine of running the system."

Howard County's first student was directed to investigate cases of all Howard County youth who were in institutions, supervise a small caseload, and conduct prehearing investigations. The judge was so impressed with her ability to step into the responsibility that he hired her. She was a juvenile officer for three years and was promoted to chief probation officer last fall.

Another student assigned to a smaller county found her summer less challenging. "The probation officer contacted several people to try to find out the worth of 34 tomato plants. We had one lady complain about the type of language her neighbor uses. That was about the extent of our activity this week," she reported.

Though students usually were well-received in their assigned communities, they occasionally met people who dislike the idea of college youth having responsibility in probation offices. "The parents seem to be to blame for the trouble I've seen to date," observed one student. "It's hard for them to see that while they fight among themselves, their kids are running wild. Of course when I tell them this they don't believe me because I'm a young smart aleck with all the answers and no kids." Another student reported that he was called a "hippie" and a "rich slob" all in the course of a day's work.

Some agencies were uncertain about the role students should have, since they work full-time for only three months. The supervisor at Chain O' Lakes Youth Camp, Craig Hanks, explained that it takes time to work out the most helpful pattern. He was particularly enthused, however, about Rich Keeney. "Rich was a tremendous asset. He's been able to step into the counselor's role and more or less take it over." Chain O' Lakes, like many institutions, is understaffed. "Anytime we get someone in here who can assume a little

Upper: James Shively (left), field supervisor of the program, and Robert Mock (right), program coordinator. Lower: Kenneth Watson, chief juvenile officer, Allen County probation, conducts an orientation session for Manchester students preparing for the field.

Howard County judge Robert Kinsey leads a Manchester College class in criminal law and court proceedings. The program gives him fresh ideas from the academic world.

responsibility it helps us. A student can do a lot of the programs—recreation, supervision, counseling."

Keeney's role as counselor put him in a unique position. Because he gained the confidence of the inmates, he became a sounding board. Inmates took their complaints to him without fear of punishment, and he took the complaints to the administration. Keeney also helped unburden the Camp's staff by doing paperwork and by initiating the process of work-release.

White's Institute, a private juvenile facility, used students for three years. "Unless students have gone through the system on a basic level, they can't understand it," asserted Richard Davis, assistant superintendent. "They can't understand the problems. Our students for the past two years were assistant houseparents. In this role, within a short period they assumed responsibility." White's 1974 student was responsible for supervising 15 to 20 delinquent teen-age boys on a 24-hour basis.

Pat Reeves, a retired probation officer in Lafayette, Ind., supervised Manchester students for three years. Reeves' approach was to give the students an office and responsibility—"let them use their judgment." He regards the plan as "one of the better federal programs."

Like the first student to serve in Howard County, others too have been hired for permanent positions in probation offices following participation in the exposure program. One of Reeves' students is now a full-time probation officer in Lafayette, supervising a caseload of 75 juveniles and 60 adults. Another student in the program for two summers in Carroll County was hired this year to replace the chief probation officer, who retired. Other graduates have accepted jobs in welfare offices, children's homes, and juvenile courts.

Although some students choose not to enter corrections after their exposure to the system, Criminal Justice does not consider its money ill-spent. "We have educated another segment of society," explained Rodney Lich, assistant corrections coordinator. "Even those people who go into private business or some other field that pays better than we pay in the public sector have gained something." Thus he sees public education as well as recruitment a worthy outcome.

One county whose probation offices decided after two years that they could not use students to advantage is Allen County, Fort Wayne. "With a specialized staff it's very difficult for a student to come in," an official explained. "Even a new officer who's very idealistic finds it difficult. In an urban social agency there's going to be more of a hierarchy, more of a bureaucracy. When you talk about sending a student into a large department, which Fort Wayne is, you run into the problem of fitting him into the way the services are divided."

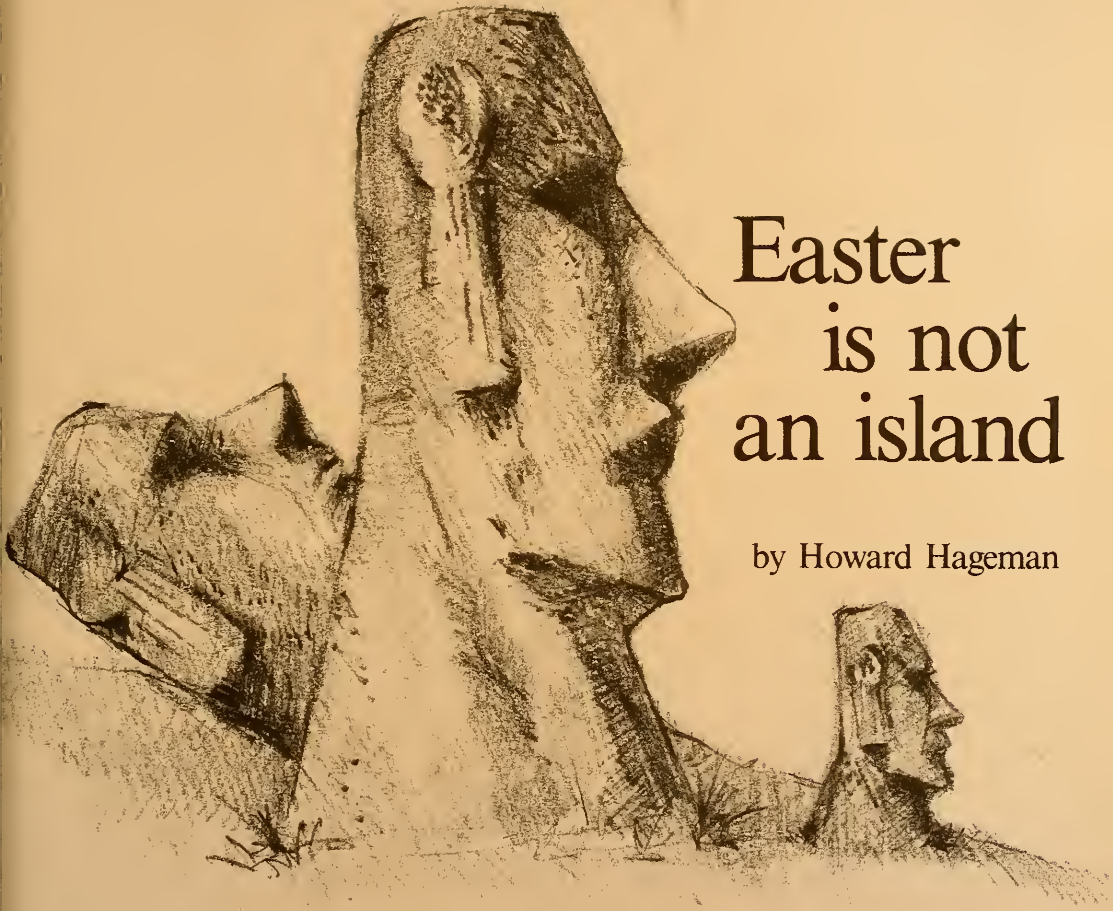
Training interns in the Manchester program was a four-day, dawn-to-dark effort immediately preceding placement. Judges, probation officers, narcotics agents, and communications experts sought to prepare students for the fieldwork experience. Miner, who organized the first year training, reflected, "We ran kids unmercifully. We gave them more work than they could possibly do. There's a lot of college students who've never come face to face with reality: they had to get down to reality and know what they were doing. We brought in a heroin pusher from Harlem and a person who had worked the streets of Chicago to talk about casework."

In succeeding training sessions, students were exposed to interpersonal communication skills, designed to help students be more effective with their cases. "Poor communications and an inability to establish effective treatment programs have been cited as a major problem area in corrections," Coordinator Mock said. "To a great extent, this is due to a lack of well-skilled personnel."

Training sessions each summer were strikingly different, as were the assortment of students, their placements, and the speakers who imparted their wisdom to beginners in their field. The one constant over the four years was the coordinator, Robert Mock, who renewed the original proposal to Criminal Justice each year. Fifteen students were placed in 1971, 20 in 1972, 25 in 1973, and 15 in 1974.

Mock would like to continue specialized programs through which Manchester students relate to juvenile offenders. During the January term he and a group of students studied firsthand the approaches used in Florida, where work with offenders has taken various forms. Alternate sources of funding are being considered.

Whatever refinements or new directions follow, the counties, the state institutions, the students, and the college in Indiana's program of the past four years have introduced a breath of new life into the criminal justice system. ☐



Easter is not an island

by Howard Hageman

In the South Pacific about 2,000 miles west of Chile is an island called Easter. It received its name because it was on Easter Day, 1722, that it was discovered by the Dutch explorer, Roggeveen. What makes Easter Island remarkable are the unusual stone monuments found on it, huge statues going back many centuries, the full story of which is still a puzzle to anthropologists.

That island has always struck me as a parable of what Easter is in the lives of all too many Christians, a strange place worthy of an occasional visit but having no relationship with the real world around it. I am referring not to the commonly noted fact that so many people visit the church only on Easter. I am referring to the less noted but much more tragic fact that so many Christians visit Easter only once a year and then in a way which is detached from their daily lives in the world.

There can be no doubt about it. Ask Christians for the word they most easily associate with Easter and their frequent reply will be "immortality." Press them further and they will explain that what they mean is that Easter assures them that their loved ones and they

Easter is not an island, but the mainland

will live on in a better and happier world after their death. Because Jesus lives, we shall live. In a subtle but real way, the festival of the resurrection of Jesus Christ has become the festival of our immortality. Easter is an island.

No one certainly wants to deny the Christian doctrine of the "resurrection of the dead and the life of the world to come." But serious question has to be raised as to whether that really is the central thrust of the Easter gospel, or whether that represents a selfishly individualized distortion which has robbed us of some of our strongest motivations for the way in which we must live and act in this world.

Seen from the point of view of the gospel, Easter is the first day of a new creation, the beginning of a new age. As G. K. Chesterton once observed, it was the world that died in the night in which our Lord lay in the tomb. Ever since Easter, there has been a new world with new powers, new insights, new goals, new purposes, new relationships, new motivations, and the possibility of living in that world is there for every one who believes.

"And because He lives, I too shall live" is the triumphant Easter strain. And we take that to mean that because Christ is alive, we shall someday live with him in the life of the world to come. Fine, that's a great faith, but a very partial and incomplete one! Why not go on to the more immediately challenging possibility? Because Christ is alive, I can live with him tomorrow in all of the powers and possibilities which the new creation of the world of Easter has opened up for me. Because He lives, I can begin really to live no longer as a slave but as a son or daughter of God.

But because we insist on treating Easter as an island instead of the mainland of Christian living, for all too many Christians it has all the lasting quality of a birthday party. When the presents have been opened, the cake has been eaten and the guests have gone home, with what are we left? Our same old selves, only now a year older. So here, when the flowers have wilted, the hymns died away, the new clothes rumpled and the shine off the new shoes, with what are we left? Our same old selves, with one more Easter behind us.

Are our Easters really anything more than that? A glorious festival of immortality with about as much significance for our lives as the name of the most recent President of Portugal! By three o'clock in the afternoon of the Thursday after Easter there will be precious few of us who will even remember that Jesus Christ is risen from the dead, much less be in the slightest influenced by it. Think of it! The Easter gospel contains enough explosive to change the shape of all of our living. It celebrates the most startling fact in all human history with the most comprehensive implications—yet it is capable of producing less enthusiasm in many people than the fate of the Mets at their next game in Shea Stadium.

Easter is not an island! If it is true, if Jesus Christ rose from the dead and is alive, then the ugliness, evil, pain, and sin of Good Friday are no longer the last word in this new world. Then righteousness and love have been eternally validated as the living way, the eternally living way. What endless vistas for ourselves, for our society, for our world this opens up! Nobody can hear it, believe it, and be the same again. Easter is the mainland of a new life now.

For Easter is telling us that a great many things are now dead—dead forever. All of those things, in fact, which sought to destroy Jesus on his cross are now forever dead. The pride and self-seeking, the hatred and prejudice, the defensiveness and self-protectiveness which sought at Calvary to do away with this threat to their safety, they are now dead. The whole way in which humans organize their lives in stubborn rejection of the will and purpose of God, that is now dead. Easter killed these things. When Jesus Christ came forth from the grave, they were finished. He is the death of death and hell's destruction.

But of course we still fall for them. Apparently they still can have great power over us, power to ensnare and ruin us. They look so very attractive. They seem so very logical. They offer so much so quickly that it would be silly not to heed them since we think this is the way the world works. They are dead, but they won't lie down. Talk about living in the past! When we think that might makes right, or that expediency matters more than justice, that hate is stronger than love, or that affluence means significance, we are living in a past that has no future, a past that was destroyed when Jesus Christ rose again from the dead. We are living in a graveyard of broken realities.

It is precisely this graveyard of broken values, illusory ideas, false images, destructive patterns that the living Christ is calling us to leave. Easter summons us to cross over to another shore where in a brighter light He is waiting to make us new creatures, new men and new women. This is the Easter mainland, a lifetime of new experiences, new hopes, new friends, new ideas, new powers. And they will never run out because it is God who is giving them in generous, never-failing abundance. Yes, Easter is the gospel of eternal life. But why think that that means that we must walk to the end of this road before we can begin that one? Life that is white with the radiance of eternity is the Easter possibility *now!*

Students of the New Testament know that one of Paul's greatest words is the simple word *therefore.* Whenever he uses that word, we need to watch. The apostle is about to connect one great area of reality with another. With that in mind, I invite you to look at the *therefore* in 1 Corinthians 15:58. "Therefore, my beloved

f a new life now!

brothers, stand firm and immovable, and work for the Lord always, work without limit, since you know that in the Lord your labor cannot be lost." (NEB)

That verse comes at the end of what is certainly the most detailed discussion of the resurrection and its implications to be found anywhere in the pages of the New Testament. For fifty-seven verses Paul has explained his theology of Easter, and the life of the world to come has certainly been an important part of it. Now the time has come to sum it all up. Does he say, "Therefore, do not worry about the fate of your loved ones who have believed?" Or "Therefore, accept the hope that someday you too will live in another world?"

No such thing? "Therefore, stand firm and immovable and work." In a word, the theology of Easter has to involve us in the ethics of Easter. The great new world of Easter has to be connected with the world of human existence in which we presently live and move and have our being. I doubt that Paul would have had much use for an Easter that did not have something deeply significant to say to the everyday world of human existence.

But what are the ethics of Easter? Let's consider a few models that grow directly out of the Easter theology which I have tried to outline. There is a negative side which is summarized in the phrase "stand firm and immovable." The fact that, though citizens of God's new world, we still are part of the old world is one which is fraught with all kinds of moral dangers. The most obvious is the temptation to say that since we do live in that old world, we have to come to terms with it.

Most commonly that takes the form of saying, "The Christian thing is certainly a noble piece of idealism, but we have to be practical, realistic." The compromise which we work out, therefore, consists in paying real tribute to the noble idealism while acting out the necessities of practical existence. It happens so often that many of us do not realize it: it becomes an easily accepted way of life.

"Stand firm and immovable!" And the only reason that can justify that advice is the fact that Jesus Christ is risen from the dead. We are already in God's new world. The very things which we consider "practical" are in fact wildly impractical. They are the things which time and again in history have brought human existence to the brink of ruin and destruction. And the very things which we consider "ideal" are in fact bed-rock reality. They are the things of Jesus Christ and Jesus Christ is God's declaration of how his world works.

And it is exactly Easter that tells us that! If Jesus Christ had been crucified, dead, buried—period, then we could have said, "See what happens to the noble idealist! Better be careful to make peace with the world, for this is how the world works." But now Christ is risen from the dead, and his resurrection assures us that what the world dismisses as the daydreaming of the idealist is in fact the fundamental reality of the universe. To use the language of the day, now we know what the real values are and because we know what they are, we can stand firm and immovable.

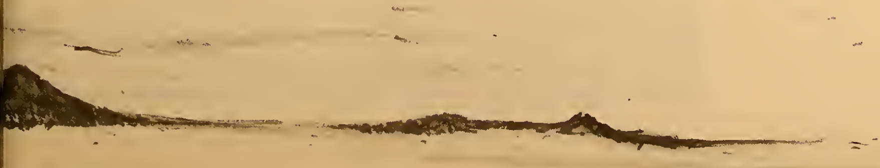
So we come to the positive side—work without limit! Don't be cautious and prudential in your Christian activity: be lavish, and be lavish because you know that Jesus Christ is risen from the dead. Doesn't the connection by now begin to be obvious? Because of this central event in human history, we now know what values are eternal. Back in the old world, and rightly so, we always had to ask, "But if I do this, what will I get in return?" In that world it made some sense to ask about the profit in doing good, the return in the investment of righteousness.

But in the new world of Easter, that kind of question is completely irrelevant. Whatever we do that arises from our commitment to the living Christ, to his will and way, is never lost, never in vain. It is activity in the kingdom which finally must conquer and control the world. We are no longer interested in the profit or return to us. The question now becomes the significance of our action for the coming kingdom, a kingdom which because of Easter we know is no lovely will-o'-the-wisp glimmering on the distant landscape, but the certain pattern and shape of the future.

When L. P. Jacks, who had been a leader in English Unitarianism, turned eighty, he set himself to read through the New Testament as one would read through any book. When he had finished with Revelation and closed the book, he asked himself if there was a single word that summarized what he had read. The answer, he reported, came to him quickly and easily. It was the single word *resurrection.*

I think Dr. Jacks was right and what is more, I think that it is indicative of the weakness of American Christianity that resurrection is not the word that many of us would come up with if asked a similar question. And that is because for so many of us Easter is still an island and not the great exciting mainland of new life in Christ. The ethics of the New Testament, the optimism of the New Testament, the philosophy of history in the New Testament—all of these and many other features of the New Testament faith as well literally make no sense without Easter. It is only because Jesus Christ is risen from the dead that we can stand firm and immovable, work for the Lord without limit, look forward confidently to the future, wait, work, expectantly for the coming of the kingdom for which we pray daily.

This Easter morning, don't visit an island the way we visit the cemetery after church. Remember that this is the first day of a new creation, of a whole new pattern of life! Begin to explore the exciting possibilities there are for you in the new world of Easter! ☐



Even Jesus could not use the cross to escape

Read Mark 15:34; Matt. 27:46

Our world is filled with countless cross symbols—signs at highway and railroad intersections, bejeweled and gilded crosses hanging from necklaces, test patterns blankly staring back from tv screens, bumperstickers to stamp out smoking, Maltese crosses on leather jackets, even the X-marks in tic-tac-toe games. This myriad of symbolic reproductions blurs, rather than heightens, our sensitivity to the cross.

One cross which holds great memory value for me is located on the altar of the chapel at the Audy Home in Chicago. "Home" is a misnomer for this overcrowded prison for juvenile delinquents and dependents, who are held until a judge decides and directs their future. One afternoon, while most of the population was involved in either school or sports, two nine-year-old boys began to implement a plan of escape. Their strategy was simple: take the hinge pins out of the locked doors of the chapel, lower the doors and gain entrance to the chapel, pull the doors back up again to give the appearance of being locked and secure, open one of the stained glass windows, and jump to freedom, hopefully before anyone noticed their absence.

They accomplished most of their plan, but they were startled to discover, upon opening the stained glass windows, steel bars blocking them from a freedom they could now see but not touch. They checked all the windows, and all were barred. Someone had noticed the boys were missing, and the security alarm sounded. Noises came from the halls with people running and calling loudly to one another. Occasionally a guard or staff member would rattle the knob of the chapel doors. The boys became desperate.

If only the opening were just a little larger they could squeeze through, the boys reasoned. Looking around, they readily found what should be the answer to their need, a metal office chair. They thrust the legs of the chair between the bars, pried, but only the chair bent. Disappointed, they looked again. This time they chose a steel projection screen, for it was longer and they hoped they could have more leverage against the bars; but the screen case bent too. Then they sighted the bronze cross on the chapel's altar. Surely that would be heavy enough to bend the window bars. They thrust the cross into the bars, but the cross bent too.

The boys were discovered a short time later when a guard, trying the chapel doors, was caught by their falling weight. The boys were placed in isolation. Reports were filed. The hinge pins were replaced. The chair was straightened; the movie screen discarded. The cross was repaired and replaced on the altar, still tending to lean to one side.

There are parallels between this sequence and the struggles of our daily lives. One which stands out is the attempt to escape from our daily living with wish-filled "stained glass" theologies of our own creation; then being confronted by the dual dilemma of being barred from escaping our human limitations and facing the reality that we can't bend our limits with the cross. In struggling with adversities, fears, loneliness, and doubts, we forget that even Jesus the Christ could not use the cross to escape this life to freedom. If he had, he couldn't be the Christ for all of us, because we wouldn't be able to identify our humanness with his, especially the feeling of abandonment and estrangement from God.

"My God, my God, why have you forsaken me?" was the haunting cry from the cross (Mark 15:34; Matt. 27:46). This cry affirms Jesus' humanity and his throes of dying. Throughout his life he had been a man subject to wandering homelessness, to physical, social, and emotional insecurity, to separation from loved ones and loneliness, to uncertainty and outright error in intellectual concepts, to doubting himself and his own work, and the feeling that he had been forsaken by God. If he hadn't felt estrangement, he would not have had a total involvement in the negatives of human existence which are bonded to our finiteness. His relationship with God was still there; yet he felt alone. His cross was no golden symbol as in our sanctuaries. His cross was the place of his death, a tortuous and terror-ridden death.

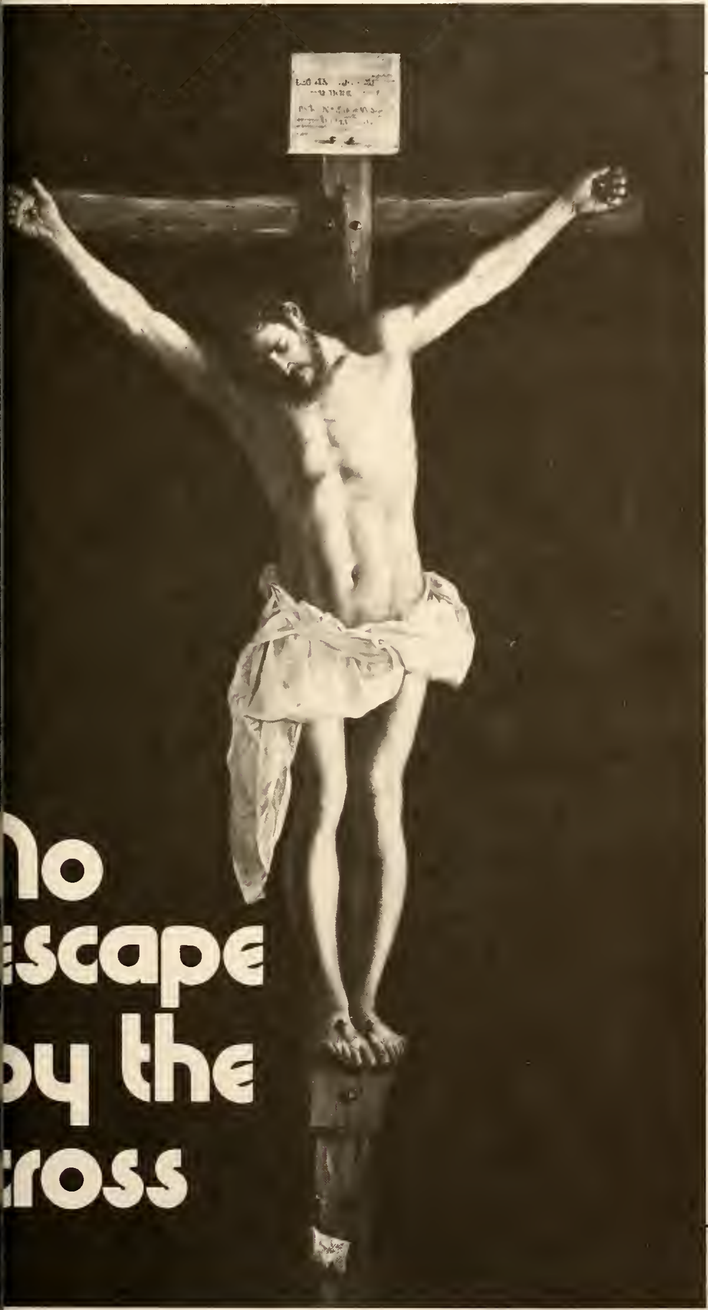
"My God, My God, why have you forsaken me?" shattered the silence of his suffering; and some scholars have said that Jesus was meditating on the twenty-second Psalm, for the words are the same. If that was in his mind, then his choice reaffirms his mission, even in his desolation. He is the one who called God, Father, and taught us to do so; and Jesus called out in his dying to God as God, just as the psalmist had cried out in his helplessness.

The psalmist, too, had been surrounded by those mocking him with the threat that his pain was a sign of God's disfavor. Describing his persecutors as ravenous animals wanting his blood, the psalmist felt that his heart was melting, his strength fading, and his fever and thirst running rampant. Encircled by those who gloated over his pain, the psalmist watched while they divided his possessions among themselves. In this swirl, the psalmist vowed that he would sing a hymn of God's goodness in the center of the congregation when he recovers. Jesus knew that he would not recover; he would die. He still chose this psalm, and, as the suffering servant, reaffirms his mission "to proclaim his (God's) deliverance to a people yet unborn, that he (God) has wrought it" (vs. 31). This was not illness to be followed by health. This was the agony and anguish of death to be followed by new life.

"My God, my God, why have you forsaken me?" sounds despairingly strange from the one who preached of God loving and accepting us, even when we cannot love and accept ourselves. Perhaps it was this strangeness that stimulated Mark and Matthew to include these words in their recording of the crucifixion, while the later writers, Luke and John, focused instead on

by Larry K. Ulrich

no escape by the cross



"Crucifixion," by Francisco de Zurbaran

Jesus forgiving his murderers and caring for his family and friends. Mark and Matthew presented a stark insight into the message of Jesus. Jesus had preached a message of love, God's love for us and our love for each other ...

... a caring without controlling—he could promise to prepare a place for his followers to be with him always, but the choice of following was theirs,

... a confronting without coercion—he challenged Judas but he would not stop him,

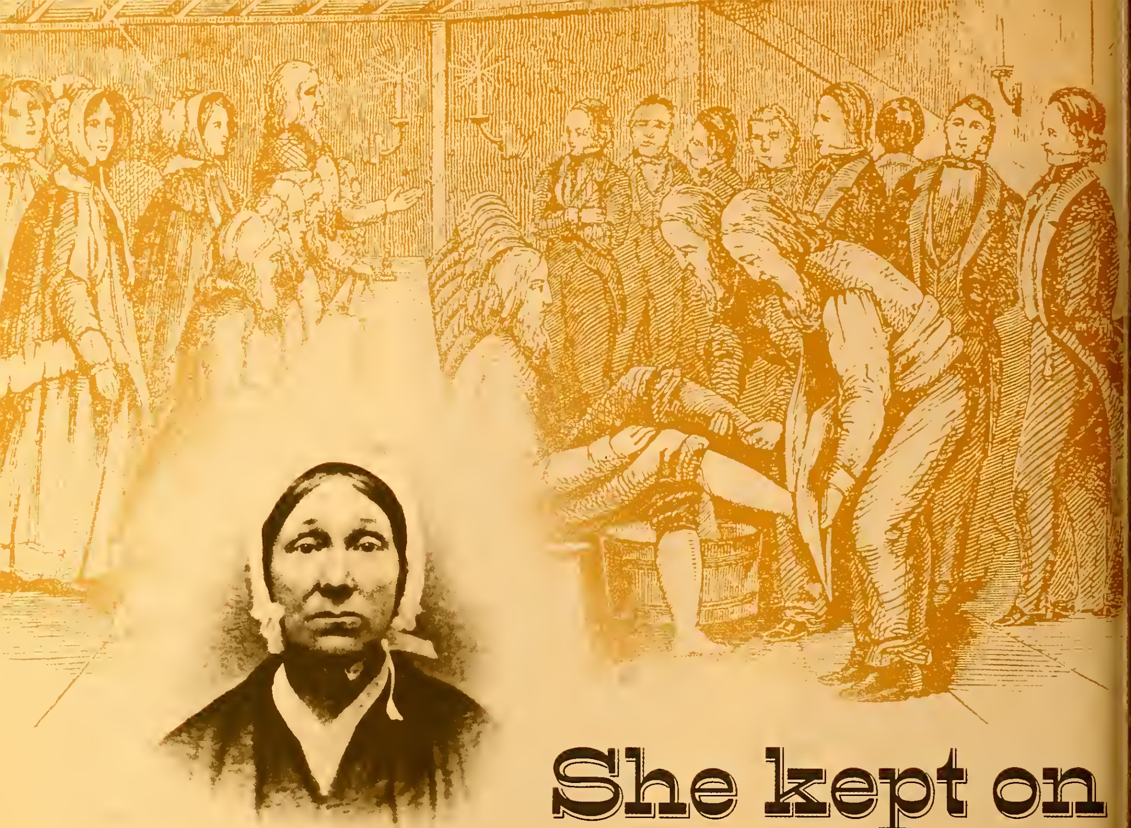
... a compassion without condemnation—he loved those who would deny him as Peter did,

... a commitment without complexity—he knelt and served them, washing their feet and showing his way, and

... a conviction without comprehending—he faced the giving of his body and blood, even proclaiming the bread and the cup to be reminders, knowing that the disciples could not understand his gift and would not support him in his dying.

In his cry to God, he confirms that God can be with us even when we feel that we are alone and abandoned, for God was with him as he shouted his pain and gave up his life.

Labeled a "blasphemer" by the religious community and a "political insurrectionist" by the government, Jesus suffered a cruel and violent death. The charges matter little because the lies of the accusers were only fractions of the truth they feared. The manner of death isn't crucial for whatever way they selected would have been unjust. What is significant is Jesus the Christ dying, as we will die. We can identify with his humanness of feeling alone at the time of dying, even when that is not the case. We can see the reflection of Jesus' mission of deliverance of new life instead of living deadness. We can hear the message that, even when we feel abandoned by God, God is with us. The cross is not an escape from life. The cross is the ultimate reminder of God being with us in all of life. ☐



She kept on preaching

by Donald F. Durnbaugh

Sarah Righter Major (1808-1884) is renowned among the Brethren as their first woman preacher. Born near Philadelphia, she was converted under the preaching of another outstanding personality of the nineteenth century, Harriet Livermore. This eccentric and brilliant world traveler (immortalized in Whittier's "Snowbound") was allowed to speak in Brethren congregations at Philadelphia and Germantown, a privilege denied her by the fashionable denominations. The story of Harriet Livermore was largely preserved by the famed Brethren historian Abraham Harley Cassel, himself converted by Sarah Righter Major, neatly completing the circle.

According to James Quinter's memoir, soon after Sarah Righter's baptism at the age of eighteen, she felt a calling to preach. Knowing the resistance of the Brethren generally to women speaking in church and keenly conscious of the heavy responsibility it entailed, she suppressed her desire for a time. Her sympathetic father discovered the cause of her melancholy and took counsel with Peter Keyser, a minister of the Philadelphia congregation. He encouraged her as did Israel Poulson of the Amwell congregation in New Jersey: she was asked to preach in both churches.

The innovation caused controversy. A question on the propriety of women preaching, obviously stemming from her activity, was submitted to the yearly meeting of 1834. The response was negative: "Concerning a sister's preaching: Not approved of: considered such sister being in danger, not only [of] exposing her own state of grace to temptation, but also causing temptations, discord, and disputes among other members." Sarah kept on preaching, in her quiet but determined manner. A committee of elders was sent to counsel with her. After considerable discussion, they came away without enforcing the conference decision. Neither did they grant her official permission to preach. Henceforth, Sarah Righter was to preach when requested but was urged not to press her services on others. One of the committee explained why he could not deny her call to preach: "I could not give my vote to silence someone who can outpreach me."

Sarah Righter did not marry until 1842,

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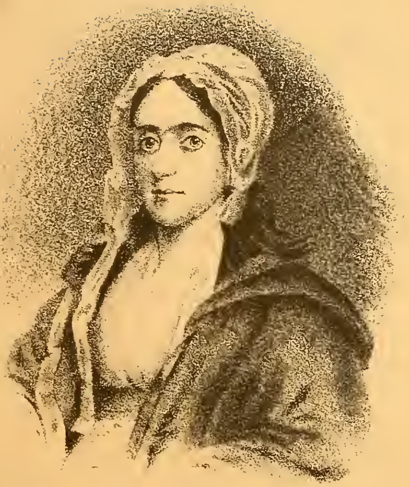
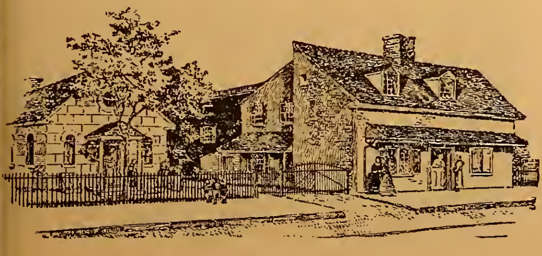


Harriet Livermore, "The Pilgrim Stranger," converted Sarah in Philadelphia in 1826

choosing Thomas Major who had been called to the Brethren ministry (along with her father) one year previously. In 1843, they migrated to Ohio, settling finally in Highland County. The Majors quickly became active in that area, spending much time in visiting churches and holding meetings. The manner of their witnessing was both tactful and effective. Usually Thomas Major would open the service. After a few remarks, he would yield to his wife, admittedly the better speaker. Occasionally, the congregation being visited would request that she not preach. In that case, she would often be asked to lead in prayer.

James Quinter, the ablest Brethren leader in the latter part of the nineteenth century, called Sarah Righter Major a "remarkable woman." Although she did not have an advanced education, she "had a good and discerning mind." Moreover, "she had good taste, good judgment, and fine feelings." He observed that "though she had considerable prejudice to contend with in our Brotherhood, such was her modesty, her humility, her discretion, and her exemplary life, that as she was known she was loved. Generally, if not universally, wherever she went once to preach, she was invited to repeat her visit. Some brethren went to hear her preach with a little prejudice, but, when they had heard her, that prejudice was greatly diminished, if not altogether removed."

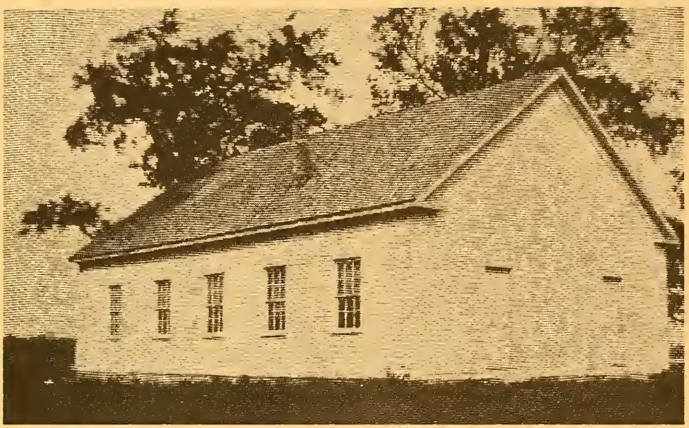
Another contemporary described her preaching as "usually of the style of exhortation: but when treating some subjects, she spoke with great emphasis. She occasionally spoke on such subjects as infanticide and sexual excises [*sic*] in such a way as to make many blush and some good brethren and sisters thought her words were sometimes imprudent."



The Church of the Brethren and parsonage at Germantown as they appeared in the 1800s. Peter Keyser was bishop here for forty-seven years.

She was known for her personal sympathy and care. She preached regularly in jails and hospitals and had a special concern for black families. She was noted for visits to individuals, which gave her the opportunity to converse directly about their spiritual condition.

A rare pamphlet published in 1835 has preserved her views on the role of women in the ministry and its biblical basis. The text is from a letter written to Jacob Sala, a Brethren printer in Canton, Ohio. The first nine pages of the pamphlet are devoted to a letter (in German) to Sala from a Swiss pietist living near Basel. It is a discussion of millenialism. Sala was born in Germany and lived for a time in Western Pennsylvania before moving to Ohio. His sons, Johann and Solomon, were also active printers, publishing among other items many Brethren hymnals. Solomon Sala is



In 1847 Sarah and Thomas Major joined the Fall Creek congregation, near New Boston, Ohio. Two years later Thomas built this meeting house and was elder until 1883.

primarily remembered for his publishing career in cooperation with Alexander Campbell, one of the founders of the Disciples movement.

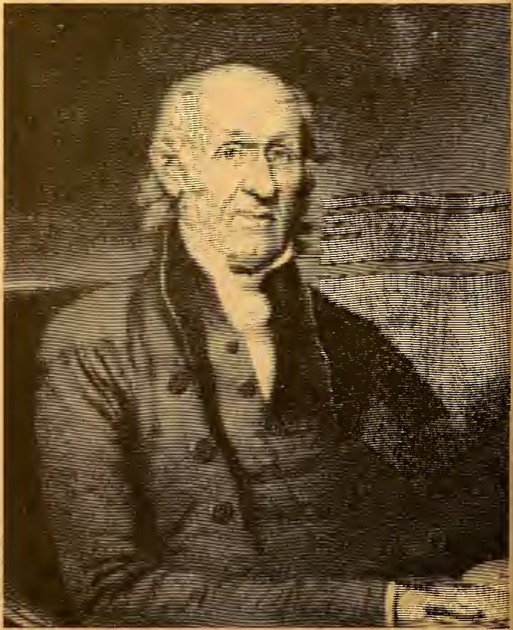
Although the letter is signed only "Sarah. . . ." It is recognizable as from the pen of Sarah Righter because of the content and context. Evidently Sala had written to her, admitting his prejudice against women in active church roles. The pamphlet was in the Reuel Pritchett collection, now in the possession of John A. Pritchett Sr. of Nashville, Tennessee. No other copy is known.

Lower Merrion, April 1st, 1835
Respected Stranger and Brother:

May Grace, Mercy, and Peace be with thee and all those who love our Lord Jesus Christ—to whom be praise now and forever, Amen. 40 years you have been, professing Jesus—if when you were baptiz'd, you put on Christ, and never put him off—you must by this time have come, not only to the fullness of the stature of manhood of Christ, but also to a fatherly age. At this day Br. Paul's testimony is very true, "Ye have ten thousand instructors in Christ but not many Fathers." The tempter has tried you, yes, Satan himself is transform'd to an Angel of light, and no marvel, if his ministers are too, who if it be possible will deceive the very elect.

Through a number of your friends, you have heard of me as sustaining an extraordinary character, feeling it my duty to make known even publicly, the unsearchable riches of Christ. You remind me of the Savior's parable of the woman having 10 pieces of silver, and losing one piece, doth light the candle, and sweep the house, and seek diligently till she find it, and when she hath found it, she calleth her friends and neighbors together saying, "Rejoice with me, for I have found the piece which I had lost." So they rejoice in heaven over one sinner that repenteth, and so you have heard of me, that as a repenting woman I call on my dying friends, to see "the pearl of price" I have found, "the unsearchable riches of Jesus Christ my Lord." Well, well, my dear brother, may our dear Redeemer give me grace to be faithful, that you may never hear any worse report of me than this.

You once thought this liberty I use an assumption not belonging to the female character, because the Head of the Church, in sending out into the world, chose his first heralds from your sex. My dear brother, I shall ever acknowledge the head of the woman to be the man, and the head of every man is Christ. He did not send many men, and gave them no authority to forbid any that should do works in his name and kingdom. You recollect when the apostles return'd they said, they saw one casting out devils in his name, and forbid him, because he followeth not with us. But he said, "Forbid him not, no man can do a miracle in my name, and speak lightly (or in the least) of me." They forbid him, because he went not with them when he might have as strict command to go home, and shew the people, how great things the Lord had done for him, as they had to go



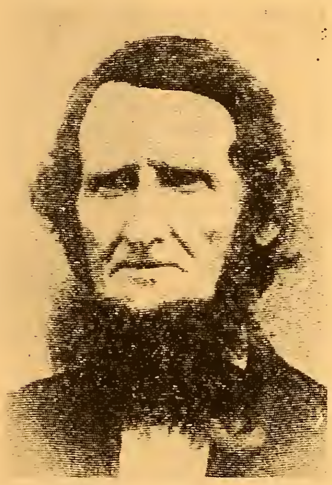
Peter Keyser, bishop of the Germantown and Philadelphia congregations, was Sarah's mentor as she struggled with her desire to be a preacher. He asked her to preach in his pulpit, as did Israel Poulson of the Amwell, New Jersey church. Succeeding Alexander Mack in 1802, Keyser served in the bishopric until death removed him in 1849.

shew the kingdom of God to the cities of Israel.

I believe man to have been first in creation, but I also believe woman was made to be an help meet for or equal to him, having a soul and body, capable of helping him, in his natural, and spiritual world, the companion of his joys and sorrows, in heaven and on earth, who looks up to him as for her power and protection, and on whom he is bound to look with feelings of care and love, so as to secure that confidence to himself which belongs to his high station. I am happy to say, that at this dark age of the world, I have met with men, who are always the same faithful friends in temporal and spiritual things, but believe me these are the fewest, who are brethren indeed, in every time of need, especially when the truth is suffering, and many are asham'd to defend it.

I believe my character is not so uncommon as that of "Anna the prophetess" of great age, the widow of 84 years, which took the liberty of staying in the temple to serve God, with fastings and prayers night and day. Simeon was singing his dying song with the infant in his arms, in the presence of the many who came daily to the temple, and no doubt there were many there at that time, who knew the time was then when the Child (wise men came from far to worship), must be offer'd to the Lord. They came looking for redemption in Israel, she coming in that instant, as he did, so she gave thanks, and spake of Him to all who look'd for redemption in Israel.

Let me say, Christ has not only honoured your sex, but he has comforted mine. When he was to come into the world, he sent his angel, not to Joseph, but to Mary, face to face, to tell her she was "bless'd among women" and by the holy Ghost gave her words to magnify God, with Elizabeth in a loud voice, in the very city of the priests, where Zachariah dwelt. When he came first in the temple, his spirit moves the lips of Simeon and Anna, and some historians whose sects oppose a woman's testimony, call her the first herald of the gospel, and say she went from house to house, and to the Towns of Israel, proclaiming to them that Christ the Messiah had come. And when he burst the bars of death, his few disciples are in fears and tears—at home, but Mary seeks him—living or dead, and finds him alive and receives his dear command to go and tell his disciples and Peter too, that he is risen from the dead, and the resurrection of our Saviour, believe me, I rejoice to tell you saints and sinners, for this living fact holds up the kingdom of the living God, the kingdom of heaven.



Sarah's husband, Thomas, was a preacher but he usually yielded the pulpit to her.

Happy woman! Methinks, many often sat silent to hear her tell, what she saw and heard that joyful morning, when beside his tomb her Master stood and as he call'd her Mary, dri'd her tears away, and put such tidings in her lips, as heavenly angels wonder'd at with joy. But when the day of Pentecost was fully come, you know they were all together with one accord in one place, the number of the disciples was 120 (men and women) in prayer and supplication they waited for the promise to endue them with power from on high, and cloven tongues like as of fire sat on each of them, and they were all filled with the Holy Ghost, and spake with other tongues as the spirit gave them utterance, even so that none of their many enemies could dispute Peter's testimony when he said to them, This is that which was spoken by the prophet Joel, "And it shall come to pass in the last days I will pour out my spirit on all flesh and your sons and your daughters shall prophesy."

And that this gift continued in the church, just as they receiv'd the Holy Ghost, I am well convinced, and was the gift of the Holy Ghost, to some women at Corinth, to whom Paul wrote, to prophets male and female, how they should dress, when either of them pray'd or prophesied. Let Paul explain prophesy. "He that prophesieth, speaketh to edification, exhortation and comfort," and the gift of speaking to edify, to exhort and comfort is not given at the schools, nor at any time we please, nor by the power of man.

Therefore, I conceive it would be very inconsistent in an apostle, who had laid his hands on men and women, and pray'd over them, that they might receive the Holy Ghost, to quench the gift of the Spirit of God, because it was given to a woman—in answer to prayer—when at that time it may not be given in such measure to more experienced Christians. God always gave his gifts freely where they were willing to use them, and I believe in Christ Jesus male and female are one, just as Jew and Gentile are made one. Every one should do as much as they can to glorify God with the different gifts of the Spirit of God.

You once thought in reference to the church the apostle said "Let the women be silent." Now in two places in the scriptures they tell me, Paul says so—but there is much in the Old Testament about holy women, in the old and new church of Moses and of Christ. Now if all the rest of the scriptures prove, that Paul in these two passages forbids all women to speak by the spirit of God, to edify, exhort, and comfort the church of believers, and convince the unbelieving men and women of the truth, then it might be so believed. But if the rest of the testimony proves the contrary, then Paul in these two letters is not understood. I believe he very honorably would not suffer any woman to come in and teach doctrines she never received from Jesus or his apostles, as many believing women do oppose their wise men, and do as they please in word or deed. Again he will not suffer them, to talk in meeting, nor ask questions, who have not wisdom enough to know when to ask their husbands, they who know not the time to speak, know not what to speak.

My love to all who love the Lord, etc.

SARAH.... [Righter Major] ☐

Witness in Washington

by Ralph E. Smeltzer

The Washington Office is staffed by (from right) Ralph E. Smeltzer, director; Louise Bowman, office manager/administrative secretary; Sylvia Eller and Steve Longenecker, BVS staff assistants

While the treatment of specific issues by the Washington Office staff appears periodically on these pages, we have rarely provided an overview of the office's work. Here follow responses to questions commonly raised about the Church of the Brethren's ongoing witness in Washington.

Why a Christian presence and witness?

The church's ministry includes a responsibility to encourage and help government leaders express genuine concern for all people in the making, administering, and, judging of laws and policies. Because government affects people's lives in many and major ways, Christians are called upon to help shape government and to pursue justice through non-violent social change.

At the same time the Washington Office facilitates a witness to government, it assists the church by apprising congregations and members of developments on selected issues, and in arranging contacts between representatives of the church and government.

Where do you represent the church and interpret its position?

The church's voice is presented at government and interreligious briefings, hearings, and conferences. This may include testifying before congressional committees or responding to invitations by legislators, administrators, and others seeking the church's help in drafting or carrying out legislation.

During the last Congress we arranged for Brethren testimony a number of times: on Vietnam reconstruction before the House Foreign Affairs Committee, on military spending before a House Appropriations Subcommittee, on amnesty before a House Judiciary Subcommittee, and on national health insurance before the House Ways and Means Committee.

Our office assisted the 1974 Annual Conference moderator, Wayne Geisert, in visiting numerous legislative and administration offices to interpret the church's amnesty position, and this year's moderator, Donald Rowe, in visiting several legislators to put a ceiling on aid, especially military aid, to Cambodia. We also worked with one senator's office in helping to draft an amnesty bill and a representative's office in developing the World Peace Tax Fund Bill.

The 1973 Annual Conference moderator, Dean Miller, met with several government leaders, including Gerald Ford, then House minority leader. The purpose was to present the church's position on ending the Vietnam War. Although Congressman Ford and we did not agree, we had an interesting half hour dialogue during which time our host relaxed with his feet on the desk and a pipe in his mouth.

To what issues is the church addressing itself in this session of Congress?

We are concentrating on 12 political action priorities of concern to Annual Conference, the General Board, and the World Ministries Staff:

1. Securing *amnesty* for conscientious objectors to the Vietnam War.
2. Preventing erosion of the Supreme Court decisions on *civil rights and liberties.*
3. Reforming our *criminal justice and prison systems.*
4. Providing *economic justice* for the poor and unemployed.
5. Conserving *energy* resources, developing new ones, and protecting our *environment.*
6. Bringing about real *peace and reconstruction throughout Indochina.*
7. Reducing *military spending.*
8. Providing *national health care* legislation.
9. Suspending economic and military aid to *repressive governments.*
10. Providing a *war tax alternative* to conscientious objectors.
11. Reforming our *welfare* system.
12. Avoiding massive *world hunger.*

Who are some of the Brethren-related persons in significant Washington positions?

Our office has been in contact with 60 such persons in government or in business, labor, education, the church, and other agencies. One heads the State Department's Foreign Service Institute; another its cultural exchange program. One is a senior fellow at The Brookings Institution; another edits the United Auto Workers' weekly, *Washington Report.* One serves as marketing chief for UNIVAC; another assists the Commissioner of Education in the Department of Health, Education and Welfare. We host as many of these people as possible at an annual reception.

Beyond Messenger, how does the Washington Office help the church be

aware and informed on legislative and other concerns?

AGENDA to pastors and witness chairpersons provides a channel for reports and updates on the church's political action priorities. Members and congregations especially interested in legislative action are enrolled in IMPACT, an action network which informs members through bulletins called *Prepares, Updates,* and *Action Alerts.*

What church policy statements and resolutions has the office helped to draft?

In the last two or three years, we have assisted with General Board resolutions on energy, the CIA, capital punishment, welfare reform, national health care, and strip-mining. For Annual Conference, we have provided assistance to committees drafting statements on the church and agriculture and criminal justice reform. These policy statements and resolutions provide a basis for church political action and congressional testimony. They also inform and guide church members who seek to engage in local action.

Are there opportunities for church members to study directly the federal government and the United Nations in action?

Each year several Christian citizenship seminars in Washington and at the UN for youth, adults and church leaders are sponsored in cooperation with Brethren districts and other groups. Already this year six Brethren seminars have been held by various regions of the church with about 200 participants. In February, 20 Brethren participated in an IMPACT Briefing. In May, 15 will attend a seminar on militarism sponsored by the Brethren, Friends, and Mennonite offices in Washington.

Do we Brethren work with other religious groups toward a common witness in Washington?

We participate actively in the 70-member Washington Interreligious Staff Council (WISC) and in IMPACT, its information/action arm. This cooperative effort is sometimes referred to by the press as "the growing religious lobby in Washington." We are also helped by our membership in the National Council of Churches, the Joint Strategy and Action Committee (JSAC), the National Interreligious Service Board for Conscientious Objectors, and through cooperation with coalitions around specific issues.

What impact do you see these efforts having on Congress?

One way to measure the effectiveness of our church's witness in Washington is to ask legislators and administration officials themselves. When Senators Schweiker (Pa.), Mathias (Md.), Bayh (Ind.), Taft (Ohio), Percy and Stevenson (Ill.), and Representatives Whalen and Regula (Ohio), Brademas and Roush (Ind.), Pettis (Cal.), Anderson (Ill.), Eshleman, Goodling and Morgan (Pa.), and Staggers (W. Va.) say to us, "Yes, I've had a good many letters from you Brethren on this issue and I'm giving your views serious consideration," we know that our members, congregations, and Washington Office are being heard.

At 100 Maryland Ave., the Washington Office faces the Capitol and Supreme Court

Congressional and administration leaders publicly acknowledged during 1974 that the churches had a decisive influence on votes for the International Development Agency in the House, against the importation of Rhodesian chrome in the House Foreign Affairs Committee, and toward increasing the social responsibility of corporations doing business with African countries which follow an apartheid policy. There are at least six other public issues on which the churches had a decisive influence in the past four years.

Although our Washington Office does some lobbying, our main effort is directed toward developing "local lobbies" of active church members. We can gather, analyze, and share information on issues to the church, and we can suggest action and cultivate government contacts, but in the end it is the action of the people in the pew, the congregations across the country, that really makes the difference.

Do you see a biblical basis for the church's witness in Washington?

Indeed I do. Jesus called his followers to proclaim righteousness and justice, to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty the oppressed, to be peacemakers, to be as leaven in society, a light in the world, and the salt of the earth. The New Testament themes in Jesus' sermon at Nazareth, the Sermon on the Mount, the stories of the Good Samaritan and the Last Judgment, the dealing with the woman of Samaria, the cleansing of the temple illustrate well his deep concern for justice, reconciliation and peace. Much of his teaching was based upon similar Old Testament themes from prophets like Isaiah, Jeremiah, Amos, and Micah.

Our church's witness in Washington is an effort to continue this aspect of Jesus' ministry in the world, to translate his gospel of love and justice into effective government action. ☐

... some homemade,
groping, amateur rules:
enjoy your children,
love them, expect
something of them,
be honest with them,
and finally,
let them go

Learning to be a parent

by Landrum R. Bolling

Parenthood is a part-time occupation most of us enter almost totally unprepared, never really master, and in some cases, get worse as the years go by. Yet to improve, at least a little, is the rightful hope of us all. And some do.

Having got my children up to that mature age at which I can reasonably believe I have done them about as much harm as I shall be able to manage, having reflected on some things I did and didn't do, having had no little opportunity as a teacher and college administrator to observe, rejoice, and weep over the parental handiwork of others, I have some free advice on the subject. And before the grandchildren start coming, I'd like to get it out without any hint of pointedly interfering counsel.

Herewith, some homemade, groping, amateur rules on how to learn to be a parent in this bewildering age:

Accept the fact that being a parent is one of the most important tasks you will ever undertake—and budget your time and energy accordingly. The chances are that you will never be elected president or prime minister of the country, write the great American novel, make a million dollars, stop pollution, end racial conflict, or save the world. However valid it may be to work at any of these goals, there is another one of higher priority—to be an effective parent. This, like good French cooking, or a velvet lawn, takes time—a lot of time.

Most of us are cursed with the notion, even though we don't say it, that we really don't have the time to be parents. So, find the time, and if something else has to go, let it. Neither self-seeking ambition nor service-to-mankind idealism can absolve us of the responsibilities we take on in having children. But the glory of it all is this: among the richest rewards of life can be the mutually fulfilling relations of parent and child who know and love and spend time with each other.

Think long and hard about the particular parental role you have to play—now. Neither instinct nor memories of your own parents will be a sufficient guide. Parenthood has to be learned. We need to read more, discuss more, think more about what our parenthood requires. We need more deliberate education on the subject as part of our regular schooling—and that schooling ought to involve some kind of guided direct contact with, service to, and learning about children, how they grow and develop. Since most of us never had a chance to get that kind of education for parenthood, we must find substitutes. But try to learn—by reading, by observation, by honest reflection on your own tricks and errors.

Don't regard them as an extension of yourself. A child is not a parent's third arm, a beauty spot on the cheek, or a boil on the neck. A child is not a parent's toy or private thing. A child is a person bent on growing into its own individuality. You cannot fulfil your ego through your child, though many parents try—usually with painful results for both parent and child. Just as you can't build up your own self-esteem by forcing your dream of what you had hoped to accomplish on your children, neither should you beat yourself over their failures. Of course, you will suffer—and particularly if you know that part of the failure is your fault—but again, every person is going to make his own mistakes, even *your* child—and even you.

Enjoy your children. This means more than going on picnics and playing games, but it means that, too. Most of all, it means accepting them with gladness (as much of the time as possible), and expecting to find in your relationship with them part of your own fulfilment.

Love them and believe in them. This isn't always easy. It isn't easy for two reasons. First, they are at times downright unlovable. Second, we are often so frozen up by our own fears, doubt, and self-hate that we can't love and we can't communicate belief in others. As we can grow up we can come to love more fully—ourselves and others. As we can come to know that God loves us in spite of what we are, that we are loved by another person despite our faults, we can come to love our children as we ought and to communicate to them our belief in them. We love and believe in another person not because he has "earned" it, but because he is a child of God—and we are all bound together as children of God in bonds of love and faith.

Expect something of your children. One of the common faults of present-day parents is not that they overwork and exploit their children—as repeatedly happened in pioneer agricultural families—but that they ask nothing of the children. Today's children grow up with a great sense of worthlessness. They perform no helpful, meaningful role in the family or the society. They are parasites—and know it. And resent it. Denied the daily chores farm children have traditionally had to perform as their contribution to the survival of the family, or any adequate substitute, too many children grow up feeling excessively dependent and defensive.

To gain self-respect, confidence, and an ability to deal with real life, a child needs to be able to contribute to the common life, to know that he is counted on to do something useful. If the family cannot provide that challenge within the push-button city home, the family, the church, and the community ought to see to it that some purposeful challenge to young people is provided in the broader community—and serious expectations are placed upon them.

Be honest with them. They want to know, and have a right to know, what we really think and feel. This means we have to talk out what is in our minds and emotions and why; they aren't mind readers. We can't get away with such easy declarations as "Because I say so," much as we all wish we could. At the same time, when we have explained as honestly and fully as we know how and are convinced we are right, we have to have the courage to stand firm and take the consequences.

Part of being honest is showing our feelings—both joy and sorrow, both weariness and exuberance, both love and hate, both compassion and anger. We cheat our children and ourselves and our relationships when we pretend that we are being calm and sweet and understanding when underneath we are furious. Honest anger is human and inevitable and should be expressed, hopefully within limits and soon to be replaced by reconciliation, but to hide genuine anger is to create smoldering resentment and to promote subtle cruelties—and to rob children of the right to come to terms with real human situations.

Let them go. We do not own our children. In the end we cannot control them, make them over, or save them. In the end, the best we can do for them is free them into the hands of God. The power of truth and love and goodness and beauty works within their souls as much as in our own. They are, ultimately, his children. And he is sufficient to their needs. ☐

LIVING AS FAMILIES

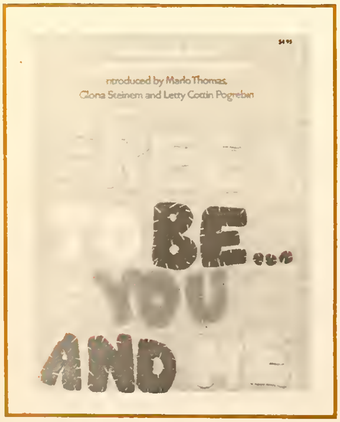
The Intentional Family?

Being an intentional family means doing meaningful things together. The resources listed here can help you do just that! The family is one of the most powerful influences in a person's life, so doing intentional things to improve the quality of family life is an investment in the spiritual and emotional life of persons, the church and the world.

"The intentional family has done some basic thinking about who it is and where it is going. It seeks to be aware of each of its members, to be conscious of them as persons" (from *The Intentional Family* by Jo Carr and Imogene Sorley, at $3.50 from The Brethren Press).

Free to Be . . . You and Me

If you're looking for a different kind of book for children and adults to enjoy together, then pick up a copy of *Free to Be . . . You and Me.* It is a new form of entertainment conceived by Marlo Thomas, and sells for $4.95 paperback, published by McGraw-Hill. It is a book of adventure because it opens new possibilities for growth and change. It is a book of humor, but the laugh is on old constraints and worn-out conventions. It is also a songbook and a storybook, a collection of poems and a gallery of pictures that extols the natural child in all of us. Life-enhancing themes of autonomy and interdependence can be found skillfully blended with the wonder and the wit. There are important messages within the merriment.


Introduced by Marlo Thomas,
Gloria Steinem and Letty Cottin Pogrebin
BE...
YOU
AND

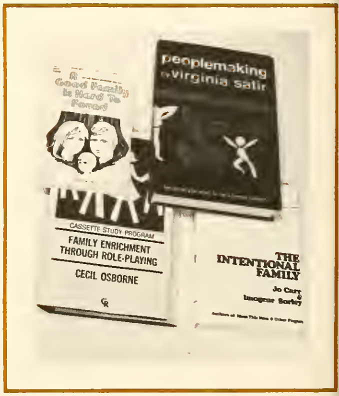
"Some selections are designed to expand children's personal horizons. Others dispel myths that distort reality—like pretty-equals-good, and all-mothers-stay-in-the-kitchen, and big-boys-don't cry. In this book there is fantasy without illusion; stories of excitement without cruelty or violence; songs that can be sung together without condescension; and artwork that appeals without patronizing. It is literature of human diversity that celebrates choice and does not exclude any child from its pleasures because of race or sex, geography or family occupation, religion or temperament. So grab a guitar, sit down at the piano or snuggle with someone at bedtime and start enjoying this book. There's something in it for the free spirit in every adult and the wise soul in every child" (excerpts from a note by Lett Cottin Pogrebin).

A 33 1/3 LP recording of the songs in the book is also available from The Brethren Press for $5.95 plus postage: total $6.50. The songs are recorded by such celebrities as Carol Channing, Marlo Thomas, Tom Smothers, and Harry Belafonte.

Peoplemaking

Virginia Satir has written a lively, down-to-earth book, useful for lay persons as well as professional. It fills a unique need in that it concerns itself with one of the most neglected yet integrally important parts of life—the family, its health, welfare, and survival. The book is entitled *Peoplemaking*. She says "Family life is something like an iceberg. Most people are aware of only about one tenth of what is actually going on—the tenth that they can see and hear—and often they think that is all there is. Some suspect that there may be more, but they don't know what it is and have no idea how to find out. Not knowing can set the family on a dangerous course, as a family's fate depends on understanding the feelings and needs and patterns that lie beneath everyday family events.

"Fortunately, after working with some three thousand families, I have found some solutions to many of the puzzles of family life and I would like to share them with you in this book." Self-worth, communication, system, and family rules are the main concerns of the book. They are presented in human terms, in simple language, using anecdotes, case histories, and perhaps the most effective means of all, a series of communication games and other exercises that the reader can use at home. She states, "There is some possibility that just reading this book may evoke a little pain for you. After all, facing ourselves has its painful moments. But if you think there may be a better way of living together as a family than the way you are living now, I think you'll find this book rewarding." Published by Science & Behavior Books, Inc. $7.95. Purchase from The Brethren Press.



Family Role Play

This cassette tape includes a number of family life "problem" situations, such as what to do about a dying father being kept alive artificially, a son arrested on "pot" charges, a daughter caught cheating, and communication with your mate. The family participants are stimulated to share what they would do in these situations.

This is an ideal tool for teaching families to communicate in an atmosphere of love and trust. Can be used in a single family, but most helpful with a group of families.

The program is called "Family Enrichment Through Role-Playing," by Cecil Osborne and costs $7.95 from Creative Resources, Box 1790, Waco, Texas 76703.

A Good Family

For one of the greatest duties and opportunities of our life, we are the least prepared. Founding a good family or improving the one we now have is even more of a challenge than usual in the ever-changing society of the 70s. In her book, *A Good Family Is Hard to Found* (Abbey Press, $1.50 paperback), Dr. Mary McAnaw Welsh examines the needs and desires of each member of the family: husband, wife, young child and teenager, both parents and children. She looks at two basic relationships: husband-wife and parent-child, and indicates that these boil down, ultimately, to one relationship: the family. Dr. Welsh believes that the family must respond to the era in which it exists. This means—in the 1970s—that the elements of "roles," sex education, drugs, and academic education are important issues. *A Good Family* looks at these issues, weighs them, and lays the groundwork for creating the *best* of possible families. Dr. Welsh states that "cooperation with the Lord in the miracle of Creation involves us in a lifelong challenge offered by parenthood. Parenting demands our best effort, and from it we may earn our most enduring reward."

A Family Magazine

"The Christian Home" magazine is for parents of children and youth. Every month there is a page or two on each of the following:

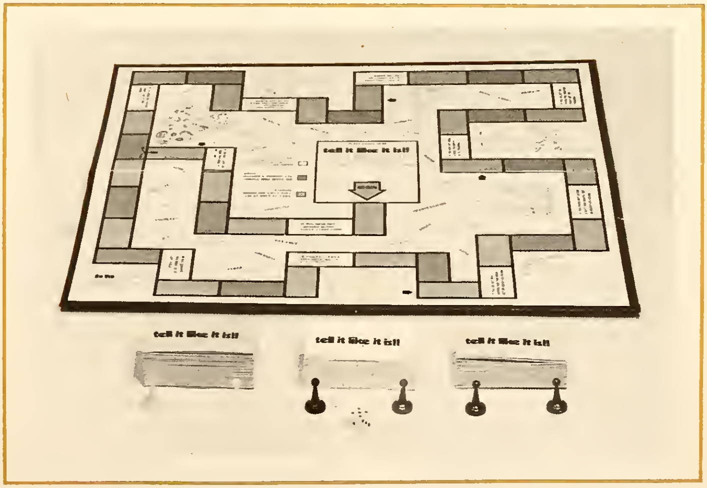
- The Voice of Youth
- Family Night at Home (fun things for families to do)
- The Single Parent (special concerns of single-parent families)
- Families and Disabilities
- Your Marriage by David Mace
- Book Reviews
- Movie Talk
- Family Life Devotions

Individual subscription is $6.25 a year from The United Methodist Publishing House, 201 Eighth Ave., Nashville, Tenn. 37202.

A Family Sharing Game

A father of three confessed, "I learned more about my teenager in 30 minutes with the *Ungame* than I had in a year."

The *Ungame* was designed to enhance open and honest communication. It has been used in prayer groups, churches, retreat centers, and youth groups, and is especially effective in the family.



This non-threatening "game-like" communication aid helps to draw out the participant's thoughts and feelings on Christian beliefs, hopes, fears, joys, and sorrows. There are questions for children and questions for adults. The *Ungame* is available at $8.00 plus $.75 postage from *Ungame* Co., P.O. Box 964, Garden Grove, Calif. 92642 (714) 636-1682. Ask for the Special Christian Family Version.

Family Sharing Packet

This packet of materials includes six pages of exercises for use in families, either in the home or with groups of families. All of the exercises encourage family members to share important feelings and ideas with each other.

Some families include each member in sharing a small part of his life *before* the food gets passed. For example, each member could share the high point of his or her day. The person who can't think of a high point has something to talk about too: "What kind of a day is it when you don't have a high point?" Another question is suggested: "When did you like yourself the most today?" Or, "How could the day have been better?" These are just a few of the many exercises that can be used for family life activities in your home or congregation. There are exercises to match every setting. The packet costs $.50 plus $.15 postage and—like all of the above resources mentioned—can be ordered from The Brethren Press, 1451 Dundee Avenue, Elgin, Ill. 60120.—MARY AND RALPH DETRICK here I stand

On churches, food, pastors, Bethany

Ernest R. Jehnsen

New future for the rural church

For twenty years we have heard the prophets of doom sing the death song of the small rural church. It has been viewed with derision and neglect. In the 1950s, we were so preoccupied with church extension in mushrooming suburbia that we could see little else. The 1960s saw an almost belligerent, "I dare you to survive" attitude toward the small rural church. Little help or hope was held out by denominational planners, and it struggled to survive with little or no encouragement from the experts.

Planned neglect was observed. Rural life programs disappeared in most denominations. Rural seminaries disappeared, along with our Bible Training School from which came much of the leadership for our small churches. Other seminaries failed to reemploy staff in this field when these positions became vacant. Summer courses for rural pastors became almost nonexistent. The National Council of Churches dropped any real emphasis on town and country. Pastors found the "secular city" more exciting.

We have turned a corner. The rural church did not die. In community after community it is to be found showing a vitality and tenacity that was not expected by the critics of the 1960s. Smallness proved to be no real handicap. Family after family sought it out as a place of worship and fellowship. They found a distinct advantage in the smaller and more intimate fellowships for their growing families. They felt a warmth and glow in the rural fellowship. In the less formal settings of work and worship, they experienced give and take, friendship and recognition, service and opportunity greater than could ever be true in the urban settings. Rural churches were not dying institutions, ministering to an aging membership. Quite to the contrary, a surprising number are serving young and growing families, who in turn are giving leadership and direction to the church program.

Some of the most vital and alive fellowships I know are in small rural churches. We simply have to change our model of what a successful church is. A church is effective when it meets the community and its members at the point of their particular need. It must always be that. No standards set at a denominational office or diocesan headquarters can measure the effectiveness of a rural church. They only measure its likeness to other churches. It cannot be compared to a remote suburban model. It is how it meets its responsibilities to the socio-political and geographical situation in which it finds itself that determines how successful it is.

The small church must not be tempted to spread its membership over an involved and complex pattern of organization, nor must it be judged by the number of meaningless meetings held by its committees. Rather it must be judged by the vital and spontaneous response to the needs within reach of its ministry. It cannot allow itself to be exploited by related institutions, or even by the denomination that seeks to "get one more cup of milk from a cow that is going dry." The rural church must not allow itself to be made into a "little city church." It must view itself with respect and must have that kind of respect from its denominational leadership.

Rural churches must have dedicated pastors, who love the values of rural life and rural ministry. It cannot be content to be a steppingstone to more lucrative fields nor a last stopping place on the way to the grave.

Rural values, thought to be forgotten, are once more becoming meaningful. Environmentalists, exponents of simple living, persons concerned with new life-styles consistent with our heritage, even sociologist and scientist are speaking of values familiar, all along, to those of us who spent most of our lives close to the soil and have worked and worshipped in the open country church.

The rural church is alive—and is setting on the edge of new opportunities. It may be the salt, preserving our society. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Geraldine Crill Eller

Production versus low consumption

How interesting it is that we had so much attention given recently to looking at our ethical responsibilities for the Third World's starving people and what we should do about the global need for increased food production.

In the January MESSENGER there were consecutive articles relating to food production ("Bangladesh" and "Homesteading"). The two articles cancel each other out, or at least are as far apart in the needed approach of Americans to the problem, as the land areas they represent are distant from each other.

The articles are pertinent not in and of themselves and on a personality basis, but because they represent many other persons who are polarized on the problem and how to solve it. We have leaders in and followers of that sector of our people who believe their low consumption will slay the giant, i.e. seek out and retreat to our own little personal Edens: Avoid the rat race, produce just enough to care for the immediate family and a few friends. That is one pole of the ideology. It would seem to be tackling the problem with a teaspoon. It hasn't fed the world very well and is not the better way as page 22 and paragraph 2 tells us the Moores discovered.

Duane and Ramona Moore tried the low consumer's route. They attempted in all good faith to radically reduce their consumption, to gain empathy for the people with whom they were to work. They tried the "I'd rather do it myself" approach. It is a bill of goods that is getting much promotion. The only trouble with it is that it doesn't work in the end results.

We, as the Moores, find our priorities

juggled. The low consumer trade mark of that radical a life-style is that it requires all one's time "just to feed ourselves." That is not what the Moores were sent to Bangladesh to do. That is not what the Third World food and hunger conferences are all about either, "to spend all our time on taking care of ourselves and friends."

Jesus had a crowd of hungry people to feed and only a lad's small lunch for supplies. Did Jesus approach the people with the problem by low consumerism and announce that the radically small rations would be apportioned out a crumb apiece? He instead went for a multiple production. That is the same thing the Moores did for the Bengali. How much better for Duane to use his knowledge of agronomy and increase the production of food that Bangladesh itself could grow by using the 90 percent idle land that had been dedicated only to the simple life of rice. How much more beneficial was the mass production of Bengali cooking oil instead of draining off the Bangladesh import dollars by 70 percent to bring in soy oil. How much more Ramona could do for the hungry people to teach them to grow and prepare their foodstuffs than just to trim her own life-style to working at producing their own supplies.

Many American leaders in the church and activitists are advocating withdrawal by radically curtailing our lives to "just feeding ourselves," to limit our earnings to tax evasion levels, to limit our lives to self-containment, to live on our own little plots, with our own little friends, to commit ourselves to low consumerism instead of commitment to more production. To try to dodge the rat race bespeaks that we've left out some of our Bible lesson.

As lovely as it would have been for Jesus and the closest disciples to have had a common fellowship support group arrangement, to have stayed on the Mount of Transfiguration with the simple life-style of radical reduction of consumerism and avoid the rat race, Jesus gave them a flat "No" to the very suggestion. Jesus *sent* them back into the rat race instead. His orders did not carry them back into a democracy of freedom of choice and the rights of law and order protection either. These were God's chosen people—yet they had to live under the tyranny of a pagan, conquering Roman army of occupation. Can you think of a state of the nation message any rattier than that? Jesus clearly said that that is where Christians belong—in the rat race as productive members, to leaven society, to give it palatability by Christian saltiness.

The research agronomist from the state university here reported in January that in this one sector of my state alone there are 7.7 million acres of land which, if irrigated, could "become the breadbasket of the world." During the big depression President Roosevelt ordered the building of Grand Coulee Dam across the Columbia River to furnish jobs, to get the economy moving again. The dam does furnish irrigation water—a nonfossil, nonpolluting, self-renewing source of electrical energy. Yet with the completion of the unfinished siphons and laterals the extra 7.7 million acres could, using the same dam and its energy, make possible the production of wheat, hay, potatoes, sugar beets, apples, etc., to name but a few of the food and fodder needs for the world. At the same time it would provide jobs in farming, transportation, processing plants, and tool and machinery plants needed by the farming for American labor.

It would seem that if we Americans talk about global hunger at world conferences, yet don't invest some of our money, time, talent, and lives in providing the expansion to make those acres productive we are no better than the Bengali who starve while their land is nonproducing in the eight months that they had been taking their ease in the very presence of productive possibilities. Retreat to our own little consumerism when the world is starving is like the unprofitable servant who buried his one talent because "he was afraid" of the possible rats out there in his world.

Through Peter, Jesus commissioned his followers to "feed my sheep, and tend my lambs." Having accepted that call, we should be totally aware that Jesus knew shepherds would have to contend with more fearsome things than rats. There are also bears and wolves attracted to sheep bands.

In the 20th century the Christian's arena is in the battle to increase food production. Condemnation is all that Jesus had for the steward who hid his talent, and thereby failed to increase production on what he had. The severe punishment that was pronounced on him for this lack of making the best use of his talent is not one that we would want to follow on us. High production per acre, improved hybrid

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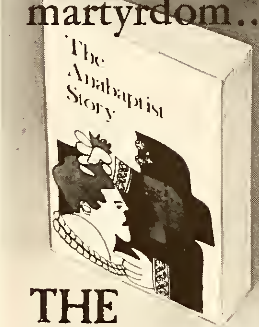

THE ANABAPTIST STORY

by William R. Estep

Conrad Grebel insisted that the Reformers had not gone far enough in repudiating the excesses of Roman Catholicism. And on a January evening 450 years ago, he and a dozen men of like conviction baptised one another—signaling their break with Zwingli. That act marked the birth of Anabaptism—and the beginning of a long succession of martyrs.

In this sympathetic account, William Estep details the growth of the Anabaptist movement, discusses its theology, its agreements and differences with Reformation doctrine, and assesses its impact on the contemporary church.

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—Franklin H. Littel
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developments, the searching for new and as yet unused plants that could become better food for the world are and have been America's talent. Are we going to put our brains and our brawn where our mouth is in food conferences or are we going to "radically reduce our consumption to the point where it requires all our time simply to feed ourselves," as the Moores discovered and others find necessary when and if they opt for that line?

What "this world needs now" besides "love" is Christians with visions that stretch far beyond their own self-contained compounds, who put the emphasis where it will count the most: increased food production for the whole wide world. Reducing our consumerism, of and by itself, is self-centered and nonproductive to the global need. ☐

Evelyn M. Frantz

Pastor: A laborer worthy of hire

Suppose a congregation advertised on its bulletin board, and tried to practice in its corporate life, the slogan

MINISTERS: EVERY MEMBER

Such a concept would affect the members' participation and their relation to the professional pastor they employed.

If a denomination emphasized the priesthood of the believer—meaning that Christians can be priests to each other, its expectations on the functions of pastors would be different than if it insisted that ordination alone conferred priestly responsibilities.

If a Christian decided that the gifts mentioned in Ephesians 4 are to be used not only in the life of the church, but also in the vocation which each person chooses, this would alter the concept of the ministry as holier and higher than other callings.

Some churches and pastors, in attempting to define the ministerial function, think of paid pastors as professional individuals trained in theology with particular skills in communication, in administration, in working with groups and individuals. Such words as enabler, facilitator, counselor are used to define this aspect of a pastor's work. The concept is more "one among equals" than that of "shepherd and sheep." How do these ideas shape the interplay between pastor and congregation?

For one thing, they imply that members of the congregation have the ability to make and follow through on decisions, to experiment with various ways of carrying out the work of the church. This may be a real challenge to the pastor who knows what should be done and how to do it. To sit prayerfully by while a commission or board struggles to clothe an ideal with a practical program takes more discipline and more faith in both God and God's human creation than to take over the reins under the guise of efficiency.

When a layperson says, "Well, we had another meeting at the church last night and, as usual, the pastor talked nonstop from beginning to end," it is quite clear that the members in that congregation are made to feel their ideas are unacceptable, so why should they offer them? The pastor is going to say it all anyway. It's hard to know whether pastors in such situations feel it was a good meeting because they were never away from the sound of their own voices, or whether they were discouraged because they never get anything moving in the congregation.

Whatever the interplay, the skills of communication and administration required in pastoral service need to be looked at in relation to other types of work. Professionalism should be respected and properly compensated wherever it is found. Professional skills should be rewarded monetarily in the church just as they are in the marketplace.

The priesthood of the believer—widely assumed to be a Brethren principle—and the free ministry would seem to go hand in hand: if every member is a minister, why should any be paid for service to the church? But something happened to our concept of Christian service in the transition from free ministry to paid pastorate.

We may look back on the free ministry as a golden age, but the number of adult children who sacrificed their own aspirations and stayed home to manage the farm or family business so Dad could carry out his "calling" as revered evangelist m be known only to the God who gave th unused talents.

It is possible that the adulation we on placed on the ministry, "the high and h calling" which set the pastor on an isolat pedestal high above the rest of us, could have been at least in part the result of o guilt feelings for not paying the pastor a quately. After all, we might have reason unconsciously, such a person must be better than we are: who else would work from dawn till after dark all week, then struggle to stay awake to prepare a sermon? Since we're too tired to do that, w can only assume that person has a speci calling. And we'd better let this individu do the church work, being so much mor worthy than we. But we shouldn't jeopa dize this spiritual motivation by moneta reward, even if there is a family to suppo

Salaried pastorates developed as the church attempted to adjust to changing social patterns. But it was difficult to let of the values we had seen in the free ministry and even harder to face the economic realities of supporting a professional pastor.

One result of attempting to handle the conflicts was the practice of giving gifts church workers. These were often shared out of genuine appreciation, but they mi also have been attempts to assuage guilt feelings for inadequate salaries. And sin the giving and receiving of gifts is so fraught with insidious temptations, they sometimes led to a whole cycle of conflicting emotions: dependency, humiliati resentment, genuine gratitude, false gratitude—widening the gap between pastor and people and isolating the minister's family even more.

To illustrate how gift-giving can deba the recipient while the givers congratula themselves: Even though giving the past a car may seem to be a generous gesture would be infinitely more respectful of th pastor as a person to pay salary enough the pastor's family to buy its own car. Again, the church that gave $400 in gratitude for 40 years of service thought was doing a generous thing until it was pointed out that this amounted to $10 p year.

The flip side of the minister's family needing to depend on handouts to suppl

:nt a low income was the matter of nisterial discounts. Sometimes the disunts were freely offered, out of respect or npathy or business enterprise, but they re also at times openly asked for by nisters themselves, degrading the :ipient and placing a hardpressed siness person in a most awkward and ıbarrassing situation.

A recent 18-month study of more than ;00 pastors in 19 Protestant nominations showed that their annual :ome is only about half the salary of mparably educated professionals. It ·ther indicated that the number of stors moonlighting in secular jobs rose ›m 14 to 20 percent in the preceding tenır period, while the number of pastors' ves who work rose from less than 25 perıt in 1963 to nearly half of all Protestant pastors' wives in 1973.

These figures contrast with the general US population where 42 percent of married women are employed outside the home and five percent of the non-agricultural labor force hold more than one job.

The study also showed that median salaries to pastors were below $10,000 in the Church of the Brethren, while they were above that in the Episcopal Church, United Methodist Church, United Church of Christ and the three major Lutheran bodies.

How does a congregation determine a fair pastoral salary? One principle was stated by a western pastor some years ago: "Any pastor can live on the tithe of ten percent of the members of the congregation."

Other samples of ways by which a

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pastor's salary may be determined were listed in a May 1974, article in *Changing Times:* "Paying an amount equal to the median income of men with college degrees. Making the salary at least equal to the national median family income or median family income of the congregation, whichever is higher. Paying a salary similar to that of a comparable professional in the community, such as the high school principal."

A little investigation reveals:

—In one middle-sized city, 1973-74 middle management salaries ranged from $13,800 for a payroll supervisor to $17,500 for a personnel manager.

—The 1973 median income of engineers with Master's degrees and five years' experience varied from $14,000 to $17,000, depending on their branch of engineering and by whom they were employed.

—The Church of the Brethren recommended minimum pastors' salary schedule for 1975 lists $9400 plus $2000 parsonage consideration for a pastor with a graduate degree and five years' experience.

Paying a salary equal to the median family income of the congregation would no doubt result in a substantial raise in many churches. However, since some pastors do see their work as a particular calling and expect to receive other than material rewards from it, there could probably be found those who would be willing to work in inner-city or low-income rural areas, if they knew the people of their parish shared their economic level as well as their dedication to Christ's kingdom.

But what about all those fringe benefits: the parsonage, the travel allowance, the pension, the insurance? They take a chunk of the church budget; why can't the pastor appreciate that? Certainly every pastor does recognize their value; most pastors couldn't pay for them on the salary granted. But neither should that be an excuse for not paying adequate compensation.

It could well be that parsonage families, if they never have to maintain their own houses or pay their own utilities, really don't recognize the actual cost of these items. They most certainly, however, know the frustration of having to wait until someone else gets around to making repairs to the leaking roof or the crumbling back steps. These factors may contribute to the belief in some denominations that church-owned housing for clergy should discontinued and that salaries should be adequate to allow pastors to be responsi for their own housing.

A matter of great concern is now and has been for some time the small numb of Brethren students at Bethany Semina and the even smaller number who enter pastorate after graduation. It is possible that non-Brethren students attend becau they recognize definite advantages at Bethany but know they may return to th own denominations for higher-paid pastorates. And it is possible that Brethı Bethany graduates who enter teaching, clinical work, or other fields may do so least in part because of financial con-

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Albert L. Sauls

Recruitment, not relocation, neede

Because of the conversation at last year Annual Conference and numerous print words about Bethany Theological Seminary in these days of the "economi crunch," I feel led to add my testimony the mix.

There is the suggestion of relocating t Seminary to a "more Brethren populate area." Really, to what advantage are we seeking? Speaking as one who lives on t west coast, there does not seem to be mu value in moving the seminary to the eas coast. There are Brethren here in the we who still support Bethany by their prese and money. There is a young man in ou congregation who is attending McPhers College, and who has intentions of enteri Bethany Seminary following graduation What's more, one could argue that the "Brethren presence" may more aptly be placed in the midwest. Indeed, has anyo other than the Board of Directors, stopp to realize that it would be poor stewards to try and duplicate a seminary campus Pennsylvania, with the rise in cost of buildings today, with monies derived fro the sale of the present campus. Add to th job opportunities for students, proximity to other seminaries, centrality for participation in continuing education, siderations. The rest of us consider netary compensation when choosing a ition; why shouldn't theological dents do the same?

uppose a congregation sincerely and estly rejected the concepts of the istry listed at the beginning of this article and preferred to think of spiritual dership as the result of a special divine ing. That is no reason to ignore the lities of living and raising families in our erialistic, inflation-ridden society. Their tor is also a laborer worthy to be hired fair and honest rate of compensation. ely this church should know better than e others: "Let him who is taught the rd share all good things with him who hes." ☐

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cating faculty, and one wonders—why uss relocation? The need is one of uitment, not relocation!

he crucial issue before the church and inary is: "How to provide the best logical and pastoral education to re Church of the Brethren ministers." e the local church, the Seminary does need the fear of financial jeopardy ging around its neck, slowing or stalling the movement.

t Bethany we have a good president dedicated Christian faculty. After fif- years of pastoral work, following duation from Bethany, I am more than vinced that our seminary is second to e in preparing men and women for vice in Christ's church. The integrity of seminary is at stake. We of the church uld have the same confidence in the inary fulfilling its mission and purpose, ve do of the local church. (Perhaps in ity we do.)

happen to serve in a federated church: Wenatchee Brethren-Baptist Church ted. It has been thrilling to see how well Baptist part of our fellowship support seminary and my participation in the ctor of Ministry program. Renewal for and the congregation is the only way I spell out the results of one-and-a-half rs participation in the D.Min. program. ther, the seminary itself is open to, and ticipating in cooperative service with rthern Baptist Seminary, an adjoining npus. How beautiful it is to have the cross-fertilization of Brethren-Baptist locally and at the seminary level.

It is true that the best education available in any sphere of life is of little worth unless taken advantage of and utilized. Bethany could have the best faculty and facility around, and if not utilized, fail in its intent. So, as I see it, the church has a mandate to "recruit" for the seminary, rather than "refute" its present efforts to be an effective instrument of God. The local church depends upon the seminary to train leaders. The local church rises or falls with such leadership (Ephesians 4:11-13).

If I have learned anything in life, it's been that "people who make for trouble are people with trouble." Is it not time we stop making trouble for the seminary, and begin to contribute positively in freeing the economic strings that bind heavily upon the board and administration?

True, one great need is for presence: "presence of the seminary at the local level." It is just as valid to remember the "presence of the local church at the seminary level." Here I'm talking about more than "bodies." The seminary must have "alive Christian persons" to whom a theological education can be rendered. The seminary first and foremost belongs to the church. If it fails, the indictment is upon the church. The people of all our congregations need to remember and act upon the fact that both local church and seminary belong to Christ. It is to him we turn for renewed strength, and to whom we find our ultimate purpose for being and serving.

May God help us to go forward both locally and at the seminary level for a greater nurture and service. ☐

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ARCADIA, N. Mills Ave. at Hickory St., Arcadia 33821; Joseph S. Rittenhouse, pastor. CASTANER, Box 34, Castaner, Puerto Rico 00631; Guilliermo Encarnacion, pastor. CLAY COUNTY, P.O. Box 185, Middleburg 32068; A. E. Lanier, pastor. FORT MYERS, Pacific & San Bernadine Sts., Palmona Park, North Fort Myers 33903; C. H. Petry, pastor. JACKSONVILLE, 4554 Prunty Ave., Jacksonville 32210; Charles McGuckin, pastor. LORIDA, in Lorida 33857; Ira S. Petre, pastor. MIAMI COMMUNITY, 10855 S.W. 26th St., Miami 33165; Rodney Busard, pastor. MIAMI FIRST, 18200 N.W. 22nd Ave., Opa Locka 33054; Paul Henz, pastor. MORNING STAR, 665 N.E. 40th St., Pompano Beach 33064; Sam W. Longenecker, pastor. ORLANDO, 3839 S. Ferncreek Ave., Orlando 32806; Wilbur A. Martin, pastor. ST. PETERSBURG, 7040 38th Ave., North, St. Petersburg 33710; Edgar S. Martin, pastor. SEBRING, Oak Ave. & Pine St., Sebring 33870; John C. Middlekauff, pastor. TAMPA, 18th Ave. & 48th St., Tampa 33605; Clarence R. Bowman, pastor. WINTER PARK, 1721 Harmon, Winter Park 32789; Guy R. Buch, pastor. DISTRICT OFFICE, Box 296, St. Cloud 32769, telephone 305 892-6550; Merle Crouse, district executive.

Church of the Brethren/District of Florida and Puerto Rico

Dayton: Helping those who are hurt and hospitalized far from home

Lonely is the way you spell it—being young and hurt and hospitalized in a community a long way from home. That was the situation for Tommie and Katie, whom Donald Jordan, pastor at the Church of the Brethren, Dayton, Va., encountered during his service as chaplain at Rockingham Memorial Hospital.

When Dayton pastor Don Jordan found lonely children in the hospital, far from home, he asked Jim Longenecker (left) and Linda Rusmisel to pay cheering visits to them

Tommie was eleven years old and from New Jersey. He had fallen while hiking on the Skyline Drive. Katie, 12, had been hurt in an auto accident. Being from Pittsburgh, she didn't have visitors from home between weekends. Tommie, too, saw his family infrequently. Gloomily the weeks stretched out ahead for two lonely children.

Chaplain Jordan got an idea—why not ask some people from his church to become their special visitors? Four of Dayton's young adults responded, people who related well to children—Jim Bentch, Gwen Miley, school psychologist Jim Longenecker, and Linda Rusmisel who is a worker with disadvantaged children. The four made frequent visits to Tommie and Katie. As the weeks went on, Jim arranged for tutors from the school's visiting teacher program to work with the children so they would not fall behind in their schoolwork. The other members of the church became interested and sent cards and letters to the youngsters. After a five-week period of hospitalization, both children were released. A letter came to the Dayton church members from Tommie's parents expressing their gratitude for the real help the pastor and the church had been to their child.

"When our young friends returned home, it was hard to say who had benefited the most—Tommie and Katie, or us," commented Mr. Jordan.

"We learned we need to stay alert to opportunities to serve. There are places all around where we can minister as a team. Sometimes it helps to set up some systems of notification. Recently we were also able to find housing for an unemployed father, whose child was in the hospital. The family was from West Virginia and the child was confined for a week.

"We hope we can be as sensitive and responsive in future situations."—L.T.P.

Reading church: Good food speaks a universal language . . . plus Spanish

Tantalizing smells floated up from the kitchen and that was enough. Good food speaks a universal language—and cooks understand each other.

Over the past several months delicious testing has been conducted in the kitchen of the First Church of the Brethren in Reading, Pa. In process has been the compilation of a cookbook of common Puerto Rican and Cuban dishes for use in helping Hispanic families to better nutrition.

The pilot project grew out of a Penn State University homemakers' program that has been carried on at the Reading church for years. Reading views community use of its building as a neighborhood ministry. One of the 25 groups that meets there is the Berks County home extension service classes for women from the large community of Hispanic agricultural workers. Classes in cooking, child care, and health are offered.

The US Department of Agriculture people heard of this program and solicited the help of the women, the church, and some linguists to prepare a cookbook to be printed in Spanish, English, and with pictured instructions for illiterates. The women came to the church and, as observers watched, cooked recipes that had been selected from popular national dishes. The observers wrote down the instructions; then everyone within smelling's distance came to sample. Odd how Pastor Donald Robinson happened to be on hand daily!

After the recipes were recorded, a different group of cooks came to make them from the printed instructions twice. Sampling again! The final recipes were submitted to Washington where such information as nutritional value, cost, and availability of ingredients nationwide was incorporated. The result is to be published this spring by the Department of Agriculture.

"This was a fascinating and delicious process," comments Pastor Robinson. "It should prove very helpful to the Spanish-speaking families who find the foods and language in our stores confusing and unfamiliar."

The Church of the Brethren is a significant, familiar name to a wide range of busy people in Reading. It speaks to them of Christian concern and witnesses to its caring.—L.T.P.

'Because We Care': A good enough reason for visiting the lonely

Love is inter-generational—no one is too old or too young to need it.

Chaplain Warren Eshbach of The Brethren Home at Cross Keys approached some congregations around New Oxford, Pa., about a concern of his. Through the Pastoral Care Department of the home, he invited men and women to become visiting, caring partners with residents of the home. The Volunteer Visitors program enlisted 27 persons from nine congregations when it began last October.

Visiting friends are welcome diversions in the routine existence of institutional living, but sometimes they can be distressing, unless they understand the psychological problems older people are experiencing. Chaplain Eshbach and nurse Doris Oyler, in-service director, initiated an eight-week course of training for their volunteers called "Because We Care." Training included getting acquainted with The Brethren Home's facilities, tips on being a good listener, and studies on the biblical and theological implications of the aging process and the Christian view of death. Time was spent on how to help in remotivation and reality therapy and in understanding the feelings and attitudes of older people.

Members of the Bermudian, Hanover, and Pleasant Hill churches and the First, Second, and Madison Avenue churches in York, and the Black Rock congregation were in the group which met on Tuesdays and studied and visited all day for the eight-week period. At the conclusion, members of the unit were presented certificates by Cross Keys Home administrator Harvey S. Kline.

"Several of the visitors are of retirement age themselves and it was interesting to note that they became more understanding of themselves and each other as the study-work days passed. The biblical study and the discussion on aging and on death were helpful to us all. It's a subject long neglected and so important," concludes Mr. Eshbach.—L.T.P.

Pomona Valley: 'Hunger walk' turns physical efforts into food dollars

"Hunger Walks" and similar group efforts are a popular response to world hunger needs. Young and not-so-young people all over the country translate physical efforts into dollars to buy food for the starving.

One of the more major walks occurred last fall in Pomona Valley, Calif. La Verne's Leland Wilson, in heading plans for the Council of Churches' ten-mile walk, invited people from all the valley's churches to join in and to sponsor hikers.

The gathering early Sunday afternoon soon took on the excitement of a celebration. Representatives from 50 Protestant and Catholic congregations assembled in walking clothes, some even in track suits, ready for the jaunt. There were opening ceremonies by mayors and council members from La Verne, San Dimas, Upland Ontario, Claremont, and other towns up the valley. First to sign the roster was 73-year-old former Congressman Jerry Voorhis. Among the others who clustered at the starting point were actor Ralph Waite who plays John Walton on the popular tv series, two people in wheelchairs, and one blind 80-year-old hiker.

The walk was begun at a lively pace—a group of joggers ran out ahead. Competition developed between groups and individuals. A Catholic priest had sponsors who had committed $100 for every mile he would walk and had challenged the other valley churches to match his total. From his parish 250 joined him in the walk, but the La Verne Church of the Brethren proved the champion for fund raising. At the final count, 1,800 persons had collected $29,319. Most of the money was donated to CROP, but by a donor's prerogative some was sent to other agencies.

Hikers paused for rest and verification at mile checkpoints. Reports say 11,355 miles were logged. Twenty joggers ran the full ten miles. Jerry Voorhis set a rapid pace and completed the course, as did children as young as six. One battery-powered wheelchair ended the course, by being pushed by helpful young friends.

Beyond the miles chalked up and the dollars pledged, generated ecumenical good will which hopefully will prove to be permanent.—L.T.P.

Pomona Valley's hunger walk was so successful as a fund raiser for CROP ($32,000) that La Verne pastor Leland Wilson, walk initiator, plans another walk this November

turning points

Licensing/ Ordination

G. Leroy Hulvey, licensed Dec. 8, 1974, Staunton, Shenandoah

Larry Dean Little, licensed March 3, 1974. Prairie City, Northern Plains

Pastoral Placements

Sam Avers, to Empire, Pacific Southwest, Visitation Minister

Leonard B. Carlisle, from Crest Manor, Northern Indiana, to Peoria, Illinois-Wisconsin

Jay Fifer, to Beaver Dam, Mid-Atlantic

Bernard Fuska, from interim, Pleasant Hill, Western Pennsylvania, to fulltime, Pleasant Hill, Western Pennsylvania

John W. Glick, from Meyersdale, Western Pennsylvania, to Pottstown, Atlantic Northeast

Lloyd Haag, from interim Long Green Valley, Mid-Atlantic, to interim, Trinity, Mid-Atlantic

William Hayes, to interim Baltimore First Church, Mid-Atlantic

Paul Heisey, from Heidelberg-Free Ministry, Atlantic Northeast, to Welty, Mid-Atlantic

William Longenecker, from interim, Mount Wilson, Atlantic Northeast, to fulltime, Mount Wilson, Atlantic Northeast

Clarence Quay, from Lynchburg, Virlina, to Marion, Northern Ohio

Joseph S. Rittenhouse, to Arcadia, Florida-Puerto Rico

Rolland Smith, from New Covenant Fellowship, Manchester, Ky., to White Branch, South/Central Indiana

David M. Wine, from Monitor, Western Plains, to Buckeye, Western Plains

Richard C. Witmer, from Pleasant Hill, Southern Ohio, to Mount Morris, Illinois-Wisconsin

Ronald E. Wyrick, from secular, to Keyser, West Marva

Wedding Anniversaries

Mr. and Mrs. D. L. Blickenstaff, Tulsa, Okla., 50

Mr. and Mrs. Emerson Broadwater, Spring Valley, Minn., 60

Mr. and Mrs. Harve Frederick, Nappanee, Ind., 60

Mr. and Mrs. Harry Huff, Cerro Gordo, Ill., 50

Mr. and Mrs. Percy Klepinger, Sebring, Fla., 57

Mr. and Mrs. Herschel Metzger, Delphi, Ind., 55

Mr. and Mrs. Noah Stakder, Cerro Gordo, Ill., 53

Mr. and Mrs. Willie Wagner, Cerro Gordo, Ill., 64

Mr. and Mrs. Samuel Werking, Duncansville, Pa., 50

Mr. and Mrs. Charles Whitmer, Sebring, Fla., 65

Mr. and Mrs. Levi Ziegler, Collegeville, Pa., 50

111th BVS Unit Post-thirty

Mary E. Adkins, of Cabool, Mo. to Brethren Service Center, New Windsor, Md.

Chester and Gladys Detwiler, of Nappanee, Ind., to Bridgewater Home, Bridgewater, Va.

Mildred Fulton, of Huntington, Ind., to Brethren Service Center, New Windsor, Md.

Wilbur and Nellie Hershberger, of Cuyahoga Falls, Ohio, (assignment pending)

Rebekah Martens, of North Manchester, Ind., (assignment pending)

Marcia J. Moorehead, of Decatur, Ala., (assignment pending)

Elsie Finn Norton, of Danville, Ind., (assignment pending)

Orville and Irene Penny, of Garden City, Mo., to Church of the Brethren, Mountain Grove, Mo., (pastorate)

Wava Perkins, of Hudson, Ind., (assignment pending)

112th BVS Training Unit

Kathleen and Richard Allstot, of East Wenatchee, Wash., to European Program, Poland.

Cheryl L. Artman, of York, Pa., to Gould Farm, Monterey, Mass.

Kenneth Barklow, of Empire, Calif., to PVS.

Thomas M. Beam, of Mount Crawford, Va., to Brethren Service Center, New Windsor, Md.

Samuel P. K. Chelvam, of India, to Brethren Service Center, New Windsor, Md.

Cynthia J. Conti, of Flushing, N.Y., to Fox Hill Home, Batavia, Ill.

Holly A. Daugherty, of Westover, Md., to The Sycamores, Inc., Indianapolis, Ind.

Marian L. Griggs, of Tippecanoe, Ind., to Bella Vista Church of the Brethren, Los Angeles, Calif.

Grant W. Holsinger, of Somerset, Pa., to Fahrney-Keedy Memorial Home, Boonsboro, Md.

Sandra J. Hurst, of Stevens, Pa., to Caldwell Migrant Ministry, Caldwell, Idaho.

Mr. Kay Kollman, of West Germany, to United Farm Workers, Atlanta, Ga.

Susan E. Kreitzer, of Dayton, Ohio, to Pinecrest Manor, Mount Morris, Ill.

Jeanette Lasater, of Modesto, Calif., to PVS.

Richard R. Liechty, of Gas City, Ind., to Bar 41 Ranch, Wilbur, Wash.

Tony J. Mathias, of Gas City, Ind., to Lititz Community Center, Lititz, Pa.

Hans-Dieter Reithmeier, of West Germany, to National Welfare Rights Organization, Washington, D.C.

Rebecca S. Sheaffer, of Canton, Ohio, to Brethren Service Center, New Windsor, Md.

Faye E. Shoemaker, of Dayton, Va., to Bloomington Christian Center, Bloomington, Ind.

Donna E. Sievers, of Pomona, Calif., to Bloomington Christian Center, Bloomington, Ind.

Suzanne K. Statler, of York, Pa., to Church of the Brethren General Offices, Elgin, Ill.

Larry L. Stover Jr., of Dayton, Va., to Better Way, Inc., Elyria, Ohio.

Deaths

Bessie Altis, 75, Cabool, Mo., March 8, 1974

Rufus Atherton, 90, Ashland, Ohio, Nov. 7, 1974

Virginia Beard, 92, Gate City, Va., Aug. 22, 1974

Georgia Beets, 48, Kansas City, Kans., Nov. 7, 1974

Nellie Bowersox, 77, Greenville, Ohio, Nov. 2, 1974

Luther D. Bowman, 80, Boone's Mill, Va., Nov. 29, 1974

William F. Bowman, 77, Easton, Md., July 4, 1974

Mary Boyd, 64, Troy, Ohio, Dec. 14, 1974

Amos Burkhart, 71, New Holland, Pa., Nov. 9, 1974

Albert Clark, 27, South Bend, Ind., Nov. 21, 1974

Bobby Lee Connors, 47, Johnson City, Tenn., Aug. 22, 1974

Benjamin Corbett, 82, Mount Morris, Ill., Dec. 30, 1974

Payton Cruise, Sr., 72, Eden, N.C., Nov. 23, 1974

Robert Devoe, 81, Dayton, Ohio, Dec. 14, 1974

Mary Marshall Dickerson, 95, Bowie, Md., Oct. 25, 1974

Louise Hundley Earles, 86, Eden, N.C., Dec. 7, 1974

Nora Ebbert, 82, Quinter, Kans., Nov. 14, 1974

Elmer E. Ebersole, 87, La Verne, Calif., Oct. 28, 1974

Wilbur Ebersole, Claysburg, Pa., Oct. 19, 1974

Henry Edwards, 67, Jonesboro, Tenn., Nov. 8, 1974

Margaret Feathers, 63, Johnstown, Pa., Oct. 31, 1974

Lester Griffith, 73, Johnstown, Pa., Nov. 17, 1974

J. Vernon Grim, 64, York, Pa., Nov. 7, 1974

Mae Grove, 60, South English, Iowa, Dec. 5, 1974

George W. Haldeman, 80, Chambersburg, Pa., Aug. 3, 1974

Chester Hale, 61, Johnson City, Tenn., Oct. 21, 1974

Mark Harding, 76, Auburn, Ind., Nov. 7, 1974

Samuel A. Harley, 65, Sebring, Fla., April 17, 1972

Henry Harris, 84, Mountain Grove, Mo., Nov. 9, 1974

Jacob C. Harshbarger, 73, Harrisonburg, Va., Nov. 8, 1974

Frank Harshman, 78, Myersville, Md., Nov. 17, 1974

Maurice A. Harter, 61, Richmond, Ind., Dec. 11, 1974

Constance Hartley, 81, Winter Park, Fla., Oct. 26, 1974

Bertha Hartsock, 84, Frederick, Md., Aug. 16, 1974

A. J. Hawk, 66, Troy, Ohio, Dec. 21, 1974

Emery Heatwole, 75, Dayton, Va., Dec. 1, 1974

Rilla Heestand, 87, Wheatridge, Colo., Oct. 17, 1974

Elma E. Helmick, 82, Cumberland, Md., Nov. 26, 1974

Mabel Helvey, 67, North Manchester, Ind., Oct. 6, 1974

Isabelle Henderson, 67, Tipton, Iowa, Nov. 14, 1974

Sally Belle Hoffmaster, 91, Berlin, Pa., Oct. 21, 1974

Margaret Holbrook, 69, Roanoke, Va., Oct. 23, 1974

Dessie Marie Huffer, 72, Nappanee, Ind., Dec. 16, 1974

Martin Hurst, 76, Ephrata, Pa., Nov. 15, 1974

Annie Long Jacobs, 87, York, Pa., June 7, 1974

M Richard Jacobs, 67, York, Pa., Jan. 5, 1975

Reuben Jamison, 48, Quinter, Kans., Dec. 22, 1974

Wilcie Jamison, 79, Quinter, Kans., Nov. 16, 1974

Eva Juday, 73, Goshen, Ind., Dec. 5, 1974

Deuane Kelly, 69, West Milton, Ohio, Nov. 21, 1974

Reuben W. Kennedy, 86, Kansas City, Kans., Nov. 2, 1974

Paul L. Kenney, 72, Stanwood, Iowa, Aug. 31, 1974

Lewis King, 68, East Berlin, Pa., Dec. 5, 1974

Myrtle King, 90, Warren, Ind., Nov. 11, 1974

Myrah Eveland Knapp, 93, Cerro Gordo, Ill., Dec. 29, 1974

Mrs. Walter Kulp, 71, Ephrata, Pa., Nov. 13, 1974

Lillie Kunz, 72, Seattle, Wash., Nov. 9, 1974

Ella Cassel Landis, 76, Harleysville, Pa., Dec. 13, 1974

Charles E. Mishler, 74, Nappanee, Ind., Dec. 18, 1974

Edward Morris, 58, Philadelphia, Pa., Nov. 20, 1974

Elsie Morris, 86, Redondo Beach, Calif., Sept. 4, 1974

Daniel H. Moyers, 83, Broadway, Va., Oct. 21, 1974

Alice Plowman, 90, Dixon, Ill., Dec. 17, 1974

Cleve Pock, 88, West Milton, Ohio, Dec. 8, 1974

Samuel A. Powers, 90, Mount Morris, Ill., Dec. 29, 1974

Thomas R. Pugh, 91, Peru, Ind., Nov. 10, 1974

Elizabeth Rader, 76, Moneta, Va., Dec. 24, 1974

Matt Raskop, 89, Quinter, Kans., Dec. 5, 1974

Harry Ray, 80, Midland, Mich., Nov. 13, 1974

L. Gwen Roetman, 64, Worthington, Minn., Dec. 9, 1974

Charles Roose, 88, Nappanee, Ind., Dec. 19, 1974

Dorothy Rust, 76, Cabool, Mo., July 14, 1974

Ilo Schubert, 76, North Manchester, Ind., Sept. 2, 1974

Brian Schwartz, 13, Hudson, Ind., Oct. 24, 1974

Fannie Seese, 80, Freeport, Mich., Nov. 8, 1974

Agnes Shenk, 80, Laotto, Ind., Dec. 12, 1974

Leona Sherfy, 87, McPherson, Kans., Nov. 27, 1974

Burdette Shifflett, 44, Myersville, Md., July 19, 1974

Edwin W. Showalter, 82, Bridgewater, Va., Dec. 10, 1974

Alice Simmons, 85, Paradise, Calif., Nov. 13, 1974

Charles R. Smith, 70, York, Pa., Dec. 28, 1974

Homer Smith, 68, Cumberland, Md., Dec. 10, 1974

Roy Smith, 67, York, Pa., May 28, 1974

Glenn Snavely, 79, Forest, Ohio, Nov. 5, 1974

Margaret Snyder, 57, Williamsburg, Pa., Oct. 16, 1974

Joseph Spitler, 86, Mount Jackson, Va., Dec. 22, 1974

Raymond Steele, 65, Roaring Spring, Pa., Dec. 2, 1974

James Strickling, 88, Ashland, Ohio, Nov. 9, 1974

Katherine Wagenhals, 78, Ashland, Ohio, Nov. 9, 1974

Ira E. Weaver, 90, North Manchester, Ind., Aug. 26, 1974

Wayne Weybright, 69, New Paris, Ind., Nov. 28, 1974

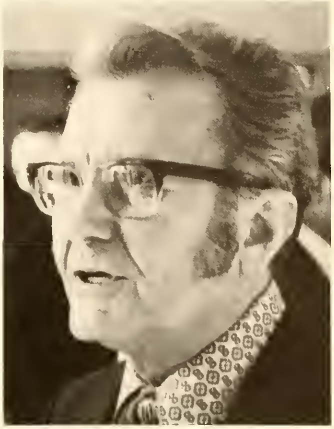
Mae Wolfe, 93, Roswell, New Mexico, Dec. 24, 1974

Ethel Wright, 87, Bridgewater, Va., Dec. 31, 1974

Edgar Young, Roanoke, Va., Nov. 25, 1974

Goldie Young, 85, Madison, Wis., Aug. 30, 1974

by Kenneth E. McDowell



Make me no promises

Several months ago I listened to Earle Fike deliver a sermon using the title "Make Me No Promises." I wondered what Earle would talk about with such a title and was even more interested when he began with the story of Zacchaeus. It was Earle's observation that when Jesus had his encounter with Zacchaeus he didn't exact any promises from the man in exchange for the attention he would give him but rather accepted Zacchaeus as he was. The crowd murmured against him for it, but the outpouring from Zacchaeus was a response that no one expected, least of all the crowd, and to this day we struggle to explain it.

Rather than explain the response of Zacchaeus, I prefer to accept it and to use the example as a part of our theological base for programs that I relate to in the life of the church. In disaster situations and in development programs, we don't exact promises from those who are to benefit. We don't require an affirmation of faith. We strive to minister to persons when and where they hurt in the name of Christ and we have confidence that the Holy Spirit can use such a witness.

Development, in our understanding, is the process of making the poor productive or, in some instances, making them more productive. Of course there are many other definitions of development, but they appear to relate more to illustrations of development rather than the end result. Regardless of the steps in the process, what we hope to achieve is greater fulfillment and independence for the persons helped. We are attempting to help them to participate more fully in the economic system of their country since in most countries compensation to persons is directly related to their productivity, either in the form of goods or services.

A part of our development philosophy is that those being helped must first of all want our assistance. We do not impose our plan or our ideas on others without their consent and input. Our real preference is for those who desire assistance to spell out their needs and then together we can work on a plan for meeting those needs. This is the process we are engaged in in Niger—that country in the Sahel most severely affected by the past six years of drought. There the government has said that it desires the help of voluntary agencies in food production projects. Together with government officials, we will decide on the location and the plan for the work. Initially, the government representatives approved our idea of "run-off agriculture" accompanied by reforestation, but they reserve the right to work through the specifics of the plan with us and to monitor progress. Their goal and ours is to help the country and its people again to be self-sufficient in food production.

Beyond extending to the host country or the local community the right to accept or reject offers of aid, we seek to involve the recipient people in helping shape the direction the assistance efforts take. As fully as possible we strive to work through existing community and church structures, to strengthen the hand of established institutions and to broaden their involvement and sensitivity.

The same philosophy is present in our Disaster Response Program. We always assume that there are needs resulting from disasters to which the church should respond. However, we do not rush in to an area in the early hours after a disaster "to do our thing." Government agencies and the Red Cross are mandated and personnel are trained to take immediate action to restore order and normal governmental services and to feed and shelter the homeless. Within days this is usually accomplished and people are ready to look at continuing needs.

It is at this point church agencies can go into a community to help with further relief and much more in reconstruction—helping persons to put life back together again. Our membership has demonstrated the love of God and the compassion of Jesus Christ many times over in Forty-Fort, Buffalo Creek, Rodney, Huntsville, Talma, Monticello, and Xenia.

Wendell Rolston relates that when he went to the Indiana community of Monticello to work in reconstruction for a few days he stayed overnight in the home that they were working on. The teenage son observed in conversation one evening that he was part of a group from Indiana who with their pastor went to Forty-Fort in Pennsylvania to work in clean-up and repair after the floods of 1972. It wasn't a pleasant job working in the mud and silt deposited by the mighty Susquehanna, but the fellowship with other volunteers and the deep gratitude of those victimized by the flood made it an unforgettable experience. And no one could know that within a year or two he and his family would welcome fellow Christians from Illinois who had come to assist them recover from the devastation of the tornadoes of April 1974.

"Make me no promises." God accepts you and me as we are and we can't do less as we face a world that is hungry and hurt many times over by natural and human disasters. ☐

Communication Ami

If our mission relationship is to be vital and viable we need to be in touch with our own prejudices and attempt to understand others' life-styles, struggles, joys, and needs through open communication.

by Alice Martin

The eight days of Christmas that were filled with looking, learning, and analyzing the life, work, and religion of the Haitian people were days that made a significant impact on the understanding of mission and world ministry for 21 people who participated in the Haiti Travel Seminar. Under the leadership of "Mambo" Shirley Heckman, the "Encounter With Contrasts" enabled us to learn much about the Haitians and a great deal about our own cultural bias and faith commitments.

There was much to discover as our eyes, ears, minds, and hearts were filled with information about a different culture, insights into different life-styles, and sensations of crowded markets, cool mountains, and colorful surroundings. Worship became an integral part of our experience as we reflected together each day, participated in the singing of Sunday morning hymns (in French) with the people of Luc Neree's congregation, witnessed Voodoo, and ushered in the New Year at a Creole Mass. Our hectic schedule, which included sharing and fun times together too, helped us to appreciate more fully the beauty and the blessings of Haiti as well as sensitizing

Contrasts

Left, above: BVSer Becky Leaming communicates effectively in French and Creole with students at St. Vincent's school.

Left below: Pastor Luc Neree, Shirley Heckman, and members of the Haiti Travel Seminar participate in the dedication of new facilities at Aide Aux Enfants, a feeding program to which the Church of the Brethren contributed $18,350 in 1974.

Above, top: Haitian markets gave the seminar group opportunity for direct communication with the people.

Above, lower: Terraced hillsides, a result of Church World Service agricultural aid in Haiti, increase the island's farm acreage.

us to the needs and the suffering.

The experiences were many and the stories that we can tell are varied, yet our struggle to communicate was a common problem that pervaded the entire seminar. In a country where language and customs are different from our own, we wanted to talk with the people to find out more about them and to let them know more about us.

The question of how to communicate effectively began in the first hours of our gathering together and reoccurred consistently with each new experience. In order to prepare ourselves for the change in culture we played the simulation game "Bafa-Bafa." Our struggles to decipher the "Bafa" language warned us that we would need ways other than words to learn and live in Haiti.

Our arrival and the transition into Haitian culture was made smoother by the indispensible guidance and assistance of Mark Bauer and Becky Leaming, two French and Creole speaking volunteers. Mark and Becky, who are working with the St. Vincent's and Holy Trinity schools, guided us through a variety of experiences, negotiated for transportation through the local custom of bartering, and facilitated communication with the Haitians when language was a barrier.

Language continually plagued our direct give and take. There were times when group members were invited to address other groups, but our words had to be channelled through an interpreter. Broken French and broken English were pieced together as we tried to talk with individuals on the street, or as we tried to let our Haitian waiters know that we wanted coffee during the meal, not after. At the Haitian-American Institute we attempted to help some Haitians strengthen their use of English by talking with us. Since one person could not speak English and none of us spoke Creole or French fluently, we discovered that Spanish too could help further dialogue.

Even when we could understand the words, it was difficult to know if we also understood the concepts and feelings that were beyond those words. This problem surfaced as we tried to weigh the impact of Church World Service in Haiti. Mr. Tamari, director of Church World Service in Haiti, and Pastor Luc Neree, founder and director of Aide Aux Enfants (MESSENGER, June 1974, page 2), each shared his impression of the role of Church World Service. Beyond their reports and views we wished we could talk with clear understanding with the Haitian people whose daily lives are touched by Church World Service programs.

Conversation was not easy in Haiti, but one value of that problem is that we discovered means of communication other than words. The beautiful tones of handbells and violins played by blind men and boys, a smile, a handshake, the brilliant colors and bold expressions of art on fences, camionettes (buses), buildings *everywhere*, and the tooting of a "tap-tap" horn became forms of expression for which we developed a deeper sense of appreciation.

Struggling to find ways to share our stories and questions with the Haitians helped us realize that we also needed to find ways to share our Haitian stories with others. During our debriefing session in Miami it became apparent that we, as representatives of the Church of the Brethren, must have an understanding of the life of the people to whom we minister if we are to know their true needs and to understand the effect of our witness.

We learned through our experiences that Haiti is a country, a people that we need to know about, learn from, and share with. Yet if our mission relationship to the Haitians, or to any people, is to be vital and viable we need to be in touch with our own prejudices and attempt to understand others' life-styles, struggles, joys, and needs through open communication.

As we ended our encounter we all carried away one phrase which helped us better understand the philosophy and the strength of the Haitian people and which challenged our own faith and commitment.

"Map degasse'm. La, degassez nou."

I am making do with what I have. You make do with what you have. ☐

Intercultural seminars are being planned to Puerto Rico this summer and again to Haiti in the fall. For information about them, write: Shirley J. Heckman, 1451 Dundee Avenue, Elgin, Ill. 60120.

editorial

A discerning, critical minority

As the bicentennial year moves closer, the pace of programs and writing on who we are and where we have been as a country picks up. One of the more promising treatments is a television special, "The Right to Believe," on ABC News Directions, Sunday, March 30.

The one-hour Easter Day program surveys the quest for religious freedom and individual liberty over a period of 350 years. As described by Cultural Information Service, the special "is neither a history of America nor a history of religion: rather it is a meditation upon how the right to believe has become the freedom upon which most other freedoms are based." The commentator, historian Henry Steele Commager, declares, "Today as in the past, freedom is dangerous, even freedom of religion, for freedom is a contagious thing. Once permitted in one area, it is impossible to stop it in another."

Such a presentation is timely, for all too little heed has been paid by the nation's historians to the contribution which smaller religious and ethnic groups, Brethren among them, have made to the course of human liberty. As columnist Garry Wills has observed, major social changes in behalf of workers, women, civil rights, and opposition to war have stemmed not from rational debate or the electoral process so much as from "fanatics" who staked their lives on a principle. Respect for individual conscience, compassion for the poor and the hungry, care for the homeless and the aging, opposition to racism and violence, conservation of resources, integrity in one's work—these are the perspective and the character with which minority individuals and groups especially have enriched America's past.

More importantly, these are the qualities needed for America's present and its future, asserts no less a critic than the distinguished lecturer and writer Kenneth B. Clark. In a *New York Times* article the psychology professor deplored how pervasive dishonesty is in American institutions and how commonly immorality is accepted as the price of apparent success. The nation's leadership and the majority of its citizens, he contends, are caught up in status striving, success symbols, moral and ethical pretensions, and the fear of personal and family failure. Integrity and sensitivity are secondary to affluence and effectiveness.

As Kenneth Clark sees it, American society in its present state cannot afford to elect to high office individuals who put ethical concerns above personal advantage and moral compromise. "Indeed," he laments, "the concern with honesty and human values becomes the sign that an individual is not practical enough to be entrusted with the responsibilities of making realistic political and economic decisions."

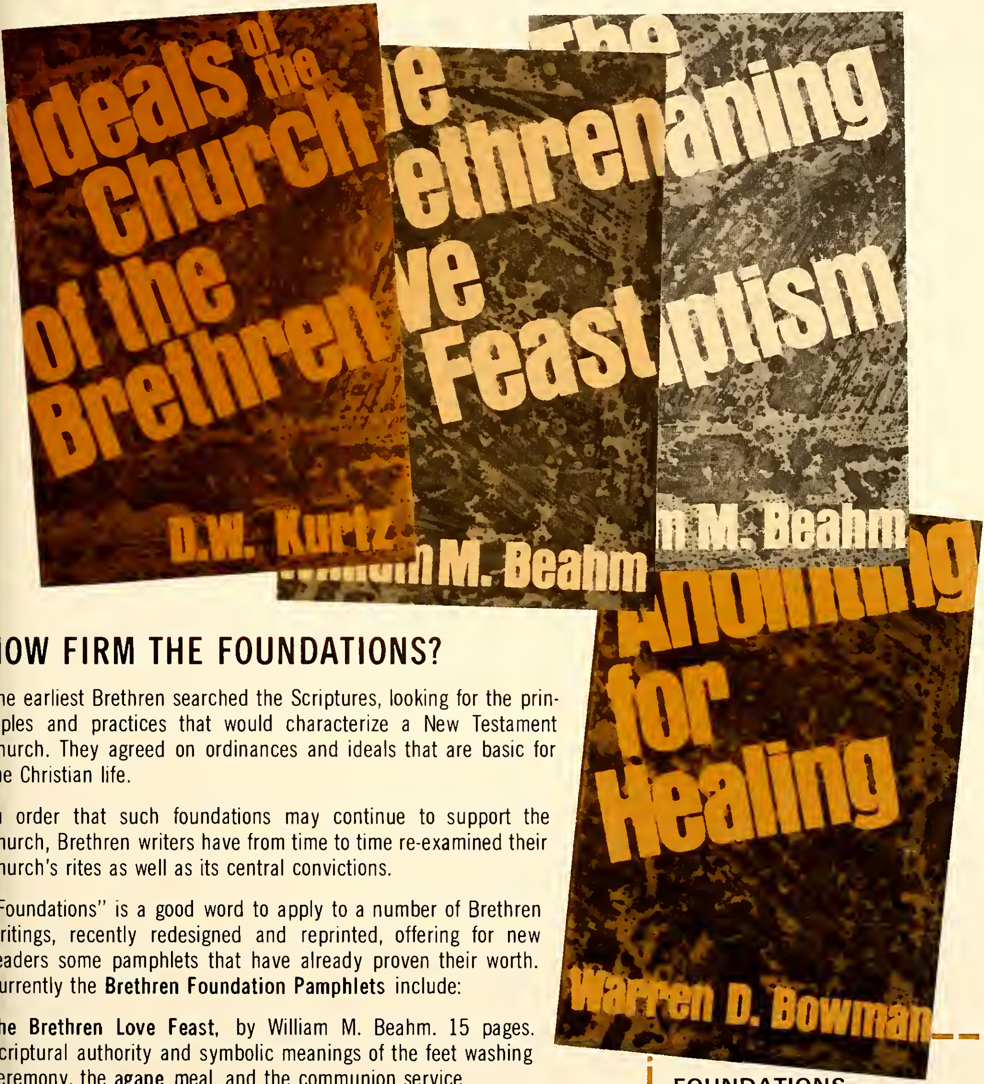
In the midst of institutionalized immorality and moral ambivalence, Clark's cry is for a critical minority of persons

—who continue to argue that human beings are capable of empathy and compassion even as cruelty and hostility dominate.

—who "while they are not nominated for high office and if nominated are not elected" nonetheless strive for moral and ethical values and justice.

—who with courage repeatedly raise their voice and serve "as a gnawing and irritating conscience" to those who have attained success.

In essence, imposing our own deduction, to be that element the church of Jesus Christ sometimes has been in the past and is called increasingly to be now and in the future: A discerning, critical minority ... salt, light, and leaven.—H.E.R.



HOW FIRM THE FOUNDATIONS?

The earliest Brethren searched the Scriptures, looking for the principles and practices that would characterize a New Testament church. They agreed on ordinances and ideals that are basic for the Christian life.

n order that such foundations may continue to support the church, Brethren writers have from time to time re-examined their church's rites as well as its central convictions.

"Foundations" is a good word to apply to a number of Brethren writings, recently redesigned and reprinted, offering for new eaders some pamphlets that have already proven their worth. Currently the **Brethren Foundation Pamphlets** include:

The Brethren Love Feast, by William M. Beahm. 15 pages. Scriptural authority and symbolic meanings of the feet washing ceremony, the **agape** meal, and the communion service.

The Meaning of Baptism, by William M. Beahm. 8 pages. New Testament nsight underlying baptism by three-fold immersion, as an "outward sign of n inward grace."

Anointing for Healing, by Warren D. Bowman. 25 pages. Newly revised by the author. An interpretation of a biblically based practice offering physical healing and spiritual uplift.

Ideals of the Church of the Brethren, by D. W. Kurtz. 19 pages. A consideration of such basic convictions as peace, temperance, simplicity of life, brotherhood, and religion as life.

Brethren Foundation Pamphlets: 25 cents each, $2.75 for twelve.

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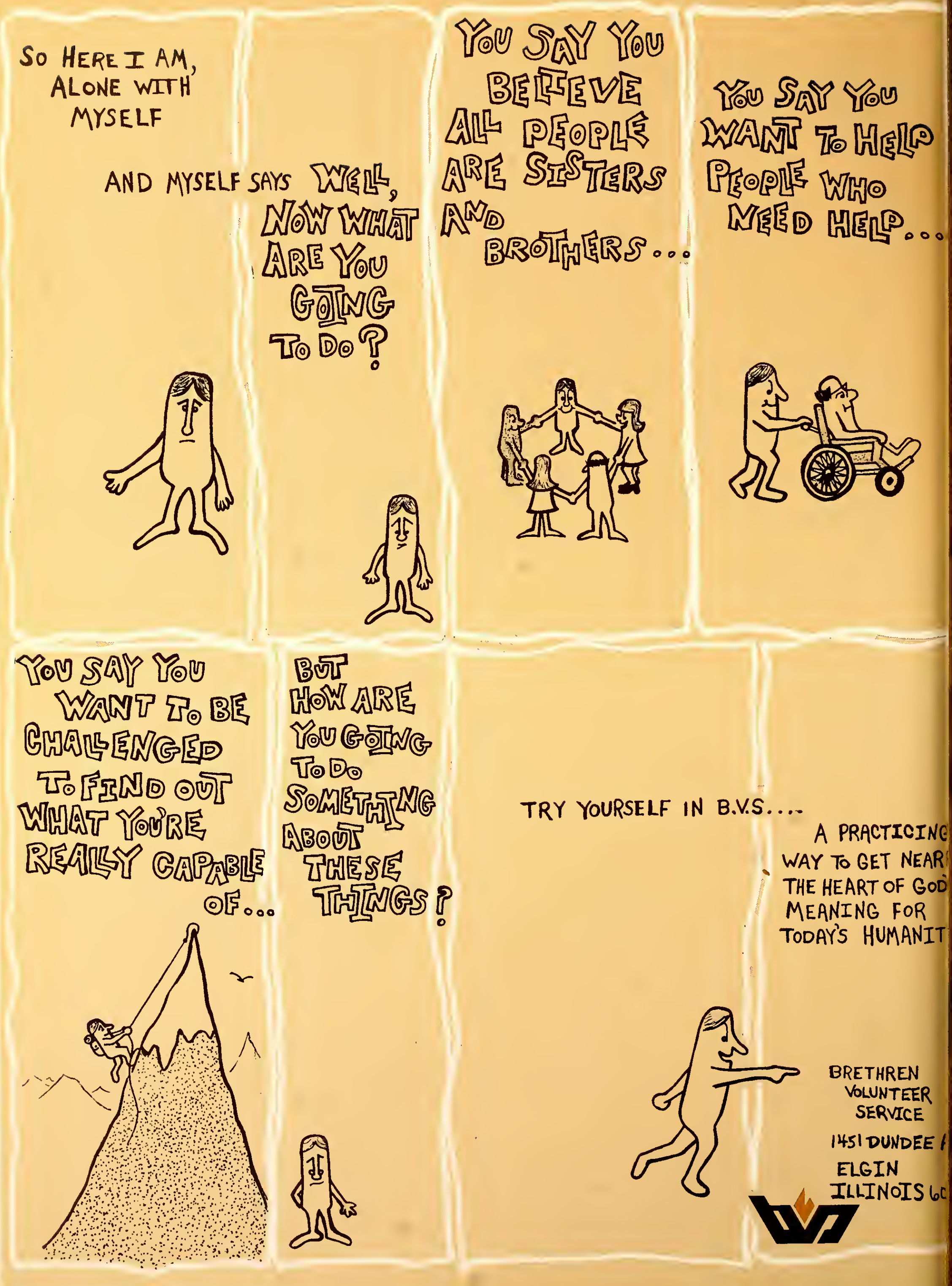
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AND MYSELF SAYS WELL, NOW WHAT ARE YOU GOING TO DO?
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YOU SAY YOU WANT TO HELP PEOPLE WHO NEED HELP...
YOU SAY YOU WANT TO BE CHALLENGED TO FIND OUT WHAT YOU'RE REALLY CAPABLE OF...
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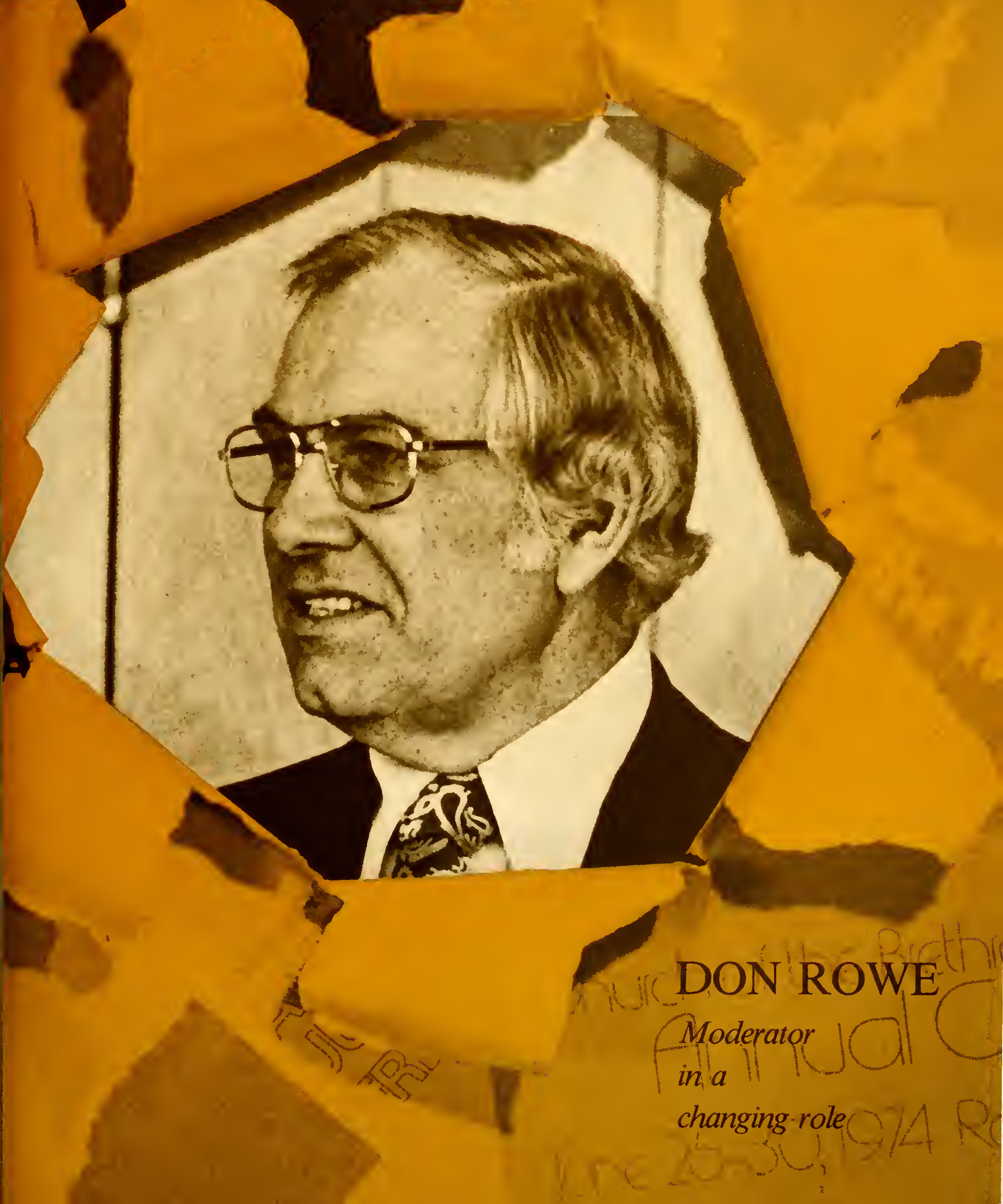

DON ROWE

Moderator in a changing role

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EDITOR
Howard E. Royer
MANAGING EDITOR
Kermon Thomason
ASSOCIATE EDITOR
Kenneth I. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL 124, NO 5 MAY 1975

CREDITS: 2, 12, 13, 14, 24 Ed Buzinski. 4, 18 RNS. 5, 15 Kermon Thomason. 6 *The Irish News*. 7 CROP. 9 UNRWA. 10-11 art by Kermon Thomason. 16 Don Honick. 17-24 graphics by Ken Stanley. 21 John Tomlonson. 27 Camera Clix. 29 Randy Miller. 38 Waltner.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., May 1975.

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letters

THE PASTOR AND THE PEOPLE

I am concerned about the many small churches in our brotherhood that cannot support a minister and his family but still need the help of the ministry. I have helped in some of that ministry.

I fear that our seminary and other seminaries are training men and women for full-time and some of that training just makes them less and less responsive to the real needs of the small church. I also fear that we have put too much emphasis on the academic training and have failed to train the heart and the hand.

When I speak of heart training I don't advocate that we put our emphasis all on feeling. But let us not dry up all the feeling in order to seem professional. We must have a warmth of heart if we are going to help people. Our love for people must be evident in all we do and are.

I read of one seminary which was emphasizing that each seminary student become proficient in a trade before going out into the pastorate. I think that is very commendable and worthy of emulation. We would not go amiss to urge it for every seminary student who planned to serve in small churches where the churches could not fully support the pastor. It's no disgrace to work with our hands along with our ministry. Maybe some of our pastors would then know what their people were up against in the nitty-gritty of life. It was Brother C. D. Bonsack, I think, who said of pastors that they know so much that their people don't know and so little of what their people do know.

PAUL S. LONGENECKER

Carson, Calif.

ANOTHER WAY

I feel a relentless temptation to modify my moral standards. The pressure of well-intentioned co-workers and associates and the influence of my urban environment together persuade me to narrow my concept of immorality.

Acquaintances lie to save or improve their positions. Stolen merchandise is bought at a bargain. Office supplies and company vehicles are borrowed. Income tax returns are falsified. And I am expected to do the same. "You pay for it anyway, and everyone else does it too."

I am pressured to spend more freely, entertain more lavishly, compete more, and smile at improprieties.

In the face of such overt immorality and other more subtle pressures of daily living comes the MESSENGER once a month like a beam of light to remind me of another way. Thank you, thank you for persistently challenging my way of life and pointing a higher direction.

I particularly appreciate articles that translate the concept of loving and caring into daily living. The January articles by Alma Long and Bonnie Hollis were most stimulating. I hope MESSENGER continues to deal with the "how-to" part of Christianity.

SHERRY L. PETRY

Atlanta, Ga.

page one

ON KEEPING CONFERENCE ANNUAL

Several have written about Conference going on an every other year basis. I have great respect for Jeff Mathis (Letters, February). I know he speaks for many who feel the same way he does.

There are some points which I would like to raise which I feel merit consideration for holding Conference every year.

Most people will take a vacation trip to some point of interest. Those who plan their trip to Annual Conference would probably make a trip to some point of interest if they did not go to Annual Conference. So there would not be the savings in hand even if Conference is not held this year.

An organization which I am very familiar with formerly held meetings every year. Then they decided that the meetings would be held every other year. The next move was to make it a delegate conference only. This organization lost its members; the interest died down to nearly zero. One of their members told me last month they would have to turn back to a meeting every year to keep the interest at a higher level in their several programs.

Some items of business need attention on a yearly basis. World conditions change more rapidly now than they did a few years back. Our own country is plagued with a business recession. Who knows how much longer it will require to get our economy turned around?

Ross A. Heminger

East Wenatchee, Wash.

PARABLE OF A HOSPITAL

Once upon a time a hospital board of directors, after building a new hospital with the latest equipment and facilities anywhere, searched for an able administrator. They found such a person who agreed to come. This administrator was assured their purpose was to heal and that they had not only the best equipment but excellent help and a full staff.

Soon after coming the administrator ran into problems. He discovered that the entire hospital personnel had differing approaches to healing.

One group believed only in using drugs and medicine in order to heal. Another group believed only in the chiropractic method. Still another insisted only on proper diets, while another believed in positive thinking.

Whenever there was a meeting of the personnel, if the administrator said anything meaningful, he roused the feathers of one group or another. If he said anything that would please all, he said little that was challenging.

There was no creative way to fulfill the purpose of healing he was hired to oversee.

The writer has known churches that resembled this hospital with various groups each assuming that salvation meant only one way, one idea, one belief. Or the issue could be in methods of programming or interpretation.

"He who has ears to hear, let him hear."

Edward E. Lyons

Kent, Wash.

GOSPEL BACK IN MESSENGER

I want to write to you and express my sheer joy and excitement over the articles in the March Messenger.

These are the kinds of articles my soul longs to read in my denomination's publication. For many years, until now, I have not been able to get very enthused about reading it or asking my congregation to subscribe to it. To me, it's like putting the "Gospel" back into the Messenger.

Again I want to say, "Well Done!" Keep up the good work. Encourage articles from laypersons who have "an experience" to share. Nothing beats an honest personal testimony for reaching people for Christ.

Richard L. Deemy

Friend, Kans.

THREE GOING ON FOUR

There is no established congregation of the Church of the Brethren between Chicago, Ill., and LaPorte-Michigan City, Ind. So in that area south of Chicago, from Park Forest, Ill., east to Gary, Ind., approximately 20 miles wide, a core of three families of the Church of the Brethren has been meeting somewhat regularly since September, 1974. We have been principally a study and support group, but we have been trying to determine what form this group needs to take to become relevant in this transient and uncertain society of 1975.

We are three families, going on four, but we feel there are more. We need prayerful support, but we would also appreciate having names of families in this area who might be interested in joining our fellowship.

Kiyo Mori

1231 Lincoln Highway
Schererville, Ind. 46375

LITERALLY . . . THE BROTHERS?

In the February Messenger I note in the article by Robert F. Price, "The Soviet Churches Revisited," that " . . . we brought up the question of women in their delegation during the return visit next spring. We made no progress on this question."

Could one reason be that we have not included a woman delegate in any of our official church visits to the Russian church? On Aug. 25, 1963 (the time of the first visit of a Russian delegation to our Church of the Brethren) Lydia Popandopolo signed our guest book. How I treasure that autograph and the gift she left at the end of several days of mutual Christian sharing in spite of a complete language barrier.

Just maybe they took their cues from the composition of our delegations in 1963, 1967, and 1971, all of whom were men.

Also, I have understood that there is really no direct translation of the word "Brethren" in the Russian language, but that they call us the Church of the Brothers. Perhaps they have taken us literally.

Virginia A. Fisher

Sebring, Fla.

"Ecumenism" as a theme underlies a cluster of four articles in this issue of Messenger. Joel K. Thompson, executive secretary of the World Ministries Commission, leads off with a rationale for Brethren participation in interdenominational programs. DeWitt L. Miller, executive of the Committee on Interchurch Relations, follows with an overview of his committee's recent and future activities. Olden D. Mitchell, pastor of the Lincolnshire congregation in Ft. Wayne, Ind., reports on his participation in an interfaith ecumenical study conference. And John D. Tomlonson, pastor of the Skyridge congregation, Kalamazoo, Mich., shares how his and two other small churches came together to solve some program problems.

Other articles in the May issue have ecumenical undertones as well, such as "Becoming a Global Citizen," by Ralph G. McFadden, Parish Ministries consultant for person and faith community.

This month's cover story follows a pattern set some years ago of putting the spotlight on the moderator as he prepares for the last and most significant act of his year in office—moderating Annual Conference business. Don Rowe gives some insights into the moderator's role in this interview.

A former Messenger editor (1944-50), Desmond W. Bittinger, of Chapman College, Orange, Calif., pays a tribute to his liberated mother, appropriate for the month of May.

This issue is unintentionally a denominational exclusive—all Brethren writers, including, besides the aforementioned, Lois Teach Paul, Agenda managing editor; Rosalita Leonard, WCTU national general secretary of the Youth Temperance Council, Evanston, Ill.; Joan G. Deeter, executive director of Wabash County Mental Health Association, North Manchester, Ind.; and BVSer Randy Miller, our Communications Team intern.

"Here I Stand" contributors are George G. Hess, Dayton, Ohio, James and Nancy Poling, York, Pa., Ron Beachley, Martinsville, Va., and Bernice Hoover Cook, Plattsburg, Mo.—The Editors

Sulemanu Balami: Thanks, Dr. Helser!

What if Albert Helser, way back there in 1923, could have previewed this scene: A suave young black in 1975 arrives at the Elgin offices and inquires about Helser's early missionary writings. The young man is a Bura tribesman from Nigeria, gathering data for his Ph.D. dissertation.

He is Sulemanu Balami, born in Garkida, Nigeria, a son of Gana Balami Puba, who was an early convert to Christianity in Lardin Gabas and a primary school teacher for many years for the Church of the Brethren Mission.

In 1966 Sulemanu graduated from Waka Secondary School. At Nigeria's Ahmadu Bello University he earned a B.A. and M.A. before serving a year in his home state's ministry of cooperatives and community development. In September, 1973, he arrived in Athens, Ohio, to earn his doctorate in African history. His wife Hanatu and daughter Victoria joined him there later.

Sulemanu has gone back to Nigeria now on a data collecting visit. What excites Sulemanu is the preservation of his Bura heritage. Back home in his village of Puba he will be gathering from clan elders recollections of the heritage that sustained the Bura for long centuries before western technology and Christianity reached them. He does this with a real sense of urgency, bemoaning the lost opportunities of past years as old people passed away, memories dimmed, traditions died out, and the rich Bura heritage faded.

Sulemanu left the Elgin offices like Ali Baba emerging from his treasure cave. In the Brethren archives he had found to his surprise and satisfaction that while early Brethren missionaries had focused on evangelism in Nigeria, they had not overlooked the culture of the people they converted. In the writings of Helser, Kulp, Mallott, Bittinger, and Burke, Sulemanu found precious vignettes of the Bura culture of fifty years ago.

"Amazing!" was his exclamation as he leafed through old books and MISSIONARY VISITOR articles. "I thank God for missionaries like Dr. Helser who helped preserve for us what we did not know to do. I am going to devote my life to recovering for Nigerians the story of their past. I want the world to know that we did not live in that total darkness that western historians put us in."

As an old teacher at Waka, who shares his student's dream, I say, "Right on, Sulemanu!"—K.T.

intouch

Bob Noffsinger: Takin

For years, when educational or
church leaders around Dayton, Oh
needed a man of quiet wisdom, ab
ty, and commitment, Bob Noffsing
of the Mack Memorial congregati
would invariably be mentioned.

When Bob retired as a junior hi
school and elementary principal in
1973, he was set to relax and enjo
the new travel trailer he and his wi
Alma had acquired. Instead he spe
the next year recovering from canc
and a colostomy. During that time
he kept active physically and social
He got back into activities at the
church and worked as a volunteer
the Red Cross. With the summer
coming, and his strength rapidly
returning, the Noffsingers laid plan
for a long, leisurely motor trip.

Then the tornado struck in late
afternoon of April 3, 1974, and
leveled nearby Xenia. Next mornin
Bob drove his station wagon to Re
Cross headquarters where it was
quickly loaded with relief supplies.
Could he deliver them to a school
Xenia and take charge of the relief
center that had been quickly
assembled there? He worked all da
and sometime during that night the
feeling grew to an urgency. "The
Brethren belonged here—and I mu
do all I can to help," Bob recalls. T
next morning he telephoned distric
executive Chester Harley and offer
his help. Wilbur Mullen was
Southern Ohio's disaster director,
but, Harley asked, would Bob be i
terested in serving as the Xenia co
dinator?

He didn't get home to stay for fi

nadoes

onths. The Beavercreek Church
came the Brethren disaster center.
lls were constant. "For the first ten
ys I wasn't sure I'd be able to take
physically. The work to be done
erwhelmed me. But I had felt so
ongly that first night that if this is
ere God wanted me, then he'd see
at I had the strength to do the job,"
says simply.
With the immediate emergency
ks and cleanup done, Bob and the
aster committee talked about
onstruction. By the end of the
mmer, one new house was built for
amily whose home had been
stroyed. Four families' resettlement
s financed and a crippled woman,
alone, was helped to buy a small
me.
September—and Bob was home
ain feeling wonderful. Life was
tling down again. Then came that
ter from Hubert Newcomer, An-
al Conference manager.
Now Bob is busy again as Dayton's
nual Conference local coor-
ator, and when the Brethren start
gather at their annual meeting in
ne, he will be there to greet them.
o many things to do to think of
nself. A friend of Bob's says "I see
u're taking on another tornado."
t Bob's like that—storms of health
d circumstances break over him—
y may wear him down, but they
n't wash him away.—L.T.P.

Juanita M. Whisler: At work for temperance

From her staccato walk to her new bright red rug, Juanita M. Whisler has brought splashes of sound and color to her new job with the National Woman's Christian Temperance Union in Evanston, Ill. Her first six months in Evanston found her rising at 5:30 a.m. to paint in her new apartment and still arriving at work an hour ahead of most of the employees.

Although elected National Promotion Secretary in 1974 at the 100th birthday convention of the National WCTU, Juanita enlisted in the temperance cause some thirty years ago.

Asked why she is still active in the WCTU, Juanita replied, "For the same reason that my mother first joined. I believe that every Christian should be involved in temperance work and every Christian should be at work in it. I am interested in the welfare of children, the family, and the home."

Juanita has found many places to work in the temperance family. She has served on the local, county, state, national, and world level. As the World Superintendent of Leadership Training and Workshops, she conducted training sessions for Spanish-speaking delegates to a world convention held in Chicago in 1971. Acting as a special representative of the World WCTU, she visited four islands of the Caribbean to promote their work.

Illinois conventions, under her presidency from 1965-1974, reflected much of Juanita's philosophy and style. Always punctual herself, she expected delegates to be in their seats ten minutes prior to scheduled activities. She saw the Illinois Youth Temperance Council, in competition with other states, move into first place in the nation under her presidency. Always listening for God's direction in her life and work, she was quick to share with others the ways in which he had led and quick to respond when called to new duties.

When it comes to church activities Juanita says she has tried "most everything." She still travels back to Lowpoint, Ill., every weekend to support her home congregation of Oak Grove. In addition to standard roles such as Sunday school teacher, board member, and secretary-treasurer, she has served the district as a representative to the Illinois Council on Alcohol Problems and has worked with missions and temperance in women's work.

Promoting a theme of "New Horizons" in the second century of the WCTU, Juanita expressed her own view of her continued involvement in church and temperance work by stating, "As long as I see families victimized by alcoholic beverages, I will continue to dedicate myself to this fight."—ROSALITA LEONARD

Conference to choose lay delegate to WCC

Among the 750 delegates to the World Council of Churches Assembly late this year in Kenya will be two members of the Church of the Brethren. One is S. Loren Bowman, general secretary of the General Board; the second is to be named by Annual Conference.

In accord with World Council guidelines, the second delegate is to be a lay person. Better yet, so far as WCC guidelines go, if the delegate is from an ethnic background, female and young as well as a lay member.

Quotas being rigidly enforced by the World Council are aimed at achieving for the Fifth Assembly a fairer balance in terms of clergy/lay, men/women, youth/older, and confessional and geographical factors. At the last assembly in 1968 only 9 percent of the delegates were women and only 4 percent under 35.

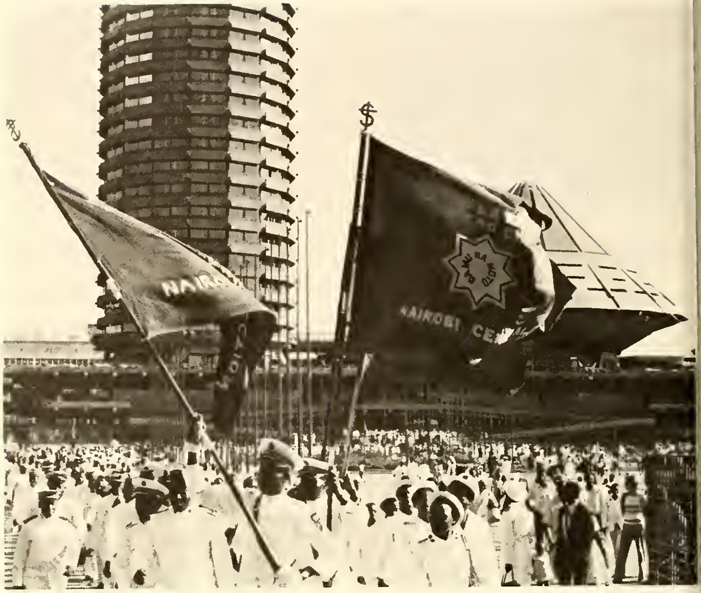
Tentative registration of delegates from the 271 member churches indicates this year women will number at least 20 percent and under-30s 10 percent.

To be held in Nairobi Nov. 23—Dec. 10, the Fifth Assembly will involve 2,500 participants all told, including advisers and journalists, the latter including a MESSENGER representative.

A study booklet on the assembly theme, *Jesus Christ Frees and Unites*, is available in some 30 translations. In addition to Bible studies, major sections of the booklet parallel the six key topics to come before the assembly: Confessing Christ Today, What Unity Requires, Seeking Community, Education for Liberation and Community, Structures of Injustice and Struggles for Liberation, and Human Development.

The Nairobi gathering will be the first assembly of the World Council to convene in Africa. The host country is comprised of 13 million persons, 67 percent of whom are Christians. Kenya's Christian roots date back to the coming of Portuguese travelers at the end of the 15th century and to the penetration of missionaries in the 1840s.

The WCC Assembly is a forum for the churches of the Protestant, Anglican, Orthodox, and Old Catholic confessions to chart joint efforts in the fields of Christian unity, witness, and service.



November 23-December 10, the World Council of Churches will hold its Fifth Assembl at Kenyatta Center, an ultra-modern complex of buildings in Nairobi, Kenya. The cente is named for Jomo Kenyatta, founding father and president of the republic.

Brethren impressed by Chinese virtues

"In many ways the Chinese exemplify Christianity more than we do in our society!" Christian virtue in communist China? That, indeed, is the case, according to Helen Grossnickle and three other Brethren farmers back from an eye-opening tour of that formerly forbidden peoples republic.

Guests of the China Travel Bureau on a farmers tour arranged by the newspaper, *The Guardian*, Helen and Max Grossnickle of Curlew, Iowa, Charles Sheller of Eldora, Iowa, and Harley Kline of Manassas, Va., spent three weeks in January and February gathering impressions of farm and family life in China.

Chinese farming they found primitive but efficient. Almost all labor is manual, but all available land is tilled, animals feed on by-products—leaving precious grain for people, everything is recycled, nothing is wasted. The result: a spartan existence, but a secure one—well-fed, well-clothed, cheerful, hard-working, honest people.

Particularly impressive to the Brethren visitors was the way Chinese are involved in economic and political life. They saw th average Chinese as well-educated and knowledgeable, recognizing their place in the economic and political structure, and participating as qualified members of thei society. "There are no leeches, no parasites in Chinese society. If you don't work, the forget it!"

The Brethren party saw no overt Christianity and were unable to arrange t attend church services. However, they left China with the feeling that the essence of Christianity—selflessness and service—permeates Chinese society today. Everything is to be gained, and nothing lost, by Chinese-American friendship, they stated. The Chinese have so much to offer a hungry world, that for the four Brethren their greatest hope would be for cultural exchanges of all kinds to be developed.

The Brethren involvement in the tour was coordinated by Lamar Gibble, World Ministries peace and international affairs consultant.

New Windsor setting for On Earth Peace kickoff

"If war is to be replaced by peace as a way of settling differences, then it is the church that has to do it." Keynote-addressing the "On Earth Peace" consultation at New Windsor, Md., on March 7, actor Don Murray called the Brethren to a task that the secular world is unable to accomplish. The secular world cannot spearhead the peace movement, the former BVSer said, because, having no center to turn to, it always presents an inconsistent front. For Brethren, he went on, that center is Christ.

The "On Earth Peace" consultation, convened by M. R. Zigler, was but the overture for a whole series of peace conferences to be orchestrated this year by the veteran Brethren peace activist. New Windsor will be the setting for all the conferences, which will bring together a variety of groups from the Brethren and other historic peace churches. The first conference, convened over the Easter weekend by Bethany Seminary professor Don Miller, brought together representatives of the seminary and the six Brethren colleges.

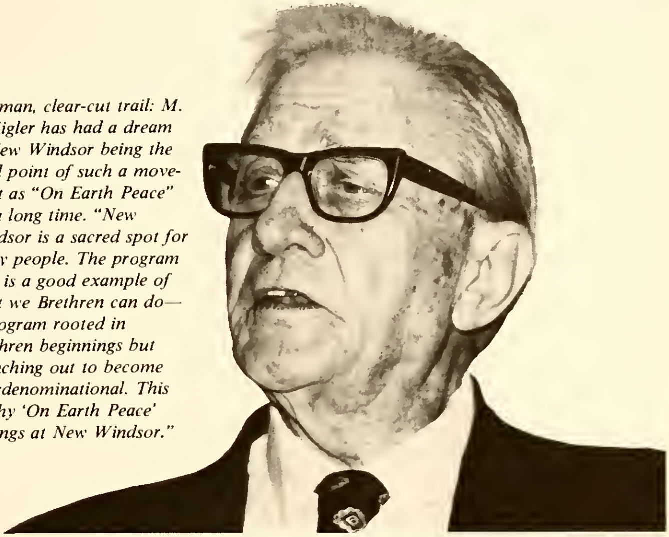
Explaining the purpose of the "On Earth Peace" conferences when he successfully petitioned for General Board authorization in February, Zigler said:

"The aim of 'On Earth Peace' conferences is to clarify the issues that the Christian church must face regarding violence with specific reference to war as a method of peacemaking, and to promote conferences by the Church of the Brethren in search of a better way to settle human conflicts.

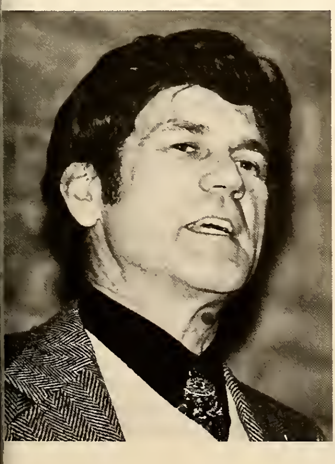
"This movement does not intend to solve all problems in this area of present-day human living. It can do something in the name of Christ through the Church of the Brethren by endeavoring to implement the message that came when Christ was born: 'On earth peace and good will among men.'"

The conference series is related to the World Ministries Commission through the office of Kenneth McDowell. Self-supporting with a budget of $30,000, it is designated a special project beyond the current budget of the General Board.

Summing up the March 7-8 consultation, which brought together Brethren peace activists to form a "think tank" for peace ideas, the 83-year-old Zigler declared that for the first time since becoming Home Mission Secretary in 1919 he was "on a clear-cut trail into the future with a great potential, in the Church of the Brethren, and outside, for peace on earth."



Old man, clear-cut trail: M. R. Zigler has had a dream of New Windsor being the focal point of such a movement as "On Earth Peace" for a long time. "New Windsor is a sacred spot for many people. The program here is a good example of what we Brethren can do—a program rooted in Brethren beginnings but branching out to become interdenominational. This is why 'On Earth Peace' belongs at New Windsor."



Left: Don Murray, tv and film actor, was the keynote speaker for the consultation. He is appearing in "A Girl Named Sooner" on NBC-TV in June. Murray served in BVS in Europe from 1952 to 1955.

Right: A small-group discussion zeros in on ideas for replacing war with peace in settling disputes.

New Cuban ties hoped for after Brethren overture

Since the Cuban revolution in the early 60s a cold wall of separation has kept Cuba isolated from the United States and other countries of the hemisphere. Now, over a decade later, human warmth and contact from both sides has begun to melt this frozen relationship.

Merle Crouse, World Ministries staff member with responsibilities for Latin America, is hopeful that Brethren can become involved in reconstructing healthy relationships with Cubans. "Brethren have had a traditional concern for peoples separated by wars or governmental policies," observed the Latin American representative. "Just as Brethren are beginning to get into China, I'm hoping Brethren can find ways of getting into Cuba and becoming reconciled to the Cubans of today."

At the 1974 fall General Board meetings the World Ministries Commission granted $1,100 to cover expenses of a trip to Cuba made by Panamanian Hacinto Ordoniez, executive secretary of the Latin American Association of Theological Schools. At the invitation of the Association of Evangelical Churches of Cuba, Ordoniez participated in the association's annual assembly and afterwards toured Protestant seminaries. He reported the seminaries lacking in current books and new ideas as they struggled on with the task of theological training. To aid in the advancement of three of the seminaries WMC provided $400 for the purchase of new library books.

As an outgrowth of his trip, Ordoniez has begun to set up contacts that may enable more Cuban Christians to come out and participate in church life elsewhere. He hopes these contacts will encourage and make possible the invitation of other church leaders from the western hemisphere into Cuba.

In a further effort to undergird the move toward reconciliation, World Ministries granted $2,500 in support of the Cuba Resource Center in New York City. An ecumenical organization, its purpose is to gather timely, accurate information about Cuba today and distribute it as widely as possible among church people and others in the United States. It is the hope of the center that upon receiving this new knowledge, North Americans will begin to reassess their attitudes about Cuba and find ways of developing more wholesome relationships.

Commenting on the Church of the Brethren's role in this new effort of reconciliation, Merle Crouse says, "It is my feeling that Brethren should become more active in influencing the US government to begin to dismantle the isolation that we have helped to develop—the isolation of Cuba today."

Irish Catholic parish puts minibus to use

While the Church of the Brethren has been represented in Belfast with volunteer workers in either Catholic or Protestant sectors for several years, the church's presence there earlier this year took still another form: That of a bright red minibus.

The 17-passenger vehicle was presented by European Brethren Service director Dale Ott to St. Vincent de Paul's Presbytery, for use in outreach programs to the Ligoniel community. "Life for youngsters and senior citizens of Ligoniel should prove a lot more cheerful in the days ahead," asserted *The Irish News*, a Belfast periodical which covered the "turning over of the keys" with a front-page treatment.

One of the early uses slated for the van was to drive the Youth Club's three football teams to their Saturday matches. It was booked also for outings and excursions by senior citizens.

In accepting the gift, St. Vincent's chaplain Fr. H. Rooney expressed thanks to Mr. Ott and to Marguerite Earhart, a BVS worker in the Ligoniel parish for more than a year. Without the help of Brethren Service, said Fr. Rooney, the parish could never have had the minibus which he said will prove an asset both to the Youth Club and the community.

Fr. Rooney also commended the Church of the Brethren for sending such a volunteer as Marguerite to the parish. "She is a real credit and wonderful ambassador of your organization."

Dale Ott (second right), director of Brethren Service in Europe, hands over keys to the new minibus to Mr. E. Smith, chairman of the Ligoniel Youth Club. Marguerite Earhart (third left) has been working with the youth of the Ligonie Parish for the past year as a BVSer.

ansas CROP leader ins 'bucket' award

in D. Frantz, director of the CROP gram in Kansas, is the 1975 winner of OP's annual Order of the Bucket ırd. The recognition is given to the OP director who has given most un-

in Frantz (left) accepts CROP award

ishly to help the hungry people of the rld.

For Mr. Frantz, a member of the Church he Brethren, the award was based on 21 rs of service with CROP and the dership he gave in 1974 in making Kan- top state in CROP contributions.

le began his work with CROP in 1954, Illinois director. From 1963-67 he was d representative and clothing coordi- or for CROP nationally. In 1967 he was ned special projects director, during ch time he was interim business nager of Korea Church World Service supervisor for the construction of the ional CROP office building at Elkhart,

Jpon taking the directorship in Kansas ntz returned to his native state. His of- is located at Topeka, Kansas.

ansas donations to CROP, the Com- nity Hunger Appeal of Church World vice, totaled $381,557 last year.

he "Order of the Bucket" originated in gar, Neb., in 1966, when a Methodist, h Springer, brought an old, empty ket to church one evening and chal- ged her friends to fill it with grain for OP. By Thanksgiving a month later the nspeople of Edgar had given enough n to fill a boxcar.

Vorsened hunger situations in many s of the world and heightened reness by Americans netted CROP a 25 cent gain in 1974 receipts over the year ore.

underlines

SUBSCRIPTION RATES ... for Messenger effective Aug. 1 will be $4.80 yearly on the Every Family Plan and $6 on the individual basis. The mounting cost of postage, paper, and labor are factors which prompt the rate adjustment.

PEOPLE YOU KNOW ... The return to South Vietnam of Brethren Service workers *Lynn and H'Wiet Cabbage* and son *Dawson* was canceled by military developments in the central highlands, where Lynn had instituted an agricultural program at Bam Me Thuot. The Cabbages had planned a second term with Vietnam Christian Service.

Honored by the Federal Republic of Germany for his long-term leadership in German-American cooperation was *Andrew W. Cordier*. He is the recipient of the Commander's Cross of the German Order of Merit.

John J. Cassel, pastor of the Curryville church in Middle Pennsylvania, will become director of church relations with responsibilities in field education and recruitment for Bethany Theological Seminary, beginning June 15.

On short term assignments at Puerto Rico's Castaner Hospital are *Dr. and Mrs. Homer Burke*, from mid-March to May 1, and *Dr. and Mrs. Daryl Parker*, May 1 to mid-July.

McPherson College football star *Glenn Anderson*, Chester, Pa., has signed a contract with the Cleveland Browns.

John D. Tomlonson, executive secretary of the Michigan District and pastor at Kalamazoo (see article, p. 20), is president of the Michigan Council of Churches. . . . *David L. Rogers*, pastor, North Manchester, Ind., is vice chairman of the board of the Indiana State Pastors Conference.

John H. Blough, 77, died Feb. 17 at La Verne, Calif. He was chaplain at Hillcrest Homes, former pastor of several Brethren and Congregational churches, and one-time director of evangelism for the Illinois Council of Churches.

CONTEMPORARY PERSPECTIVES ... on the Christian faith will be offered in a workshop at Manchester College June 9--July 2. Lecturers for a series of minicourses will be *Phyllis Carter*, June 12-13; *Graydon F. Snyder*, June 16-17; *Russell Bixler*, June 19-20; *Dale W. Brown*, June 23-24; and *John Wolf*, June 30--July 1. Open to laity, clergy, and students, the workshop may be taken on a full- or part-time basis. Write Department of Religion and Philosophy, Manchester College, North Manchester, Ind. 46962.

Western Pennsylvania District on May 11 plans to rally 5,000 Brethren at Johnstown's War Memorial to hear guest leaders *Donald E. Rowe* and *Alvin F. Brightbill*.

A work/talk summer conference of the Brethren Action Movement June 18-23 will involve construction at the home of *Bob and Rachel Gross*, Rt. 2., Churubusco, Ind. 46723. Bible study and discussions on land and nutrition will be a part of the interchange on Christian discipleship.

PATCHWORK ... A heritage quilt or quilts will be produced at Annual Conference and auctioned by the Association for the Arts. Each congregation is invited to provide one piece representative of local church history. For details, contact *Mary Ann Hylton*, Braddock Heights, Md. 21714.

update

NEW CONGREGATIONS - NEW BEGINNINGS. A new congregation in *Fredericksburg* (Iowa) has as its parents the *Hillcrest Baptist* and the *Church of the Brethren*. The former congregations are selling their church properties and planning toward a new facility in the Hillcrest area.

The *James Creek* congregation (Pa.) is finding new life in its new church home. Since vacating the 113-year-old building north of Marklesburg in 1973, the church has purchased and is renovating the three-building plant of a former Methodist congregation in Marklesburg.

Shenandoah rejoices in the congregational status of *Walker Chapel* at Mt. Jackson. The 80-year-old meeting place for the *Pleasant View* congregation is now a church of 108 members with William Zirk as pastor.

The Degan chimes, once a part of the *Cedar Rapids* church will continue to aid in the worship of a Church of the Brethren. They have been installed in the *Fairview* church in Udell, Iowa. The Chimes were a memorial to the Virgil Speer family that died in an accident in 1957.

Organist Diane Rist, in recital, dedicated the new organ at the *Martinsburg* (Pa.) church in November. ... *Lanark* (Ill.) church dedicated a new parsonage at a pre-Christmas Sunday afternoon fellowship on Dec. 22. ... *Update* apologies for reporting in January that *Union City* (Ind.) church had a new parsonage. It's a new parsonage *family*, not house.

CONGREGATIONAL COMMEMORATIONS: Three churches recently joined the *Golden 50th anniversary* circle. They are the *Keyser* (W. Va.) church in January, *Midland* (Mich.) in November and *Winter Park*, (Fla.) with a year-long emphasis in '75. ... *San Diego* (Calif.) marked *62 years* as a congregation in November. ... The *Lynchburg* church (Va.) presented a daylong Christmas celebration commemorating the congregation's *10 years*. ... *Scalp Level* (Pa.) church members enjoyed pictures of the ground breaking ceremony *18 years* earlier at the January observance. ... When the *Lynnhaven* (Ariz.) church commemorated its *20th anniversary*, members of the *Glendale* church joined in the event by sending a $100 gift as part of its own homecoming festivities. ... *25 years* in the present building was occasion for a month-long church emphasis during April at *Long Beach* (Calif.). ... *Heritage* was the *75th anniversary* keynote of the *Nampa* (Idaho) church and the *First Church*, York, (Pa.) observances both in October, and of the *Trotwood* (Ohio) congregation's six-month celebration now underway. The Trotwood church invites Annual Conferencegoers and others to a homecoming worship hour, fellowship meal, and afternoon celebration June 22.

The welcome smoke of a burning mortgage was raised at the *Madison Avenue* church, York (Pa.) on Jan. 19 when the sanctuary was declared debt free. ... *Sebring* (Fla.) celebrated liquidation of the debt on the Blough Social/Educational building on Feb. 2. ... Jan. 26 was open house mortgage burning day for the parsonage at *Garden City* (Kans.). ... On Dec. 8 the *Peters Creek* (Va.) church burned its mortgage and engaged in special devotionals and a musical program.

outlook

Poetry, music, service: Arab youth camping

Seemingly one of the least inspiring plac
for a young poet would be a refugee can
However, for one 13-year-old who wrot
excellent verse in Arabic, life as a refuge
youngster was the subject to which she
turned most frequently.

And often gathered around her were
other refugee youth intent on experienci
the recital of fresh, flowing lines. At tim
it was difficult to break up the group fo
other activities.

The setting was the 1974 Summer Ca
Program for Palestine Arab refugees hel
at Deir Ammar Refugee Camp on the W
Bank of Jordan. It was an event organiz
principally by UNRWA (United Nations
Relief and Works Agency for Palestine
Refugees) and assisted both with
volunteers and funds from the Church o
the Brethren.

Two camps were conducted last year,
one for boys and one for girls, all depriv
youngsters from the Arab refugee com-
munity. Since the Summer Camp Progr
was begun in 1969, a total of 500 boys a
311 girls ages 10-16 have benefited from
the three-week experiences.

The camps have been designed to en-
courage cooperation, develop simple ski
engage children in cultural activities (fol
dancing, plays, poetry reading), and to
relieve boys and girls temporarily from
crowded refugee camp living conditions.

Over the past six years 179 Palestinia
Arab refugee volunteers and 28 inter-
national foreign volunteers have con-
tributed their knowledge and skills to th
camps. Brethren volunteers on project i
Europe have been involved each year si
the program's beginning, and Brethren
funds have been donated since 1971.

Aside from volunteer support,
organizations from numerous foreign
countries have given moral and material
support to help make the camps a realit

Along with activities ranging from soc
studies to physical training, the camps
feature short term projects. Last season t
boy campers adapted a stone basement
a full sized basketball court for the refu
girls school in the area. Later, the girl
campers mixed mortar and surfaced the
basketball court.

To encourage the youth to help other
experience something of what was being

Brethren funds and volunteers assist a summer camp program that helps Palestinean children find relief from life in refugee camps.

done for them, the girls hosted elderly refugee women for a day—one to each house in which the campers were grouped. The girls trained in advance on how to prepare food and entertainment and how to offer care and affection. Some 70 women thus were enabled to break away from the drabness of refugee camp life for a special treat outside.

As an outreach project in the boys' camp, a set of furniture was produced for a kindergarten to be established at Deir Ammar. The girl campers prepared teaching aids and toys for the kindergarten.

Another activity emphasized at the girls' camp was a music program, with Brethren volunteer Jim Leasure of Modesto, Calif., providing leadership. The camp's closing day ceremonies were highlighted by 40 of the 87 campers giving a program in which the girls sang and accompanied themselves with musical instruments.

Coming to that point took some doing, however, as Jim recalls. Many of the girls had no idea what to do with the instruments for they had never had any form of music before. The recorder was hardest to get pleasant sounds out of; if one blew too hard, only squeaks came—and all wanted to play the loudest. The first tune was "Are You Sleeping, Brother John?"

But the instruments were only part of the problem; language was another. The girls could handle 20 words of English, Jim, even fewer of Arabic. Nonetheless, progress was made in the 21 days of classes, enough so that some of the girls learned to read and write rhythms and to perform reasonably well together.

"The happiness and the joy the girls had in their faces at the closing ceremony will be memories for a life time: eighty very affectionate campers joining together to sing "Kumbayah."

"I want to thank the Church of the Brethren for making it possible for me to be a part of the camp, and for enabling me to share my special God-given talents in music so that these girls could know the excitement and joy I feel from musical experiences," Jim reflected. "And to say 'Goc bless you' because you have taken interest in these people who are working to raise and give new opportunities to their own people."

June conference set on believers' church

In the pattern of the past two believers' church conferences, Pepperdine University in California June 5-8 will host representatives from a wide segment of the free church tradition.

To be featured will be a series of scholarly presentations on restitutionism, or restorationism, a theme that has related to dissent and renewal in the history of Christianity from the immediate pre-Reformation period to the present.

According to the planners, even though the theme is a common and persistent one for many church bodies, it seldom has been explored systematically. The conference is expected to provide a foundation for ongoing investigation especially from the standpoint of the free churches.

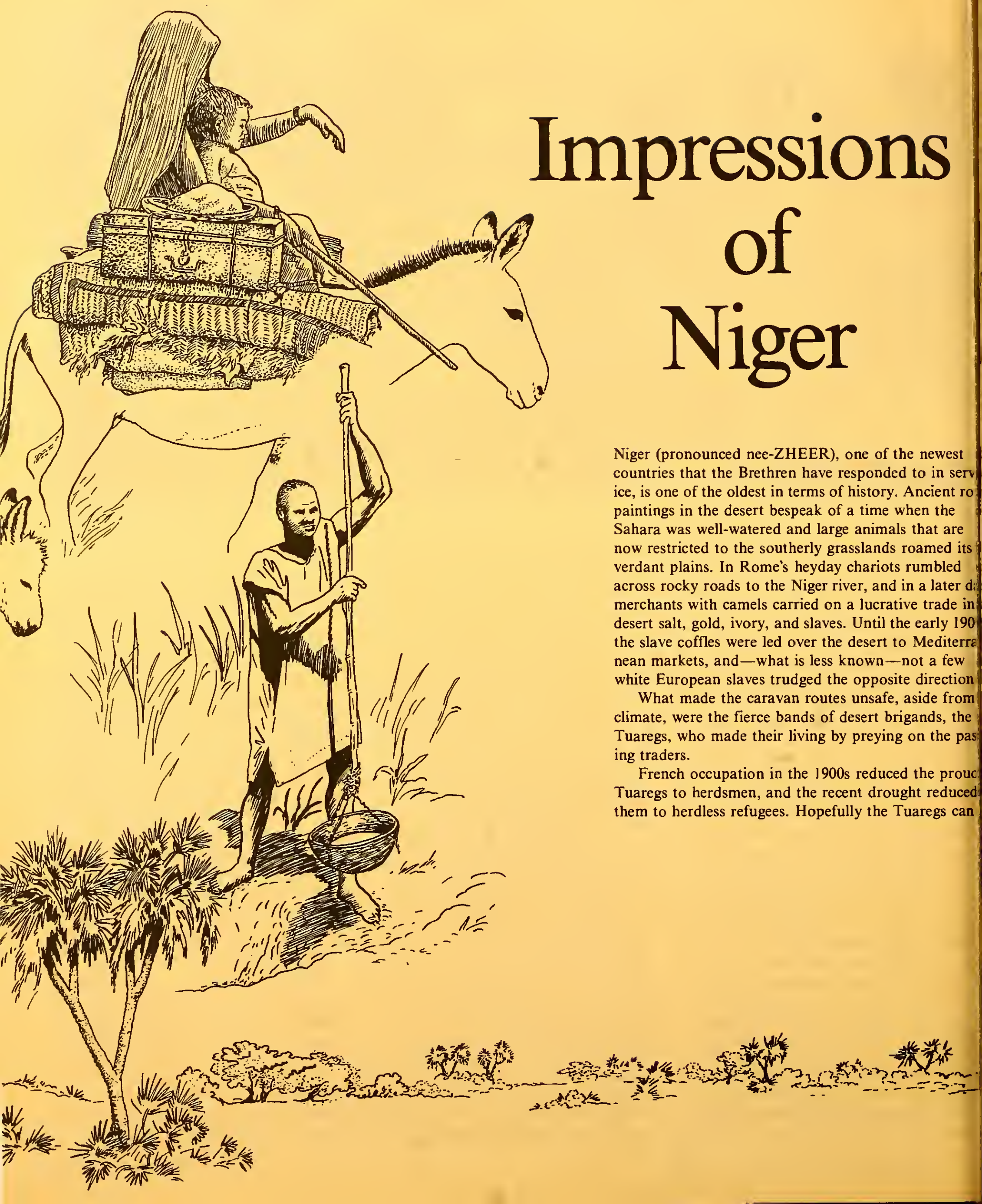
In the lectures various speakers will examine the theme as experienced by the Waldensians, Hussites, Bohemian Brethren, Puritans, English Baptists, Disciples of Christ, Churches of Christ, Christian Humanists, and communal and black groups.

For details on the upcoming event the contact person is Prof. Richard T. Hughes, coordinator, Believers' Church Conference, Pepperdine University, Malibu, Calif. 90265.

Previous believers' church conferences were held in 1967 at Southern Baptist Seminary, Louisville, Ky., and in 1970 at Chicago Theological Seminary.

special report

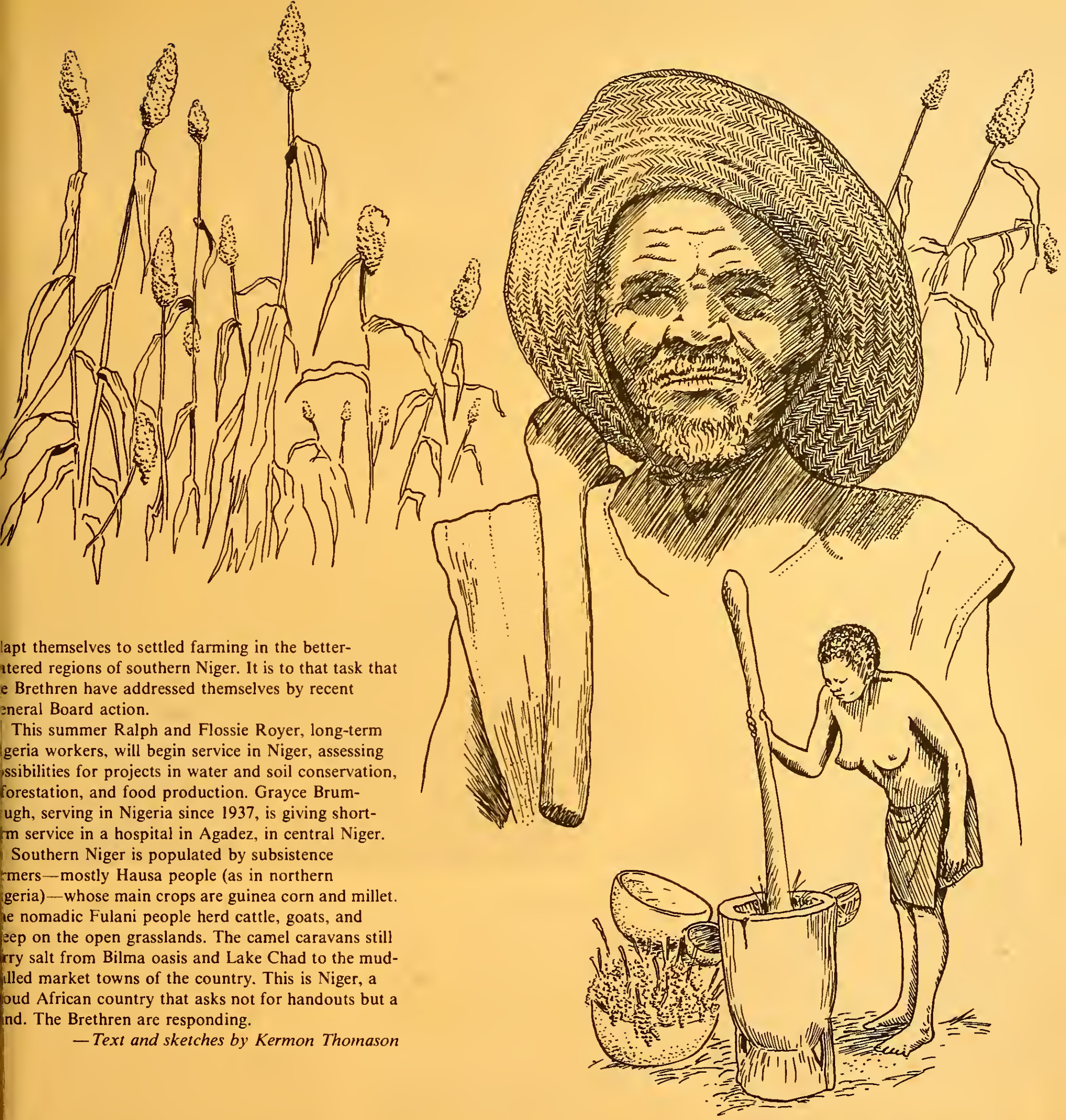
Impressions of Niger



Niger (pronounced nee-ZHEER), one of the newest countries that the Brethren have responded to in service, is one of the oldest in terms of history. Ancient ro paintings in the desert bespeak of a time when the Sahara was well-watered and large animals that are now restricted to the southerly grasslands roamed its verdant plains. In Rome's heyday chariots rumbled across rocky roads to the Niger river, and in a later d merchants with camels carried on a lucrative trade in desert salt, gold, ivory, and slaves. Until the early 190 the slave coffles were led over the desert to Mediterranean markets, and—what is less known—not a few white European slaves trudged the opposite direction

What made the caravan routes unsafe, aside from climate, were the fierce bands of desert brigands, the Tuaregs, who made their living by preying on the pas ing traders.

French occupation in the 1900s reduced the prouc Tuaregs to herdsmen, and the recent drought reduced them to herdless refugees. Hopefully the Tuaregs can

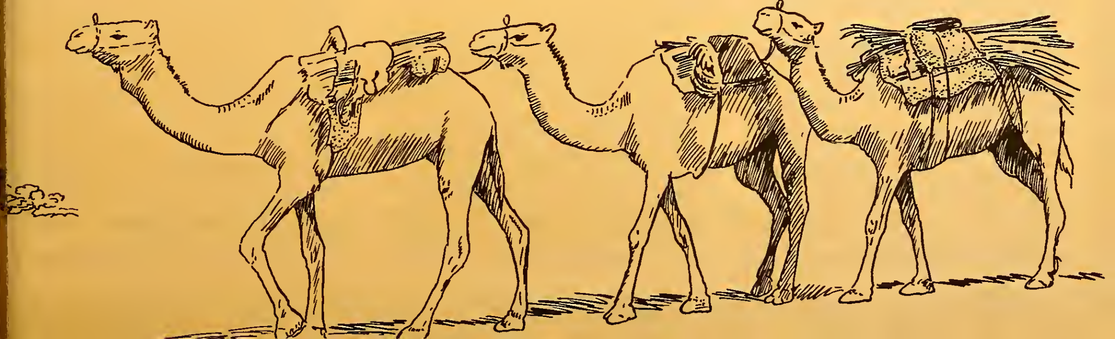


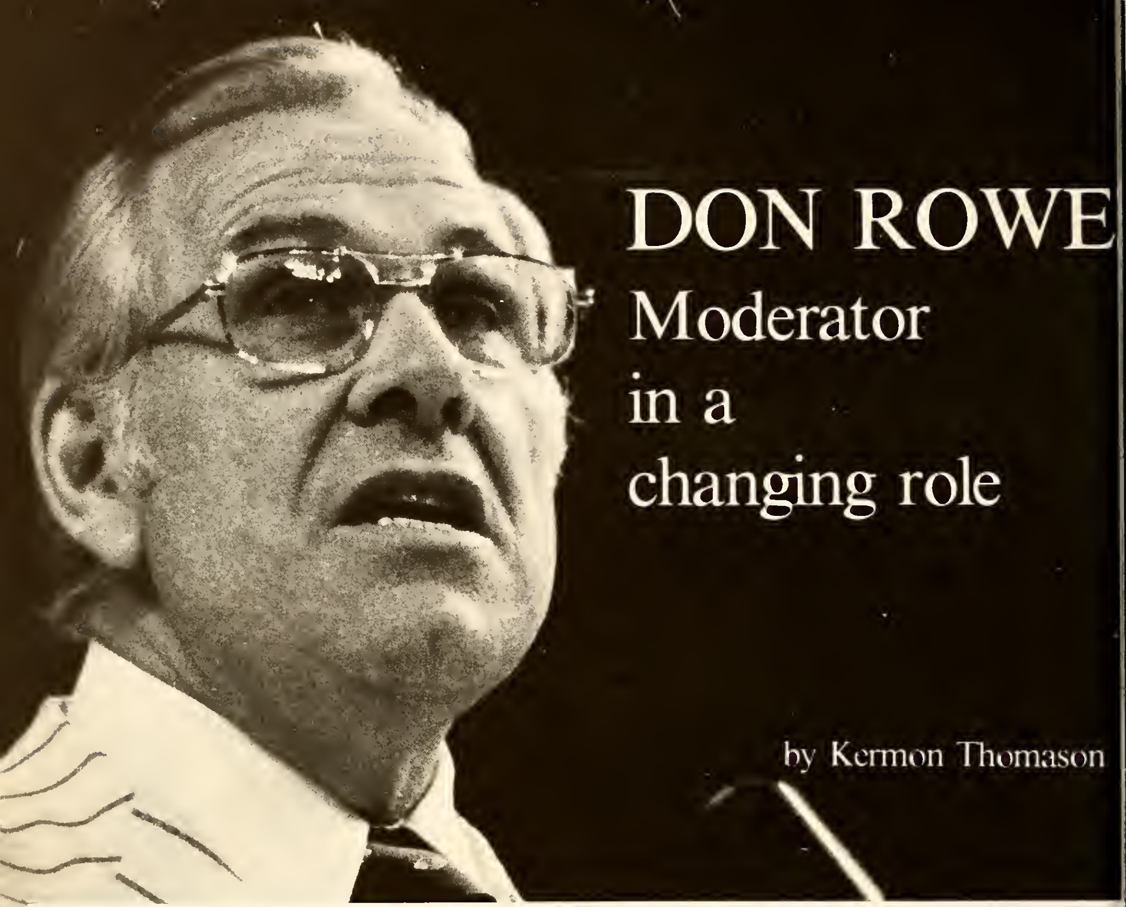
lapt themselves to settled farming in the better-atered regions of southern Niger. It is to that task that e Brethren have addressed themselves by recent eneral Board action.

This summer Ralph and Flossie Royer, long-term geria workers, will begin service in Niger, assessing ssibilities for projects in water and soil conservation, forestation, and food production. Grayce Brumugh, serving in Nigeria since 1937, is giving short-m service in a hospital in Agadez, in central Niger.

Southern Niger is populated by subsistence rmers—mostly Hausa people (as in northern geria)—whose main crops are guinea corn and millet. e nomadic Fulani people herd cattle, goats, and eep on the open grasslands. The camel caravans still rry salt from Bilma oasis and Lake Chad to the mud-lled market towns of the country. This is Niger, a oud African country that asks not for handouts but a nd. The Brethren are responding.

—Text and sketches by Kermon Thomason





DON ROWE

Moderator in a changing role

by Kermon Thomason

Probably no Annual Conference moderator before Don Rowe has come to the position with as varied behind-the-scenes experience as he has. For nine years he was the Brotherhood's first Annual Conference manager, and in that role he helped shape today's Annual Conferences. For the past ten months he has had opportunity to test the role he helped to mold for the modern moderator. In an interview at midterm Moderator Rowe reflected on the moderatorship past, present, and future with MESSENGER's managing editor:

Don, you served as Annual Conference manager for nine years, and have seen moderators come and go. We have had pastors, a layman, college presidents, and professors. What do we look for when we choose a moderator-elect?

One qualification is a very thorough acquaintance with the Brotherhood. The church looks for someone who can respond to concerns of various groups within the Brotherhood. The moderator has to be open. The church looks for a person with maturity and stability, who symbolizes that in the church.

In my own case, it helped, I think, to be well known. I've had visibility over the years, and people identify with someone they know. I am probably identified more with the structure than many past moderators.

Your years as Annual Conference manager and Brotherhood staff person not only gave you visibility, but valuable experience.

Yes, that's right.

I've heard you say that the role of Annual Conference manager changes. What are some of the "umbrellas" of present-day moderators?

The one most visible and understood is the moderating of the Annual Conference itself. Prior to that is the chairing of the Annual Conference Central Committee that plans for Conference. Then by virtue of position, the moderator is a member of the General Board and attends its meetings. The moderator is called upon to represent the church on various occasions—district conferences, for example.

I have attended 250th anniversaries of congregations, and, as a fraternal representative, conferences of other denominations, such as the Brethren Church and the American Baptist Convention.

Sometimes the moderator is sought out as a mediator, or interpreter of Brotherhood program policy. The other day I had a letter from someone asking about our relation to the National Council of Churches. Apparently the person felt the moderator would be a more impartial person to ask than a staff member.

In another capacity I am attending briefing sessions for Conference delegates this spring. I have to keep a neutral stance, but I do try to help delegates have a feel for the issues in the business of Conference.

Do you have any function as a representative of the Brethren to agencies like the National Council of Churches?

There is no assigned function. I have

engaged in several fraternal visits. I attended the World Conference on Peace and Religion in Leuven, Belgium, at the invitation of our World Ministries Commission. But I am not automatically involved with any ecumenical structure.

At Annual Conference we see you up there on the rostrum, moderating, but there are other facets to that function, no doubt.

The moderator needs an overview of the business that is to be dealt with. He works in advance with the conference manager and conference secretary in scheduling the business and seeing that the appropriate representatives are there to introduce and interpret various items of business. But the conference manager does a lot of the detailed work, and the moderator acts as a consultant for him.

Every moderator feels the need to review parliamentary procedure and have a fair understanding of it.

Although you do have a parliamentarian there to assist you?

Sure, but you need to have a feel for it yourself, so you can get things moving when you are in a jam.

I've been seeing you at General Board meetings. What is your function there?

As I said, I am a board member. But I am a non-voting member. I participate in the business as a regular member, but without vote.

Then what do you do when the board divides into commission meetings?

Oh, I just float around.

You mean you act as a sort of consultant?

To some degree, but I don't think the moderator is ever seen much as a consultant. I find my interest and involvement comes more from my regular job as a district executive.

I suppose that at General Board meeting you are actually educating yourself for Annual Conference.

At Board meeting you see the development of papers and issues that will be Conference business. You see their beginnings and get a feel for them. It is a helpful background for the moderator.

In addition to General Board meetings, does the moderator also attend district conferences?

Only by invitation. In most cases it is to bring greetings, but occasionally I address a conference. In a sense my attending a district conference is a means of taking the pulse of the church in that geographical area: what is happening, what concerns are they working at, what directions are they taking. It is to get a feel of what is happening in the Brotherhood, and to bring support and affirmation to the people in what they are doing.

What happens when you go as a fraternal visitor to another denomination's conference?

I had a good experience at the Brethren Church's General Conference at Ashland. We had been making these fraternal visits for so many years, and I was wondering if we would always make them and what their value was. So I decided to raise my concern with the Brethren. After the traditional greetings I observed that we had been separated for some ninety years and that maybe the time had come when we should find a closer working relationship.

So I sort of laid it out there, and the response was tremendous. They applauded until I had gone to my seat in the auditorium. I felt very warmly received. Afterwards they arranged a luncheon session to begin conversations. Since then I have learned that DeWitt L. Miller, executive for our Committee on Interchurch Relations, has had opportunity to meet with them and there is some interest in exploring a closer working relationship between our two denominations.

In fact the day I was there, they suggested we ought to work together in a disaster network, so I am sure they have real interest in exploring ways to cooperate. I felt good about that kind of experience, because it was more than just an exchange of greetings. It was something that began to raise some important questions of what is our uniqueness; what it is that we can affirm in each other through our common heritage.

It will be interesting to hear what the Brethren moderator says at our Annual Conference.

Yes, they have a layman this year, Virgil Barnhart, who lives near Dayton. He plans to attend our entire conference.

You have alluded to ceremonial functions of the moderator. Would you cite a particular instance in your case?

I had a good experience last fall at the Conestoga church. It was their 250th anniversary. I was invited to come and to speak. It was a celebrative day, recognizing their being a part of the Brotherhood and affirming that. It was an exciting thing for me to be a part of, and I enjoyed it.

Would you say a bit more about the moderator as mediator or interpreter?

People are concerned about the direction the church takes. Some ask if it is becoming too modern, or if it is too identified with agencies like the World Council of Churches or the National Council. They hear things on the radio or tv and write to the moderator to find out his position on the question. People see the moderator as an interpreter for the church and its program.

Things are calm in the Brotherhood now. There is not much unrest, in my judgment. There have been times when the moderator has been appealed to for interpretation and to give support to certain concerns that people have. But I think too there is an increasing affirmation of our Brotherhood staff. There is a lot of credibility there, and from my vantage point I see good support of the church's work represented through our Brotherhood program. So I don't get a lot of calls to be an interpreter.

Tell me some more about the briefing sessions for Conference delegates.

They are done in the spring, before Conference. The districts set them up for their delegates, to give them a better understanding of the issues to be dealt with at Conference.

The year begins with laying on of hands

Do you attend one for each district?

I am scheduled for three. There may be more. But it is left to the initiative of each district.

To what extent does the moderator shape Annual Conference?

That depends on the moderator. This

As Conference manager Don Rowe introduced innovative ideas. As the moderator he hopes to make Conference this year a celebrative event.

year's moderator has had his finger into things already! For instance I have had a concern about the evening sessions. People have suggested that the evening sessions be more inspirational and less issue-oriented. It seemed to me we ought to give the general evening sessions for celebration and inspiration. The planning committee picked up on that and decided to use the Bible Hour periods for focus or issue oriented sessions. Then we will have Bible study in the morning, in six or eight different types of groups.

I am hoping that Conference will be a celebrative kind of experience. In that connection, instead of having appointed worship leaders, I proposed that we have a worship committee. So there will be central planning, but still room for spontaneity.

In another area where I hope to shape Conference, I am concerned that we spend so much time in business sessions on editorial detail, taking time that could be used to debate issues. So I have proposed that report committees be available for people to see and work out editorial details prior to their reports being presented. Then when the report gets to the floor we won't spend as much time on editorial amendments. Central Committee and Conference officers support me in this.

General Board meetings give opportunity to hear out members on current issues.

What will be one of the major business items on this year's Conference agenda?

A very significant item will be the paper on "The Ministry; Ordination and Family Life." It is very important that from time to time we deal with our internal life as a church. The query on the ministry is one that I originated some years back as a district executive, which was taken to the Standing Committee by the district executives who authorized the study.

Have you found that being a district executive is helpful in preparing you for the moderator's position?

It helps me in that I work very closely at the grass-roots level of the church. My own district has a variety of operation styles, so I feel I have a good idea of what the church is, Brotherhoodwise.

What have been other positions you have held in the Brotherhood?

After seminary I was a pastor at Dixon, Ill., and at Pasadena, Calif. Then I was secretary of the Western Region. After three years in that job I was the Anniversary Call director from 1957 to 1959. Later I was director of interpretation, field director, and Annual Conference manager.

There had been no Annual Conference

1975 Annual Conference Business

Items that Moderator Donald E. Rowe and delegates to the Dayton Annual Conference will deliberate on June 24-29 are as follows:

Unfinished business

The Ministry: Ordination and Family Life. The meaning of a "set-apart," professional ministry and counseling for ministers engulfed in personal crisis are concerns raised in a query originated by Standing Committee in 1972. The committee's 1975 report, which stresses an evolving concept of the ministerial calling as seen in the Bible and in church history, interprets ordination largely in functional terms. It also deals with the place of a support system and disciplinary procedures for responding to ministers in special need.

The report was published in its entirety in the March MESSENGER.

Life-Stewardship. How Christian stewardship relates to death, funerals, and the handling of estates was the subject of a 1973 query from the Panther Creek church and the Iowa-Minnesota District. A seven-member study committee this year presents a wide-ranging report dealing with five major areas and advancing ten recommendations.

The recommendations encourage "a simple, dignified funeral or memorial service with no public viewing"; commend congregational workshops on dying and grief and annual emphases on Christian wills; lift up consideration of alternatives to burial, and suggest individuals talk with families and pastors about their wishes in regard to funeral plans and prolonged medical treatment should they become unable to make such decisions on their own.

Alcohol. A query last year from the Atlantic Northeast District called for a study of ways in which Brethren could strengthen the historic ideal of abstinence from beverage alcohol. A five-member committee reports that its work is in process, but requests additional time to complete its report.

Criminal Justice Reform. A report on options in criminal justice reform for Brethren to consider is being presented by the General Board, based upon the work of a six-member task force. The full text of the report appears in this issue on pages 35-36.

The query seeking such a study was presented last year by the North Manchester, Ind., church and the South/Central District.

Pastor's Salary and Benefits Plan. Based on the work of a seven-member committee over the past two years, the General Board is recommending a plan that puts performance review alongside education and experience as factors for determining a pastor's salary. The plan also details guidelines on housing, professional growth, pension, vacation, and expense allowance.

World Hunger Concern. In adopting the 1974 Statement on World Hunger, the delegate body requested that priority status be given to the hunger concern in the current biennium of the General Board, and that a further statement reflecting on the Brotherhood's discussion of and experience with the paper be submitted in 1975. The new statement is to be completed in June.

New Business

Brotherhood Goal Setting. The General Board and district executives recommend policies and procedures for establishing five-year priorities for the entire church — Brotherhood, district, local — for the 1980s. Consultations across all units of the church are proposed for gathering input and fostering unity.

1976-77 Brotherhood Priorities. In essence the proposal calls for a two-year extension of the current priorities plus the addition of one new goal — theological education through Bethany Seminary.

Brethren-Mennonite Relationship. The

manager before you?

I was the first. I continued in that job until "restructure" in 1968, when I went over to World Ministries and became director of recruitment and professional growth. While I was Annual Conference manager and field director I also helped restructure a number of districts, reducing the number through mergers. I recruited personnel, helped establish district offices, and designed professional growth experiences for district executives.

How did we happen to create the position of Moderator-elect?

I was responsible for introducing the idea of having a moderator-elect. When I became the first Annual Conference manager, we had an assistant moderator, but sometimes he didn't become the moderator. So the moderator might be elected and begin serving his term on the spot, with no previous experience.

Do you think our moderators should serve longer terms? By the time the Brethren get to know the moderator, it is in the last week of the term of office.

At General Board meetings the moderator sees development of papers and issues

I don't know. In some churches a moderator serves for two years, but then those churches have their conference only once in two years.

As it is, the year comes quickly and goes quickly. Mine will soon be over. I have mixed feelings about it. Our system allows a lot of different people to have the opportunity of serving and prevents people from becoming entrenched in office. But it causes a fast turnover and doesn't allow for much continuity. Two years, though, is a big burden for a person to carry.

Does the moderator get any kind of compensation in terms of salary?

No, just basic expenses. And often whatever secretarial staff is available.

Finally, Don, you mentioned that the moderator's role has changed and enlarged in the time since you first served as Annual Conference manager. Do you foresee a time when the moderator will be even more involved than now? Is there a trend toward more involvement until the moderator has an office and staff?

It's leveling off, I think. There may be some more change, but I see the establishing of a Conference manager taking some of the burden off the moderator. Bringing all the planning for Annual Conference under one central committee and a manager was a good development.

Thank you, Brother Moderator! □

Lincoln, Neb., congregation and Western Plains District urge conversations with Mennonite churches to explore broadening fellowship and cooperation.

Basic Life Support. Support for the act of basic life support, which enables a person to restore and maintain life in certain emergency situations, is called for by the Monroeville church and Western Pennsylvania District.

Change of Rules. An addition to the conference rules is proposed by the Berkey church, Windber, Pa., and Western Pennsylvania District to isolate items needing business action from board or committee reports.

Christian Ethics and Law and Order. Citing data that the rate of crime in the US has tripled since 1960, and lifting up biblical teachings dealing with law, the Spindale, N.C., church and Southeastern District ask the General Board to establish a task force on the relation of Christian ethics to the system of law and order and to examine how the system might be improved by the application of Christian teachings.

Political Endorsement. A resolution from the Nampa, Idaho, church and Idaho-Western Montana District recommends the denomination refrain from endorsing political parties, secular organizations, candidates, and foreign governments, though encouraging expression by individuals on issues.

Reports

Church of the Brethren General Board. In the framework of the 1974-75 biennial goals, the General Board interprets program activities centered on four major tasks: Offering good news to the world, building up the body of Christ, living the life of the Gospel through shared relationships and ministries, and pointing to the Gospel's challenges for life together.

World Council of Churches. Developments in membership, studies, and service are cited in a report that sees the World Council as extending its ministry in an atmosphere of emotional and spiritual intensity.

National Council of Churches. Pointed up are the role of Brethren in the NCC and the council's engagement in national, international, and ecumenical concerns.

Annual Conference Central Committee. Noted are a listing of committee tasks, references to evaluations of last year's conference, and data on the time and places of future conferences: July 27—Aug. 1, 1976, Wichita, Kansas; June 21-26, 1977, Richmond, Va.; June 20-25, 1978, Dayton, Ohio; July 3-8, 1979, Seattle, Wash.

Committee on Interchurch Relations. Set forth are a biblical perspective on oneness and a listing of recent ecumenical contacts.

Bethany Theological Seminary. Developments in the student body and faculty and data on contributions by the churches are lifted up. Explorations continue on the prospect of generating additional income through the commercial development of some campus acreage, on which a supplemental report is to be forthcoming.

Brethren Health Education Foundation. Scholarship grants of $37,382, the awarding of ten scholarships for training Nigerian personnel through the Lafiya program, and donations of $17,198 are among items reported by the Bethany Brethren Hospital Nursing Education Council.

Committee on Health and Welfare. In its third report to Annual Conference the committee describes its new part-time executive's first year, offers an overview of health care ministries in the denomination, and reports on testimony presented on national health care legislation. The committee also is submitting to Standing Committee a new item on a development program for Bethany Brethren-Garfield Park Community Hospital in Chicago.

Pension Board. Cited are membership of 1,204 and assets of nearly $13,000,000. The increase in employer contributions to 10 percent beginning this year has been well received. From the Ministerial and Missionary Service Fund, nearly $40,000 was granted in 1974 to 50 long-time workers of the church.

Auditor's Report. The annual audit covers accounts of the General Board, Pension Board, and Bethany Seminary.—H.E.R.

by Ralph G. McFadden

Becoming a global citizen

India! I had not really anticipated that I would ever get to India. Perhaps European countries or a few Latin American possibilities, but never India. And even after many months of planning for the trip, as I sat in the living room of some friends spinning their globe, I still did not believe that I would be in India in just ten days.

And then, suddenly, there I was in New Delhi. At the invitation of the Church of North India, Joel Thompson, Shantilal Bhagat, and I conducted a Bishops' Management Seminar. The seminar was a helpful experience to us and to the bishops. With a focus that was primarily "pastoral," they were glad to probe ways to carry out administrative responsibilities in order that their primary goal could be more readily accomplished. After the seminar, Shantilal and I traveled to Bombay and north into Gujarat where the Church of the Brethren had started its India mission history 80 years earlier.

My expectations of India were much like that of any other Western non-global traveler. I was nurtured on Kipling's *Kim*, Ernie and Lois Shull's missionary stories of India, and a few movies, factual and fictional, that may have come my way. And more recently, in my adult life, I read MESSENGER articles and visited with Bob and Carolyn Parker, who very recently had completed several years in that country. Just before the trip I had been supplied with books, photos, pamphlets, and magazine articles. Most significantly, as I had confided to a few friends, I was quite uncertain as to how I would handle the cultural shock.

Out of that expectancy, I and my camera recorded a great many perceptions and impressions.... I being the chief cataloguer of that which was perceived. The impressions are still vivid—the grandiose, gleaming Taj Mahal; the immense red stone forts; village streets crowded with hundreds of bikes and bikers; carts pulled by oxen, water buffaloes, camels, and horses; goat and cattle herders; women on road construction crews; villagers brushing their teeth with Babol twigs; the persistent, soft, pleading voice and reaching hand of a tiny begging girl as she held a tinier baby; labor-intensive construction (use of people, not machines); very small tent-shack homes ... beside tall, white, affluent office buildings; a man urinating against a wall on a busy city street; drought-stricken farm areas where normally flowing rivers now cradle only an occasional stagnant pool; the scattered nomads; the landless laborers—and always the constant companion, the clicking camera.

And then one day, as a passing thought and as a later reality, I began to see that I could respond to India in one of two different ways. I and my camera could record all of the differences ... all of the dissimilarities ... and then declare to friends and family, "This is the strange and enchanted land of India." Or it might be possible not to be overpowered by the dissimilar;... rather perhaps I could also see the similar, that which is lived in common with all others on the globe. Therefore my awareness began to be struck with our common ground, our parallel practices, our mutual humanness.

We are, after all, persons. Yes, the skin and the hair in India is often darker and blacker. But *we are persons;* Shoukat—a teenager who traveled next to me on a tour bus. Noel—the college-age waiter. Bina—a girl majoring in English literature. Mrs. Dharmaraj—a lovely woman urging us to "eat more" (and we did) of a very excellent variety of homecooking. Vijay—a 15-year-old boy beautifully playing the satir for us.

And there were others whose names I did not learn but nevertheless were persons I could identify with—a young woman studying physical therapy. A guide with a fascinating sense of history. A taxi driver who could have put a New York City cabbie to shame. A retired archbishop speaking eloquently about the church and the state. A village politician answering questions about his town and the town council's business. One church member stating that they needed a different pastor and another worrying about church finances. An irritated airline clerk. A girl selling newspapers.

And of course, there were the endless similarities of things and places and situations.

I do not want to play down the distinctive and historical character of the dissimilar or the inordinate suffering of the hungry and poverty-stricken. However, that which caused me to hesitate and then gradually embrace the people and the place of India was the familiar.

What helped to bring me to the perspective that I am, after all, a global citizen was the willingness on "their" part and the willingness on "my" part to freely participate in the reality of "we." My feelings are now best caught up in the words of the venerated Indian Mahatma Gandhi, "I do not want my house to be walled on all sides and my windows stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any." ☐

All in the ecumenical family

It is in the best interest of the church of Jesus Christ for mission to be an ecumenical venture— a partnership venture— a cooperative work

by Joel K. Thompson

Let me share with you that I am the husband of a third-grade teacher; and there is a tenth-grade basketball player, a twelve-year-old pianist and a ten-year-old cub scout who call me father. My father was a machinist most of his working life for a company that makes kitchen aid equipment—dishwashers, scales, grinders. He was a strong union man, an earlier advocate of credit union, Quaker by birth, and Church of the Brethren by marriage.

My mother is a staunch Republican. She was a country party official and has never voted Democratic in her life. She sees no inconsistency in making apple butter at the church to sell to buy heifers to send "for relief," and voting into Congress a man who would not vote for a foreign aid bill. I have a brother who served in Nigeria with blacks, a sister-in-law in social work in Chicago, while one of my family voted for Wallace in 1968 and another believes the way to solve the black problem in America is to sterilize the black women in the slums of our cities.

One brother-in-law is a General Motors executive. To make life more interesting, a sister-in-law was married to the son of a management official of Ford Motor Company. I have one brother who is an electrician and another who is an engineer. As you can see there are both management and blue collar who are a part of my life. I voted for Jack Kennedy, and his brother Bob was my choice for President until he was shot in 1968. From the very first I was not a Richard Nixon fan.

I have been strongly influenced by a Quaker I married, but also find myself not allowing my unbaptized children to participate in our local congregation communion service even though anyone who wishes to participate may do so. So you see I am a liberal and I am a conservative. I think it depends on the issue that is being discussed. I also must confess that while I am Brethren I am very ecumenical. And I have been influenced more than I care to admit by three years in Indonesia and the persons that I talked to there who lived out their faith of Islam and Hinduism. I believe in God as Creator and Sustainer of the Universe and as the one who is best understood by me as one who shares with persons the gift of Love as well as the gift of Life.

Can you imagine what Thanksgiving and Christmas discussions are like at our family get-togethers? Sometimes they are hot, sometimes they are cold, but always there is a discussion. But with the discussion, there continues to remain a sense of fellowship which is maintained because we are a family. Like it or not, we were placed together by accident of birth and marriage. In spite of our differences, we retain the fellowship which we have together.

D. T. Niles, the great Christian statesman of Ceylon, loved by almost everyone in the ecumenical church, reflected on American Christianity a few months before his death. He suggested that we tend to think of the word *fellowship* as a verb. We like to fellowship with persons. We choose those who are like us in order to fellowship with them. Rightly or wrongly he sensed the American church tends to be clannish, sectarian, seeking uniformity in order to maintain fellowship, in order to make us feel comfortable one with another. Yet the New Testament community of fellowship was both Jew and Gentile, Greek and Roman, slave and free man, Arab and Ethiopian. The members of the early Christian fellowship spoke in many tongues. They recognized that they had been called by God into the *fellowship* (a noun). They realized that they did not choose those with whom they wanted fellowship. The community, the fellowship, was God-made and they rejoiced in their fellowship together. I am glad to have been called to be a part of the Christian *fellowship* called the *church*. I did not

Relying on the Holy Spirit, churches are making common witness in word and deed

choose other members of the church. They did not choose me, but day by day I continue to rejoice in the meaning I find in being a part of such a fellowship. Sometimes we disagree on issues, on priorities, on the way things should be done within the life of the church. It is not unlike the family. But the fact is I have been called to live out my faith with others within my denomination.

Now let us move one more step. The National Council of Churches of Christ Constitution's Preamble states: "The National Council of the Churches of Christ in the United States of America is a cooperative agency of Christian communions seeking to fulfill the unity and mission to which God calls them. The member communions, responding to the gospel revealed in the scriptures, confess Jesus, the incarnate Son of God, as Savior and Lord. Relying on the transforming power of the Holy Spirit, the council works to bring churches into a life-giving fellowship and into common witness, study and action to the glory of God and in service to all creation."

The first thing I am sharing with you today is I believe Christian communions are called into cooperation and fellowship by God. That in itself is important! The NCCC's 31 member communions are called to bring their pluralism into a common witness. They have been able to sit together in fellowship, to argue and debate, to come to agree on a common task *together*. This is a very important achievement!

Second, it is significant to me that the NCCC is structured so that its member churches can do things through the Council. It has three divisions: the Division of Church and Society; the Division of Education and Ministry; and the Division of Overseas Ministries. It also has five commissions: Broadcasting and Film, Faith and Order, Regional and Local Ecumenism, Stewardship and Justice, Liberation and Human Fulfillment.

All this organization. Why? Well, I believe it is in the best interest of the church of Jesus Christ and in the best interest of stewardship of resources and in the best interest of those who are served for mission to be an ecumenical venture—a partnership venture—a cooperative work which pools resources, personnel, skills, expertise, dedication, and know-how.

There are some who do not agree. They believe the Brethren should do it alone. There should be a Mennonite program, a Presbyterian program, a Methodist venture, a United Church of Christ emphasis. But look, a flood hits West Virginia. The Church of the Brethren kicks in $15,000 and becomes a part of a $100,000 program of rebuilding both homes and people. We provided dollars and personnel to underwrite a counseling/pastoral ministry to those who lost their loved ones and who could not cope. Together we saved those who were having psychosomatic illnesses because they survived the devastation of the flood.

Or again—The Church of the Brethren puts $24,000 into Nigeria after the end of the Nigerian civil war and *one* Brethren missionary distributes in three months $434,000 worth of yam seedlings, and 1,473 bags of seed corn in two or three cupfuls at a time. He shared peanut seeds, melon seeds, and tapioca root cuttings. How can it be? It's done by working *together* in Christ's name. The Baptists, Presbyterians, United Methodists, Lutherans, Medical Mission Sisters—all of us can be—and are—in programs together around the world, through the NCCC.

But we do things which are more than just "after the earthquake, wind, and fire." There is a program which we in the Council call SERRV, related to Church World Service. It operates out of New Windsor, Md. It is the program which allows an artist or a craftsperson in India, Indonesia, Ecuador, New Mexico, Appalachia, Kenya, or in some other part of the world to borrow some money, to purchase some supplies, and then after creating a carving or a garment or some jewelry, to ship those goods to New Windsor where the staff has established a sales sytem across the United States where persons can purchase the products through International Gift Shops. The past year that self-development program was a $900,000 program. We envision that it will be a million dollar program in 1974. A million dollars, 50 percent of which goes directly to the persons it is making productive.

I noted earlier that the NCCC has a Commission on Local and Regional Ecumenism. It works with denominations at their grass roots problems and concerns. When the Boeing plant in Seattle decreased its work force because of the termination of the supersonic airplane contracts, there were many other persons also affected by

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Joint ecumenical aid for the needy of southern Sudan. Churches achieve when they cooperate.

the Boeing layoff. For every person cut from the Boeing force, two other persons in Seattle lost their jobs as well. You may recall reading that the State Council of Churches in Washington helped establish food banks for those families in need. But interestingly enough, agricultural surpluses were untouchable. The Department of Agriculture said a firm NO to the request for aid. When senators and representatives were asked for help to discuss the matter with the Department of Agriculture, they responded by indicating, "The law is the law" and the surpluses cannot be used for such emergency situations. It was then that an enterprising person in the State Council of Churches contacted a Japanese businessman to begin to raise funds in Japanese churches to help the unemployed of Seattle. The Japanese began to send "care" packages (food parcels) to be distributed to those in need. Can you imagine what happened when the word got out? Speeches were made in Congress. Laws were changed. The surplus was available.

The point I want to make—a skilled person had used organization intelligently, purposefully, deliberately, responsibly, and the churches—together—had made a difference for persons in Seattle.

Together in the council we have enabled 700 graduate students of theology from abroad to study in this country over the last 10 years. We have enabled a task force of 40 scientists, technologists, and theologians to study "the Future of Mankind and the Role of the Christian Churches in a World of Science-based Technology." A family physician from Bamberg, S. Car., has headed hearings which have been designed to raise ethical questions about drug production, promotion, and government regulation in a society that is fast becoming a "drug culture" that expects "a pill for every ill." We have debated the abortion issue; attempted to mobilize our local congregations to the plight of prisoners and prisons in this nation; provided pastoral service to draft-age emigrants and their families; received more than $50,000 in a Fund for Due Process which benefited Chaplain William Sloane Coffin, Father Philip Berrigan, and the parents of students killed at Kent State University. We have also filed "friend of the court" briefs on a number of critical issues including our support for Billy James Hargis, an outspoken opponent of the NCCC. Name almost any so-called "controversial" issues and the communions of the NCCC have been in debate on them. The situation at Wounded Knee, the Constitutional amendment on prayer—even our ecumenical production of updating the translation of the Bible.

I do not apologize for this. If it is true, as Peter Drucker says in *Management, Tasks, Responsibilities, Practices,* that "none of our institutions exists by itself and is an end in itself," and every institution "is an organ of society and exists for the sake of society," then certainly the Church must have as its fundamental task a concern for the quality of life. In an earlier book, *The Age of Discontinuity,* Drucker noted that "whenever an institution shrinks back, pleading the public won't let us or the industry won't let us, it pays a heavy price in the end. The public will forgive blindness. It will not forgive failure to act on one's own best knowledge. This is rightly considered cowardice."

What do you do as a leader in the church when you read the following statement by a California judge, "Mexican people, after 13 years of age, think it is perfectly all right to go out and act like an animal ... You are lower than the animals and haven't the right to live in organized society—just miserable, lousy, rotten people. Maybe Hitler was right. The animals in our society probably ought to be destroyed because they have no right to live among human beings." It might have been forgivable for the judge to speak of one person in those terms but if you note carefully his quote indicted a total people as he spoke to one person.

What is the responsible thing for a denomination to do when it learns the life expectancy of American Indians is 44 years, that their infant death rate is 258 out of every 1,000? These are tragic statistics for American citizens living among the most affluent people that the world has ever produced.

Does the NCCC have any responsibility to join together to speak out for the people of Mozambique who after some 400 years of Portuguese rule are demanding their independence? Should we have said anything when we learned Portugal's military expenditures to prosecute the war in Mozambique accounted for more than 45 percent of its national budget? Troop strength in Mozambique was over 150,000 soldiers; napalm, phosphorus, and fragmentation bombs were dropped regularly on the villages; fighter planes strafed wide areas; and in 1969 Portugal asked the United States for 200 million dollars in aid over a five-year period for a weapons modernization program.

Is it any wonder a young Nigerian with advanced degrees in economics and law says, "Nigerians as well as Africans generally are going through a period of traumatic stress. They are bewildered by a religion which extols individualism, equality, and freedom for all peoples, but which is suspect of being allied with the economic and power structures that deprive them of their rights of free choice and emancipation. They are disturbed by the rationality of the religion which invites hellfire for the sin and immorality of the oppressed, but shies away from the forceful condemnation of the sin, immorality, and injustice of powerful individuals, corporations, and states that claim allegiance to the Christian faith as the basis of their oppressive acts."

Do you remember Cleveland, Ohio, in 1960? The General Board of the NCCC called for a detente between our nation and another world power, the Peoples' Republic of China. Today those who labeled such a statement as subversive now tell us over and over again that detente with mainland China represents a great leap forward in international cooperation. Before Nixon and Kissinger did the "right thing," the NCCC was out front, 20 years earlier, advocating it. That is where the church ought to be!

Elsewhere on the global scene, I would applaud the leadership of the World Council of Churches which quietly, skillfully worked out an agreement that ended the terrible conflict in Sudan, and express joy that one of its agencies, The Christian Medical Commission, has helped the Church of the Brethren to put together with the Nigerian government and the West German churches the multimillion dollar preventive and paramedic health care plan, Lafiya, which might become a model for major sections of the African continent.

So—the churches have achieved because they have cooperated. Because, like the family they are, they differ; they dialogue; they discuss; but fortunately they also confess Jesus as Lord; they rely on the Holy Spirit; and they make common witness in the world in word and deed. ☐

How can a small church...

An ecumenically shared program is no cure-all for the problems of the small church but it does provide more opportunities for nurture than is possible otherwise

by John D. Tomlonson

How can a small church provide more opportunities for nurture? Where can it discover additional leadership resources? What can it do to assure adequate attendance for special interest study groups? When can the small congregation hope to have persons with new ideas enter into the adult church school discussions?

Three small congregations in Kalamazoo, Mich., are discovering some answers to these questions as they participate in an associated relationship. The Skyridge Church of the Brethren, the Judson Baptist Church, and the Kalamazoo Mennonite Church, with a total average attendance of 90 to 100, are joined in this common venture. Through cooperative planning the congregations have multiplied the opportunities for nurture open to their members and tripled the number of available leaders for specific activities.

The shared programs serve three specific roles. First, the sharing complements the activities of each church as Christian education committees select themes for the joint church school classes that relate to the overall educational plan of the separate congregation. Second, the shared programs replace some events that formerly were scheduled separately, such as a family fellowship night. Third, the shared programming brings more persons to events planned by one congregation but open to individuals from all three.

These three roles are illustrated in the listing of the programs shared in 1974, a few between two of the congregations but most for all three congregations. Included were church school class sessions; a women's weekday study and sharing group; youth fellowship activities; love feast and communion; hymn sings; a weekend study seminar on the "Authority of the Bible"; twelve weeks of summer worship services with a sermon/talk-back series on the Holy Spirit; two discussion meetings on denominational and congregational traditions; joint Brethren-Baptist administrative board meetings; carry-in Thanksgiving dinner; Christmas party with caroling; Christmas and New Year's Sunday services. Planned to occur soon is a family life emphasis with a marriage enrichment retreat and sessions for single adults.

This sharing evolved through about eight years of occasional joint programs and the building of a network of trust. The movement toward a mutually planned program began in 1969 when the Baptist and Brethren junior high youth scheduled several fellowship activities. The first union worship services came during July and August, 1970, when changing summer attendance patterns in the Baptist and Brethren churches created a mutual feeling of need. This first effort grew, with the Mennonites joining two years later, until the twelve weeks of summer in union worship services are now a tradition. Each congregation is host for four Sundays; each pastor preaches four Sundays; and teachers lead junior church four Sundays. A team ministry has developed so that one congregation feels free to ask for help from another if there is need for additional leaders. The pervading sense of oneness was expressed by a four-year-old Baptist boy who was riding past the Mennonite meeting house and told his mother, "There is our Mennonite church."

Programs like this cannot happen without a means for sharing, dreaming, brainstorming, and testing ideas. To provide for this, each congregation names two laypersons and the pastor to an interchurch relations committee. At first, the committee's role was to provide a setting for dialogue and discussion of possible program ideas—now the interchurch relations committee *is* the planning group for programs shared by the tri-church cluster. The committee plans programs shared by the cluster and coordinates the congregational calendars when separately planned activities are open to anyone in the three congregations. To be effective the committee needs to be involved in long-term planning and to have the commitment from the congregations to the continuation of the shared program. A second structure which supports the joint planning is the regular meetings, often weekly, of the three pastors.

Several attitudes must either already exist in congregations or be learned by congregations before shared programming can be successful. First, the congregation must have a positive self-image so that it will not be threatened by outsiders who make program decisions that affect its life. Second, the congregation must have a transdenominational concept of the church. Third, the congregation needs to sit loose on its traditional activities and be willing to experiment with new or different forms of programming. Fourth, the congregation needs to discover that its building can be left locked on Sunday morning with a note on the door telling where the "church" is meeting that day. Sixth, and most important of all, the congregation needs to learn to trust members of other congregations as fellow seekers after truth.

Two important changes in the Skyridge congregation allowed them to become open to the possibilities of shared programming. The congregation decided that its purpose was in ministering to persons—not in gaining strength to build a building. Second, the congregation developed a strong self-image as a gathered community of faith. In the strength of this self-image, and to fulfill its purpose, the congregation began to test ideas and explore options that would increase the variety of learning, fellowship, and service opportunities open to each member. The small congregation of about twenty-five families needed to have some experiences in the congregation's calendar where more than the usual people were involved. Also, even as families continued to attend and be supportive, they seemed to want to bring more meaning to their experience as the church. Among the ideas and options tested was the possibility of a more intensive, shared program with the congregation's Baptist and Mennonite friends. As the Brethren learned to like and to trust these friends, the number and frequency of the shared programs increased.

Some problems have occurred within the congregations as they have had to deal with their own agendas in relation to the concept of shared programming. However, the effect upon the joint activities has been kept at a minimum because each congregation has the freedom to opt out of any or all activities as the planning begins. Two possible problems which are yet to be faced include what might happen with a change of pastors and what might happen if a family changed its membership to one of the other congregations.

After several years experience, the members and pastors of these three Kalamazoo congregations agree that their corporate religious experience has taken on more meaning because of what they do together. Those involved in the venture view the shared programming as an extension of the separate congregational program. Greater meaning is expected from the experience in the twelve weeks of summer 1975 when a sermon/talk-back series will consider four "faith and order" themes: "Salvation," "The Church," "Giving an Account of the Faith That Is in Us," and "Baptism, Eucharist, and Ministry."

In no way is this shared program seen as a cure-all for the problems of the small church—but it is one way to provide more varied opportunities for nurture than was previously possible. ☐

Above: Pastors involved in Kalamazoo's ecumenical clustering are (left to right) John D. Tomlonson of the Skyridge Church of the Brethren, Glen Horner of Kalamazoo Mennonite Church, and Paul Hardwick of Judson Baptist Church.

Left: Programs like the Kalamazoo cluster can't happen without sharing, dreaming, brainstorming, and testing of ideas.

Walking the other paths

After diligently endeavoring to walk the other faith paths, I see with increasing power that Christ is the way, the truth, and the life

by Olden D. Mitchell

"If the rate of growth of the past ten years continues for another fifty, by that time the predominant religion in our country will not be Christianity!" So stated one of the leaders of the study conference on "Celebrating the Experience of Salvation Today," sponsored by the World Council of Churches at Evanston, Ill., last November. We learned at the conference that there is a very rapid growth of non-Christian religions in our country, and some of them are experiencing phenomenal growth. At the same time there is a decline in both membership and attendance in the Christian church.

It seems evident that many people in America are not finding in the Christian faith what they are wanting and seeking, and thus they turn to some other faith path, or to none. Christianity may not have what they feel they need. It could be that the Christian faith has what they want and need, but for some reason they do not find or experience it. One of the basic reasons why the WCC sponsored this conference on "Salvation Today" was to seek some answers to these deep concerns.

This conference was a follow-up to a similar conference on "Salvation Today" sponsored by the WCC in Bangkok, Thailand, in December, 1972. Both the Evanston and Bangkok gatherings were designed to give helpful input for the General Assembly meeting of the WCC at Nairobi, Kenya, this coming November.

Nine religious groups or faith paths in our country were invited to make presentations in the conference so all those present could see, feel, understand, and experience something of the faith journey of each group. Four of the groups had a Christian orientation, and five did not: Christananda; Radical Christian Liberation; Liberation Protestantism; the House Church Movement; Za-Zen (a branch of Buddhism usually known as Zen Buddhism); Hare Krishna (a form of Hinduism); Uranus; Psychosynthesis; and Foundation Church of the New Millenium. In addition to the representatives of these faith paths, a number of other leaders from various religious groups in our country were invited to be present to respond to the presentations of the nine paths. I was privileged to be among the 70 full-time participants, serving as a representative of the Church of the Brethren.

The presentations of each of the nine faith groups included these four assigned areas: *salvation*—of persons and the world; *transcendence*—the God concept and the God-person relationship; *celebration*—ways of worship and celebration of the faith; and *Social Justice*—ways the faith issues in or contributes to the meeting of deep, human need and bringing forth a more just society. Throughout the conference it became increasingly evident that only the Christian paths or groups had anything much to say about social justice—and some Christians manifest little concern for Christian social action.

At the beginning of the conference, and throughout the four days, each person was strongly encouraged to listen, hear, understand, feel, and experience, insofar as possible, the basic faith of each of the nine paths being presented. And we were encouraged to make a continuous effort to relate what we were hearing, seeing, and experiencing to our own path and our own spiritual pilgrimage. At the end of the conference most of the participants felt they knew far better than before the essence of the faith of the other paths, and had developed a deep appreciation for some of the values in the other faiths.

Very early in the conference it was observed that most of the leaders of the non-Christian faith groups had previously been members of some Christian church, often of a conservative or evangelical denomination. The *new faith* to which they turned seemed to me, in most instances, to be strongly legalistic, rigid, a party line with little or no room for variation or dissent. What this is saying to the Christian church in America needs to be explored in every congregation.

I came away from this conference with a much greater awareness of and appreciation for some other religious faiths, and I feel a very close personal relationship with the leaders of these faiths that I met at Evanston. But I also came away with a stronger assurance, a more profound conviction than ever before that Christ is The Way.

Some convictions that were sharpened up and re-focused for me at the conference are:

—There is in America a real hunger for a religious faith, and especially among the younger adults.

—Many want an authoritarian religion, an absolute authority not to be questioned.

—Part of the search for religious faith is also a search for escape from the hard realities of life today—war, world hunger, poverty and wealth, over-population, ecology, exploitation.

—Christians are often divided and competing because of disagreement over the center of faith and authority, or over some doctrine of the faith.

—There is increasing evidence of many in America who turn from Christianity to other religions, and few who turn from other religions to Christianity.

—In many of the faith groups at the conference the chief concern, the main business, of each member is to win new converts, new members. Not many Christians seem personally to give this a very high priority.

—Christians need a new sense of, and responsiveness to, authority in their faith. And Christ is and must be that authority. We need to take seriously the Matthew 28 statement of the Living Lord: "All authority has been given to me in heaven and on earth ... therefore ..."

After a diligent endeavor to see all the good points possible in other faith paths, I see with increasing power that Christ is the way, the truth, and the life. Any way contrary to his is not the way God made persons to live. Any truth contrary to his is only partial truth. Any life contrary to his is not God's life being lived in human experience! □

One vine ... many branches

We must make visible before the world the oneness we share in Christ with all who acknowledge Jesus as divine Lord and Savior

by DeWitt L. Miller

We are faced with four inescapable facts. One, human, relational, and religious problems are now global and cosmic in scope. Two, entrenched selfishness, both personal and corporate, is becoming increasingly demonic. Three, adequate nurture and service opportunities for the enrichment of the committed believer and the fulfillment of the world mission and the redemptive and reconciling purposes of Christ's church call for greater human and material resources than any one group at whatever level can possibly provide. Four, Jesus himself asserted that the success of the Christian witness depends upon the unity—the oneness—of his followers.

Therefore there is scarcely a more urgent demand before any branch of the church than the problem of making more visible before the world the oneness we share in Christ with all who acknowledge Jesus as divine Lord and Savior.

As a first step in meeting this demand the Committee on Interchurch Relations, under the perceptive interim leadership of Loren Bowman, asked Warren Groff to help prepare a statement defining the Brethren ecumenical stance.

Dr. Groff has made us aware that the Brethren became involved in the ecumenical movement because of our in-

To fulfill our commitment to our Lord we must be flexible enough in our response to the Holy Spirit to follow where we are led

terest in "life and work" and that we have neglected involvement in "faith and order." We need to seek a biblical and theological approach that will lift up for our branch of the church the oneness of the people of God. Accordingly he has written a preliminary paper having to do with collegiality and accountability that sets forth the way in which all Christians and Christian groups are inseparably bound to each other. In our discussions we have also used the figure of the family in which we are bound "for better or for worse." In other relationships we can shut our eyes to our differences but in the family we have to stay and face the music and resolve the difficulties and the differences. Another analogy is that of the vine with many branches.

We are aware that the conciliar movement began with the assumption that no one religious group can do everything and so we will do together the things we cannot do separately. We believe that basic assumption has outlived its usefulness and that its limitations are partially responsible for much of the ineffectiveness that bedevils cooperative efforts. The time has come when our "modus operandi" must be: No longer must we do anything separately that can be done together.

The church today is faced with a threefold challenge:

1) It needs to provide adequate nurture and service opportunities (a) for being and becoming, and also (b) opportunities for effective witnessing and for serving whatever needs there are wherever they are.

2) At present there is no way by which this can be done, especially by small congregations and small denominations, for it becomes increasingly evident that our struggle is with "principalities, powers and the world rulers of this darkness."

3) We may as well admit that part of the ineffectiveness of our witness, especially overseas, and the inadequacy of our service is due to the fragmentation within the Body of Christ.

DeWitt L. Miller serves as executive of the Committee on Interchurch Relations.

At present we do not see "merger" as the answer. Our sectarianism is too deeply entrenched and involves us too emotionally for that. We believe a stop-gap measure is in the associated relationship. We have had a little experience with this sort of thing. Since 1973 we have had an official associated relationship with the American Baptists and have enjoyed many very meaningful experiences as a result. We have experienced this at every level of our denominational life.

At the same time we are unofficially related to many other denominations in camping, in conferences, in curriculum building, and in the work of congregations. At the present, approximately four percent of all our congregations are dually aligned in one way or another.

In order to encourage and broaden this experience we are actively seeking to set up conversations with other denominations hoping they might lead to associated relationships. At the same time we are trying to keep abreast of major ecumenical developments such as the Consultation on Church Union and the National Association of Evangelicals. We send observers to the annual meetings of both of these.

Last year at Annual Conference the response to the ecumenical luncheon exceeded the most optimistic expectation and so this year we are planning two major activities at Dayton. Again we will have an ecumenical luncheon where Bishop Thomas Malone of Youngstown, Ohio will be the featured speaker and for this event we will be inviting many fraternal guests. We will also be sponsoring an Insight Session with the theme, "One Vine—Many Branches," aimed at exploring the possibilities of a more effective witness through united action. Participants will be Paul W. Kinsel, who chairs the Committee of Interchurch Relations, Earle W. Fike Jr., Joseph M. Mason, John D. Tomlonson, and a representative of the Ohio Council of Churches. This will be a very important and meaningful session.

Every age presents a new and different challenge to the Christian church. If we are to fulfill our commitment to our Lord we must be flexible enough in our response to the Holy Spirit to follow where we are led. We pray that you will join us in an effort to find the way for now and to follow that way faithfully and courageously. ☐

turning points

Licensing/Ordination

Glen Daughtry, licensed July 14, 1974, Scalp Level, Western Pennsylvania

Larry Deffenbaugh, licensed Nov. 10, 1974, Tire Hill, Western Pennsylvania

Jack Keebaugh, licensed Jan. 26, 1975, Knobsville, Southern Pennsylvania

Robert Miller, ordained Oct. 13, 1974, Markleysburg and Asher Glade, Western Pennsylvania

Robert P. Walters, licensed Dec. 29, 1974, Pittsburgh, Western Pennsylvania

Kevin A. Wilkins, licensed Nov. 13, 1974, Mount Joy, Western Pennsylvania

Mike Zellers, licensed Dec. 29, 1974, Freeburg, Northern Ohio

Pastoral Placements

Arden K. Ball, from Roann, South/Central Indiana, to resident director, Camp Mack, Northern Indiana

Louis Bloom, from Monroeville, Western Pennsylvania, to Wiley Ford, West Marva

Patrick Chaffin, to Flint, Michigan

Ronald L. Clark, from Old Furnace, West Marva, to Sipesville, Western Pennsylvania

Ira W. Gibbel, from New Enterprise, Middle Pennsylvania, to assistant administrator, Morrisons Cove Home, Middle Pennsylvania

John F. Growth, continues at Tucson, Pacific Southwest

John Keiper, from Aughwick, Middle Pennsylvania, to Buffalo, Southern Pennsylvania

Alan G. Miller, from secular, to Silver Creek, Northern Ohio

Martin Waite Jr., from student, Vennard University Park, Iowa, to Panther Creek/Oak Grove, Illinois-Wisconsin, (interim, part-time)

Wedding Anniversaries

Mr. and Mrs. Ralph Alexander, Cabool, Mo., 50

Mr. and Mrs. Cline Bassett, Sebring, Fla., 50

Mr. and Mrs. Roy Bishop, Sunfield, Minn., 61

Mr. and Mrs. Wright Butterbaugh, North Manchester, Ind., 50

Mr. and Mrs. Tom Davis, Windfall, Ind., 50

Mr. and Mrs. Paul Fidler, Brookville, Ohio, 50

Mr. and Mrs. Dale Figg, Sunfield, Minn., 63

Mr. and Mrs. Jack Jamison, Santa Ana, Calif., 50

Mr. and Mrs. Fred O. Holderread, Cushing, Okla., 62

Mr. and Mrs. Charles Keller, Pittsburgh, Pa., 65

Mr. and Mrs. Clyde Smith, Hartford City, Ind., 60

Mr. and Mrs. Landis Stehman, Lititz, Pa., 50

Mr. and Mrs. Paul Teeter, New Enterprise, Pa., 54

Mr. and Mrs. Sam Young, Ashland, Ohio, 50

Deaths

Debbie Akers, 19, Fresno, Calif., Jan. 10, 1975

Maranda Anderson, 74, Quinter, Kans., Jan. 12, 1975

Mrs. Joe Armey, 84, Sedro Wooley, Wash., Jan. 20, 1975

Flora Armstrong, 89, Eureka, Ill., Jan. 14, 1975

Mae Bagwell, 79, Greenville, Ohio, Jan. 18, 1975

Pearl I. Bailey, 69, Anaheim, Calif., Jan. 28, 1975

Camilla Replogle Bechtel, 79, Pittsburgh, Pa., Oct. 30, 1973

Clara Beckler, 81, Dayton, Ohio, Dec. 14, 1974

Amos Bewley, 76, East Petersburg, Pa., Jan. 13, 1975

Dwight Blough, 40, Farmington, Pa., Dec. 30, 1974

Elnora Bollinger, La Verne, Calif., Dec. 10, 1975

Orpha V. Bollinger, 65, Lititz, Pa., Sept. 23, 1974

Emmert Bowman, 71, Greenville, Ohio, Jan. 24, 1975

Charles O. Bottomfield, 83, Hollidaysburg, Pa., Jan. 10, 1975

Dallas Bowling, 34, Marcum, Ky., Nov. 14, 1974

Annie Brandt, 84, Cinnaminson, N.J., Dec. 7, 1974

William Brock, 89, Marcum, Ky., Dec. 9, 1974

Junie Brunk, 80, Dayton, Ohio, Jan. 16, 1975

Arthur Buckridge, Waterloo, Iowa, Dec. 31, 1974

Richard Burket, 47, Roaring Spring, Pa., Jan. 9, 1975

Bertha Butterbaugh, 75, Dixon, Ill., Jan. 17, 1975

Grace B. Christison, 74, Decatur, Ill., Dec. 16, 1974

Ernest B. Clark, Pomona, Calif., Dec. 7, 1974

Maude Whitmore Coffman, 84, Harrisonburg, Va., Feb. 9, 1975

Pharon Denlinger, 69, Dayton, Ohio, Jan. 10, 1975

D. Saylor Diehl, 95, Nokesville, Va., Aug. 15, 1974

Howard Duncan, 68, Mound City, Mo., Jan. 9, 1975

Alverta Eberly, 59, Lititz, Pa., Nov. 27, 1974

Violet Everly, 52, Cumberland, Md., Feb. 2, 1975

Ray Fackler, 75, Ashland, Ohio, Dec. 25, 1974

Alvin G. Faust, 89, Wilkinsburg, Pa., Oct. 6, 1974

Judson E. Faust, 84, Irwin, Pa., Aug. 29, 1974

Margaret Felker, 43, Mount Morris, Ill., Nov. 16, 1974

John B. Fifer, 72, Carrollton, Mo., Dec. 4, 1974

Esther Fink, 85, White Cottage, Ohio, Oct. 15, 1974

Emma Fisher, 82, Buck Creek, Ind., Oct. 13, 1974

Dan Fitzgerald, 30, Fresno, Calif., Nov. 8, 1974

Elizabeth Forney, 85, Modesto, Calif., Feb. 4, 1975

Margaret Forsyth, 61, Mount Morris, Ill., Jan. 25, 1975

Leland C. French, 86, Cloverdale, Va., Jan. 7, 1975

Florence Fuhrman, 56, Brodbecks, Pa., April 6, 1974

Ellen Ganger, 94, Goshen, Ind., Nov. 29, 1974

Georgia Garvey, 90, Modesto, Calif., Nov. 22, 1974

Frank Gearhart, 82, Gettysburg, Pa., Nov. 1, 1974

Michael Gebur, 62, Calvin, N.D., Oct. 6, 1974

Ethel Gehrett, Pittsburgh, Pa., Jan. 1, 1971

Clinton I. Getts, 78, Kendallville, Ind., Nov. 16, 1974

John Gibson, 20, Moneta, Va., Dec. 24, 1974

Royal Glick, 63, Riverside, Calif., December 1974

Hattie A. Glosser, 92, Frederick, Md., Dec. 26, 1974

Harper A. Good, 86, Waynesboro, Pa., Sept. 15, 1973

Ramona Reichard Good, 84, Waynesboro, Pa., Dec. 8, 1974

Anna Gouker, 64, Myersville, Md., June 21, 1974

Mark Grasser, 20, Elton, Pa., Sept. 28, 1974

Norma Gray, 51, Newport News, Va., Nov. 4, 1974

Robert Green, 70, West Milton, Ohio, Jan. 10, 1975

Lester Griffith, 82, Johnstown, Pa., Nov. 20, 1974

Edna C. Haag, 88, Lititz, Pa., Dec. 4, 1974

William Hall, 76, Bent Mountain, Va., Dec. 21, 1974

Willie Burton Haynes, 69, Eden, N.C., Jan. 25, 1975

Ora Hendricks, 83, Cando, N.D., Jan. 20, 1975

Fannie May Henry, 84, Goshen, Ind., Jan. 9, 1975

William H. Herring, 91, Nokesville, Va., Dec. 28, 1974

Ralph Hoffman, 70, Roann, Ind., Jan. 5, 1975

Harry Hottle, Akron, Ohio, Feb. 1, 1975

Mrs. Avena Huddleston, 88, Roanoke, Va., Feb. 4, 1975

Frank W. Johnson, 81, Seattle, Wash., Dec. 27, 1974

Allen B. Keller, 93, Lititz, Pa., Dec. 30, 1974

James R. Kelley, South Bend, Ind., Jan. 28, 1975

Percy Klepinger, 76, Sebring, Fla., Jan. 5, 1975

Ruth Kongas, 71, Cando, N.D., Jan. 13, 1975

Ralph Landes, 75, North Fort Myers, Fla., Jan. 21, 1975

Lois Landis, 74, North Manchester, Ind., Dec. 10, 1974

Jay Latter, 90, Ashland, Ohio, Nov. 24, 1974

Ruth Eaton Lau, 79, Front Royal, Va., Dec. 30, 1974

Mary Ellen Lauver, 70, La Verne, Calif., Dec. 13, 1974

Marshall Leiter, 66, Ashland, Ohio, Jan. 12, 1975

Cora Lindamood, 88, Greenville, Ohio, Jan. 12, 1975

Ronald J. Lindower, 34, Toledo, Ohio, Nov. 29, 1974

Daniel W. Long, 86, Meyersdale, Pa., Oct. 23, 1974

Raleigh J. Long, 77, Catlett, Va., Nov. 5, 1974

W. Newton Long, 84, Boonsboro, Md., Jan. 25, 1975

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Life in the communit

Read Gal. 5:25—6:5 (NEB)

In the first five chapters of Galatians Paul discounts the law as a basis for governing church life and relationships. He scolds those who try to push new believers into a Jewish uniform. Christianity, he insists, is a radical departure demanding the new wineskins described by Jesus. Paul says it dramatically. Those who accept the law as a framework are doomed. To be measured by those demands is to fail.

In contrast, Paul describes life together in the community of faith. Gal. 5:28 provides a vital link. The Spirit, not the law, is to be the source of life and the director of action. With that base we judge ourselves. Gal. 6:4 is critical to the entire section. We are to measure ourselves by taking a long look in a mirror. We do not gather points by making comparisons or tallying a list of the positive and negative comments received from others. Because we do not validate our virtue by documenting another's comparative vice, there is no room for rivalry or jealousy. The strength of the body is not sapped by the spiritual erosion of envy and fault-finding.

Too often, even in the church, surface "loving" is only a mask. We Brethren are always so nice to one another. We smile, express interest, concern. All this means nothing if it is only a cover for unresolved hostilities and destructive competitiveness. Nancy speaks warmly to Jane on Sunday morning and on Sunday afternoon calls Ruth to complain about the way Jane is teaching the youth. John tells his pastor he appreciates his willingness to take a stand then steps outside to suggest to Bob that the church should seek a minister who will stick to the Bible. Expectations for perfection we could never realize ourselves are laid on others. Our community is contaminated.

The church is at times weakened by those who serve for the wrong reasons, such as those who walk in front to draw attention to themselves, using church power to achieve a sense of importance. Paul deals with this problem in Gal. 6:3. But the most sincere leaders carry an added burden of knowing how often their imperfections become a topic of conversation among others in the church, including other leaders. It becomes easier, safer to stay in the shadows. But holding back or dropping out because of criticism is wrong. The church is impoverished if talents are hidden out of fear.

What then? Do we refrain from taking stands or expressing opinions in order not to encourage hostilities or rivalry? That this approach is foreign to Paul's own style is abundantly clear. In Gal. 2:4 Paul confronts Peter. And the letter itself is a plain speaking expression of where Paul felt the church was getting on the wrong track. It is directed to the Galatians about the Galatians. That is clearly Paul's style.

Openness with love is obviously the standard for action in Gal. 6:1. There is no place for allowing hurts to fester for years, rubbing salt into the wounds by reciting bitter memories. The church is the place where loving community that destroys all walls is possible. But it will only happen if we are honest about the differences between us and handle them in a creative way. If there is a problem, I must discuss it face to face with the person involved. That's a tough standard. It is scary. I might get hurt.

It is easier to expect the pastor to do any necessary confronting. Reported sexual irregularities, dishonest business dealings, heavy drinking, and other fascinating tidbits are discussed in the church but not often with the persons directly involved. We fail to be redemptive because we are afraid to be confrontive. Or we do it in a destructive way. The people involved often feel alienated and drop out. They are lost in more than one sense. New generations of Christians know them only as a name on a church roll—either to be meaninglessly retained or mechanically discarded by applying legalistic standards. Do we care? Then we must act out that caring.

This same spirit of loving concern moves us to support those who are carrying heavy loads—special burdens of hardships, temptations, sorrow, and pain. This imperative in Gal. 6:2 is not a contradiction to Gal. 6:5, which suggests we each have our proper burden to bear. We are responsible for ourselves. The word for burden in verse 5 is the word used for a ship's cargo or a soldier's kit. The focus is on individual accountability. I reach out to others in times of stress, but I can not solve their problems for them. I cannot, by caring, suffer a friend's arthritic pain in her place; I cannot remove a friend's grief over the death of a son by my shared grief. These friends must still bear those burdens. I can only hope to make that load seem lighter because I am there.

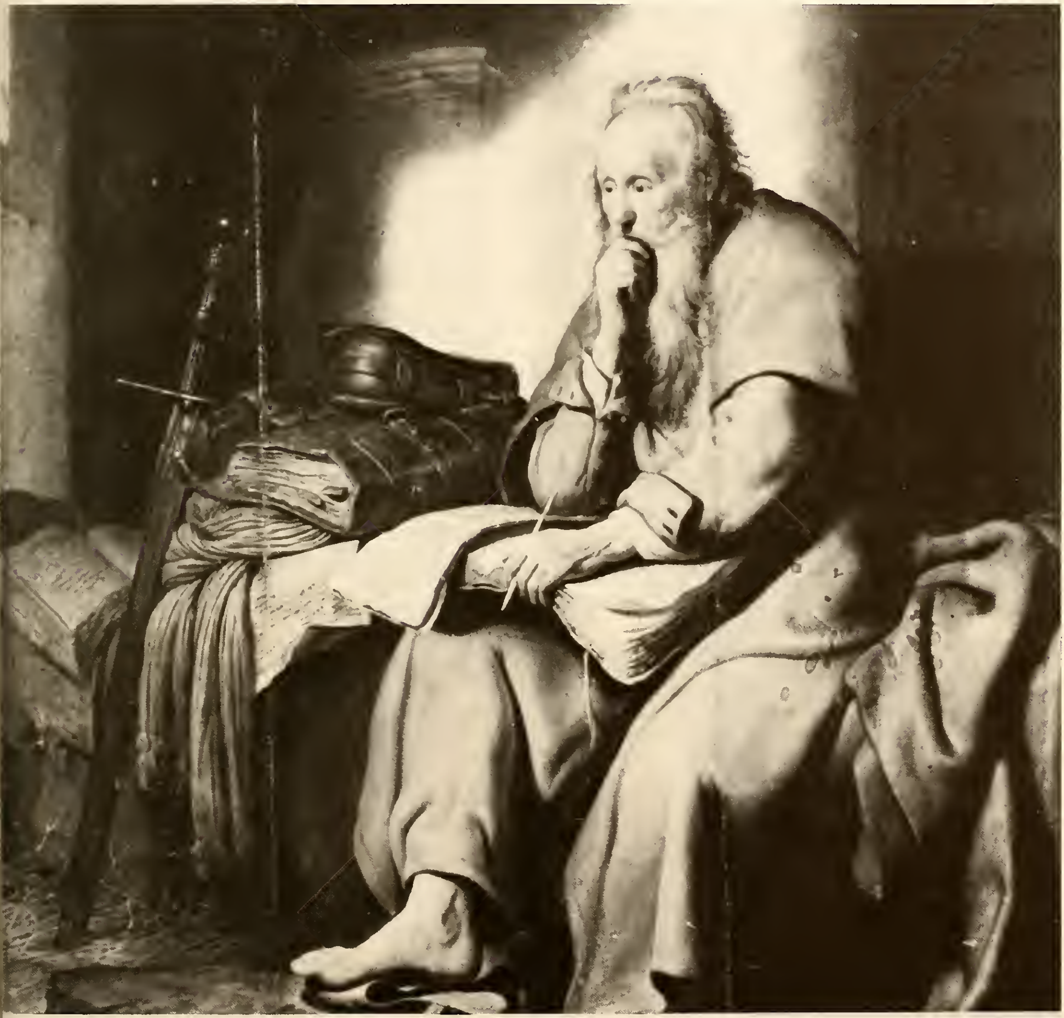
Most of us are far more comfortable helping to bear burdens than we are in confronting. But even here we make mistakes. I have a memory picture of myself as a little girl, eating a piece of watermelon too big for me. A dear aunt offers to help. I accept, feeling that with a little assistance I can enjoy what is left. Instead she takes the piece and finishes it. Although I was preschool at the time, I still remember the feeling of disappointment. I had to redefine "help." Our help is too often like my aunt's. We discount the individual we are helping. We try to take over completely, "knowing what is best." We make decisions about what is needed and diminish the person's sense of worth.

Our churches and lives would be transformed if we would follow the advice Paul gives here. Let the Spirit direct action. Eliminate rivalry and jealousy by focusing on ourselves. Confront lovingly, directly, one who is wrong. Share in times of stress, but always preserve individual dignity and responsibility. ☐

The Spiri

# of faith

by Joan G. Deeter



St. Paul, by Rembrandt

ot the Law, must be the source of life

Voice of Calvary:

Living out the Gospel

"The Gospel has a lot to offer black people if they can begin to see it through visible programs," says John Perkins. "It is our love for Jesus Christ that helps us to establish these programs; we tell the people that what we do is because of Jesus Christ. The Gospel makes us all children of God, and that makes us all significant."

by Randy Miller

The trees along the southern Mississippi highway radiated full autumn brilliance. It was a welcome change of scenery from the stark, silvery limbs I had left in northern Illinois. There, Chicago weather had already sunk its teeth deep into early winter. But in Mississippi summer seemed to cling to the autumn months long into November.

The late afternoon sun felt good shining through the window of the trusty VW Beetle as Ervin Huston, Voice of Calvary's Health Center administrator, Al Oethinger, a former Mississippi BVSer, and I chugged along from the airport toward Jackson.

Since its birth in the early 60s the Voice of Calvary Bible Institute had grown considerably. I had heard about it from friends who'd been there and from an occasional pamphlet or newsletter, and had long been eager for the chance to one day see the place for myself.

We drove through Jackson to a residential area and pulled into the driveway of a simple, white, two-story house. It appeared to be someone's home. That deduction was partially right. However, the family did not consist of just Mom, Dad and the kids. The house and renovated garage behind it made the home of VOC's most recent ministry, the 4-C Center (Center for Continuous Christian Community). The center is directed by VOC's founder and president, the Reverend John M. Perkins.

The center's ministry is focused in three areas. One is Jackson Bible Institute. The primary purpose of the institute is to familiarize young, black college students with Jesus Christ and encourage them to use their skills in ministering to communities throughout Mississippi. Students from nearby colleges attend weekly sessions taught by John Perkins, Ervin Huston, and other VOC staff members. "The black student, or any student today, needs more than an education to be a success," says President Perkins. "What students need are the radical values that win people to Jesus Christ and make a person able to use his or her skills in ways that creatively deal with such problems as racism, inflation, and poverty, which threaten our nation and our world. Jesus Christ, living through his body of believers today, represents the fleshing out of these values—God's strategy of hope for the world."

A second emphasis at the center is the hosting of work study groups from churches and colleges around the country. In the past, the center's staff had met with various groups, acquainting them with VOC's strategy for delivering the gospel in rural Mississippi. The staff hopes to continue that outreach in the future.

Finally, VOC has created a non-profit investment corporation called "People's Development Corporation" (PDC). It is an effort to give Christians the option of investing their money in a way that will

Voice of Calvary founder and president John M. Perkins (left) and VOC Health Center administrator Ervin Huston. Behind them, Jackson's most recent VOC ministry: the Center for Continuous Christian Community.

create necessary capital to send children to school, educate them in Christian community development, and allow people to develop stable ministries and businesses that are able to break the poverty cycles in which many are caught.

It was late afternoon on a Tuesday at the center, and students would be arriving shortly for weekly classes at the Bible Institute. Inside the house a few people had begun some cleanup chores in preparation for the sessions. The humid afternoon air hung like a damp cloth, causing dust on the waxed, wooden floors to ball up under the sweep of a dust mop. Folding metal chairs lined classroom walls; heavy, woven rugs were shaken outside. If a house can smell well used, this one did.

In the rehabilitated garage behind the house, staff members met for an hour to discuss the proposed curriculum for the next two years of courses at the Bible institute. Adjacent to the small meeting area are the offices of John Perkins and H. (Harold) Spees. H. and his wife Terri are a young couple who joined the staff nearly two years ago. Among other tasks, H. is responsible for editing VOC's bimonthly newsletter, *The Voice.*

At 7 p.m. the classes began. In one room Ervin Huston led a small class in Deuteronomy. Students in another room focused their attention on John Perkins as he spoke to them of the importance of Christians being involved in a strong, vital community of believers. "The Holy Spirit comes to dwell not only in the individual, but also in the church, among us! We, as individuals, cannot replace Christ on earth; we can only be witnesses. But the corporate body, the church, as Paul spoke of it, *can be* that replacement."

John Perkins has carried on the dream of developing a community centered around Christ since his acceptance of Christianity in 1957. At the time, he and his family lived in Los Angeles, having left their native Mississippi shortly after World War II, for a better life. He had succeeded in the business world, serving as supervisor in a welding maintenance business, and he likely could have continued in a rather comfortable life-style there for some time. "But the Lord had other plans for me."

In Los Angeles Perkins and some friends had visited a number of state juvenile camps for young offenders. The problems the young men had were ones John could identify with for they stemmed primarily from being young and black. "I did not feel the church was doing a good job of reaching those young men, so five of us formed what we called the 'Fisherman Mission' to witness to other blacks. The Lord blessed me with skill in Bible stories and Bible clubs, and I would have been considered a 'good Christian' if I had remained in California in this sort of work.

"But the discouragement and bitterness that I saw really had a lot of its roots back in Mississippi. If people with ambition simply continued to leave, as I had, the life of other blacks in Mississippi would continue to crumble. I had to go back, even though I had once vowed I would never return."

When John returned to Mississippi in 1960 he had only energy, the support of $150 a month from friends in Los Angeles, and his own sheer will power to go on. Today he has energy, financial support from a common treasury, and the participation of a community of believers in the perpetuation of Christ's ministry.

Ninety-year-old R. A. Buckly is a local farmer, one of VOC's original supporters.

Artis Fletcher, a Mendenhall son, left the state for higher education and seminary training. Returned home, he provides strong, indigenous leadership as VOC pastor.

The aroma of freshly baked doughnuts filtered into the halls as classes came to a close. The added scent of hot coffee drew many to congregate for brief, informal fellowship and conversation in the kitchen.

Outside, car engines began to turn and people slowly filtered out into the cool night air. I boarded the VW van of Erv and Joan Huston that was headed for Mendenhall, Mississippi, 37 miles southeast of Jackson. Mendenhall is the other center for VOC activity and is actually where VOC had its origins.

Mendenhall is the town John Perkins settled in when he returned to Mississippi from Los Angeles. Upon his arrival he began setting up Bible clubs in schools around the country. By 1963 the clubs had grown to such a degree that he and a few fellow workers built a house, then later classrooms in Mendenhall. This endeavor provided the basis for the development of many other programs that took form during the 60s and early 70s.

An early undertaking was the establishment of a housing cooperative with about 50 people contributing. The co-op attracted the first black Federal Housing Administration worker in the county, and with an FHA loan the co-op was able to construct a number of three-bedroom apartments at $50 per month rent. Later, a farmers' buying cooperative was formed, including about 200 farmers. This proved to be a helpful move, as it freed many poor blacks from having to continue buying from steeply-priced local stores at high interest credit rates.

As publicity spread, grants, loans, donations, and volunteers (including many Brethren) came in, enabling the expansion of facilities. Throughout the 60s and close to the turn of the decade, a number of buildings were constructed, including a chapel, tutorial school, gymnasium, and a health center.

Weekly and evening services are held in the chapel, with Artis Fletcher serving as pastor. Artis, originally from Mendenhall, left the state at one time to receive further lucation and seminary training. Now turned, he provides strong, indigenous adership.

The tutorial school enables approximate- 35 youngsters from the surrounding area obtain what education they are not able receive in public schools. High school niors act as tutors in this program that ntinues to be successful in its outreach.

VOC's first Health Center facility, the ily one in the county and surrounding eas where there were not separate waiting oms for blacks and whites, was com- eted in the spring of 1973. During the rly years of that center's existence there ere a number of uphill battles that were et and dealt with, but not without con- lerable effort on the part of VOC's staff. ood waters once warped its tile floors d created thousands of dollars in mages. Immeasurable energy was spent fund raising efforts for an X-ray ichine. Half of last year the clinic's doors re closed because there was no doctor. it with the recent move to a new facility now appears that brighter days are in re.

The new building, situated across from county court house in downtown endenhall, is a real breakthrough for al blacks, as it marks the first time a ick enterprise has cracked main street. e building was originally constructed as ealth center, so renovation and onstruction was not necessary. "The old ilding likely will be used to host over- ht groups and others who visit VOC," s H. Spees.

Presently two doctors are on hand at the w facility. Dr. Eugene McCarty, who h his wife arrived this past January, is rking with VOC on an indefinite basis. om the Mennonite Medical Society is . Carl Yoder who will be with VOC for ee months, the first of what VOC staff pes will be a continuing progression of ctors who serve the center on a short m basis. Ervin Huston is the Health nter administrator; his wife Joan is a istered nurse there.

A recent development in the center's nistry is the Home Health program. At present time it involves Home Health se Vera Shertz and aid Willa Stevens veling to outlying areas locating health ds and administering remedies. As the gram develops, the intent is that health ncils in various villages will form and vide efficient care for their own area. e Home Health program is the recipient of a Church of the Brethren SHARE grant of $4,100 for 1974-75 year.

The thrust of VOC's ministry continues to grow and expand along many different tangents. In Jackson new wheels are turning toward the development of a printing program. It is presently in the works, and, "hopefully," says H. Spees, "will be in full swing within a year." Sensing a lack of printed matter directed toward proclaiming the gospel to the black Christian, H. says the ministry will have its forte in this area.

Also in the media vein is Voice of Calvary's Mendenhall-based radio program. Dolphus Weary, executive director of the Mendenhall VOC ministry, prepares a 15-minute delivery which is distributed to five stations around the area and aired on Sunday mornings.

"The Gospel has a lot to offer black people if they can begin to see it through visible programs," says John Perkins. "It is our love for Jesus Christ that helps us establish these programs; we tell the people that what we do is because of Jesus Christ. The Gospel makes us all children of God, and that makes us all significant and important."

The plane rose over the lush, colorful Mississippi foliage, then disappeared into steel-gray clouds, which kept land from view until our descent over cold, concrete Chicago. I reflected on my experiences at the Voice of Calvary. The words of John Perkins came to mind. "It's our love for Jesus Christ that helps us establish these programs." During my childhood years Sunday school teachers had spoken to me about the "power of God" in vague and uncertain terms. I had received notions about the power of God as being something high and out of reach, a magic force that no one quite understood (especially my Sunday school teachers).

Over the years, through various experiences, I have come to a clearer understanding of the nature of the power of God. My understanding was refreshed as I witnessed that power working from the grass roots up, through God's community of believers at VOC.

I would encourage not only a few of my former Sunday school teachers, but also others, to visit VOC and witness what the power of God, working through his people, can bring about. ☐

Revelation in Two Lives

What does it mean to live and grow every day through Christ? Barry L. Johnson found that answer . . . he knocked holes in his ceiling, the frustrating ceiling of human perception. The story of how he discovered the answer to spiritual awareness and continuous communication with God is relived in

Sometimes There's a Hole in the Ceiling.
Paper, $3.50

Sometimes There's a Hole in the Ceiling
YOU CAN BELIEVE!
ERNEST A. FITZGERALD

Ernest A. Fitzgerald had a problem. He tried to believe too much at one time and ended up in thorough confusion. How he came to grips with the controversial doctrines of Christianity and became a true believer is shared in

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abingdon

On fasting, simple living, China

George G. Hess

So little can be so helpful

SMALL PROTESTANT DENOMINATION CONTRIBUTES $5 MILLION FOR WORLD HUNGER!

> ELGIN, ILL.—(WPI)—The Church of the Brethren, a fellowship of slightly less than 200,000 members, whose origins stem from the Anabaptist movement in the late Reformation period, has demonstrated that a measure of Christian sacrificial concern for "the least of these, my brethren," is yet alive in today's world.
>
> Taking seriously the plight of millions of people starving around the world, the members of this denomination fasted for one meal a week during the past year and accumulated the money saved in this way. In Maundy Thursday Love Feasts made uniquely appropriate by the giving of a sacrificial gift, the Brethren around the world pooled their combined "fast bucks" to donate a total of $5,002,150 to Church World Service.
>
> Representatives from Church World Service noted that this contribution was $1 million more than the total contributions to CROP by all individuals and organizations in 1974. Commenting on this unusual achievement, a Brethren spokesperson said, "Even in giving this amount of money, we have barely begun to follow the example of Jesus."

The preceding news release was taken from the wires of WPI, "Wishful Press International." But does it have to be WPI? Could it not be AP, RNS, or UPI? Certainly it could be! Think how easily this result could be realized.

Let each Church of the Brethren member fast for one meal a week for 50 weeks (exclude Thanksgiving and Christmas). Let the meal given up be a minor one—say, lunch. Let the amount saved for each lunch, averaged over the "bringers" and the "buyers," as our school children say, amount to 50¢. A small enough sum. Then the mathematics produce the result: (50¢ per member) x (50 meals per year) x (200,000 members) = $5,000,000.

Now let us take one additional action to make this gift worth much more than $5 million. Let each sister and brother use the time that would be spent eating, to pray for the needy and to meditate on creative solutions to their problems. Imagine the impact—far beyond a paltry few million dollars—when 200,000 of the people of God sacrificially pray each week that his will be done on earth as it is in heaven! Unless we have completely lost our concept of the vastness of God's resources, we will have to acknowledge that the working of the Spirit will produce more of eternal value in the lives of people than will the dollars we give.

Let us begin now to let His Spirit flow through us: " . . . as you did it to one of the least of these my brethren, you did it to me."

Even if you adopt this course of action yourself, and all of the other Brethren do not join you, your efforts will be significant because so little is so helpful to the starving. Only $2.00 will feed 12 children one bowl of high-protein cereal every day for a month! ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

James and Nancy Poling

Trying preachin' and farmin'

We are involved in a holy experiment.

Our goal is to live a simple rural life while also doing Christian service as pastor and teacher.

Some things have worked.

Jim has spent five years as a pastor of a small rural congregation which cannot afford full-time professional leadership. There have been many rewards, although frustrations are also many because every struggle is a struggle for survival.

Nancy has begun teaching in the same school district where our children are students. This roots us down in the local community. Fortunately Nancy likes teaching, and Christie (8) and Nathan (6) like school and will probably survive the public educational system.

Our farm provides the greatest joy. Our four acres is the center of our family life. In the summer, the garden keeps us busy as we work to preserve enough vegetables for the year. Last year we bought very few vegetables, and had white and sweet potatoes most of the winter. Fruit trees are coming and will supply us abundantly in two or three years.

When our garden is not central, we dote over the animals. Our favorites are the goats, which take the most care, but return us with milk and, hopefully, someday, butter, cheese, yogurt, ice cream, and meat. More practical are the chickens and rabbits which supply meat and eggs to share and sell. The bees are not pets, but important because of the honey.

When we take each day as it comes, our life-style is marvelous, our family life is centered, our marriage is enriched, our food is wholesome and organic, and our combination of farmin' and preachin' is a witness to the wholistic revelation of Jesus Christ.

BUT, there are problems and frustrations.

One, schedule. With two adults working almost full time, two children in school full time, and hours of chores to do, it is easy to be too busy. Add to this the insane schedules of many others who make demands on us, and sometimes our schedule is also insane. Keeping a relaxed pace is one of the most difficult parts.

Two, money. Even with two of us working, maintaining a farm is expensive. Doing things ourselves, instead of buying things ready-made, is not the simplest way to live. It takes tools and machines. And inflation has hit us like everyone else. We have concluded that it would be cheaper to live in an apartment and buy our food, than to farm. And we have not found any shortcut to living cheaper. Our style costs money, and that was a shocker.

Three, community. Much of the church today talks about community—the presence of other Christians who support and even correct one another. We had hopes of being a part of a loosely structured intentional Christian community, but we have found ourselves more isolated here than we had hoped. Many things seem to interfere to prevent the intimate relationships we crave. At the same time, we have been surprised by the support we do feel from those Christians around us, especially in the congregation, and it is that support which sustains us.

In conclusion, we are committed to our style of life, and believe that God has called us to our careers and to our farm, at least for the present. We pray that he will bring solutions to our problems, and that he will lead us into service, and into a style of life which is family-centered, ecologically sound, generous toward those who suffer, and which witnesses to the love of Christ for creation and all persons. □

Ron Beachley

Doing deeds that others can see

As Christians we must continue to be concerned about those who are hungry and struggling to live from day to day. The writer of 1 John says, "But if a man has enough to live on, and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him? My children, love must not be a matter of words or talk; it must be genuine, and show itself in action" (1 John 3:17, 18, NEB). Because we have (physical necessities) we must be willing to share with those who do not have enough to eat and live.

Alma Long's article, "Fasting" (MESSENGER, January 1975, page 18), was especially interesting to me since I too have been fasting one day per week since last July. The motives I have for fasting are

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ANNUAL CONFERENCE BULLETINS

WANTED—Rhodesian exchange student (white) would like leisurely ride to west coast after Conference. She would share expenses. Contact: 3 McKinley St., Brookville, Ohio 45309. Phone (513) 833-2539.

HERITAGE TOUR—Brethren Heritage Tour June 24, 12:30-4:30 p.m. To places of special interest to Brethren in the Miami Valley. Air-conditioned bus leaves from and returns to Dayton Convention Center. $2.00 per person. Reservations: Vinna Helstern, 425 Arlington Road, Apt. 19, Brookville, Ohio 45309.

CLASSIFIED ADS

INVITATION—If you are planning a trip to Florida, why not worship with us? First Church of the Brethren, 7040-38th Ave. No., St. Petersburg, Fla. 33710. Phone 341-3561. Sunday School 9:15 A.M. Morning Worship 10:30 A.M. Edgar S. Martin, Pastor

FREE—An inspiring sermon from the book, "The Carpenter's Way to Build Dynamic Sermons." Included with your sermon will be information about this book. Send for your free sermon today from The Seaboard Press, 153 Blanchard Road, D18, Drexel Hill, Pa. 19026.

NO KING BUT CAESAR?

NO KING BUT CAESAR?
No King but Caesar?

"The Christian faith is not based only on the philosophical concept of justice or only on the philosophy of utilitarianism but rather on the virtue of love and the authority of Jesus." Author: William R. Durland

Durland, a lawyer, makes a rediscovery of forgotten and distorted truths. He reviews the authority of Jesus and of Caesar as reviewed in the Bible and in the historical relationship between government and the church.

The author wrestles with the violence of the church through the centuries and then shares his newly found Christian viewpoint. Cloth, $5.95.

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BRETHREN PRESS
Elgin, IL 60120

different and present a contrast to the spiritual values expressed by Ms. Long.

The reason I choose to fast has to do with the world food crisis and the need I feel to do something about it. I have heard the plight of the hungry mentioned multitudinous times, but very few persons are offering concrete ways of solving the problem. "Let someone else do it." "The problem is too large for me to do anything about it." "Let the government solve it." These are some of the excuses Christians are giving for not doing anything, rather than looking for little things they could do to consume less so others might have a chance to live.

I decided that I would fast. I felt the food I did not eat one day per week would be available for someone else; and then I also give a donation to a reputable organization to help meet the immediate needs of those millions who are starving every day.

Incidentally, my family participates in the sharing of money, to help the hungry, by placing a penny per meal in a cup; this is then included in the amount we send to help feed the hungry each month. The amount we give each month is not much—but I do not believe the Lord demands what we do to be sensational. The only thing he requires from each of us is that we are faithful and do *something.* In Matt. 25:31-46, those who receive the Father's blessing and are invited to enter the kingdom are those who have done little things for those in need. Likewise, those who are rejected are those who do nothing for their sisters and brothers in need.

If every Christian would be willing to do a small amount the world food crisis could be alleviated. The thing that bothers me is that so much time and energy is being put into talking and writing and nothing is being done. We must be willing to get involved with more than just words. The writer of James said, "For as the body apart from the spirit is dead, so faith apart from works is dead" (Jas. 2:26).

I believe fasting is a good discipline, and one I need to continue in order to challenge myself and point out the needs of the millions that are starving in the world. I would not deny that fasting has other spiritual values, as Ms. Long points out. However, I believe these spiritual values will be lost, if they do not lead us to some form of action. The good news which Jesus shared with others was not only words, but deeds that others could see and benefit from. ☐

Bernice Hoover Cook

Past and present China lessons

The March MESSENGER article on China really got me excited for I have been reading about China, too.

In my preschool days B. F. Heckman came to Plattsburg during the Christmas holidays to hold a Bible Study (imagine that, giving the holidays over to such a thing). He came down out of the pulpit with a blackboard and a Bible and taugh Though I do not know what he said, something rubbed off on me that is with me to this day. I still prefer that kind of thing in church.

He must have transmitted much love t us all, for when he soon died of smallpo in China, our household—every member grieved; I can still feel it.

Dr. Dimond, provost of the new Unive sity of Missouri hospitals being built in Kansas City, went to China a few years back as part of a prestigious delegation. Excerpts from Dr. Dimond's book have been printed in our paper. They are remarkable articles. Some of what he describes in China sounds Brethren. How God works in history we do not know, b some very strange things have happened my lifetime.

He speaks of the equality of the peopl their simplicity, their commitment, especially their caring for one another. On a hourlong tv speech he said American hospitals are too fine; in China, patients care for one another, a remarkable relationship.

He tells of a doctor who left the city f several months each year to tend farmer patients and to work in the fields alongsi the farmers. He found out he was losing h common touch. He learned more from them than he did for them. Sound Brethren?

Dr. Dimond has nothing good to say about missionaries, which is very disillusioning to me. They were regarded as representatives of imperialism. They mig have been okay, but their children had a way of learning the language and returni as CIA people. I remember reading in *Li* that mission work done with gun boats i the harbor had not succeeded.

His closing chapter, "Childhood's End" a critique of America. He has plenty to say about the history of US and China relations, and it is nothing to be proud of. This chapter should be required reading. ☐

CRIMINAL JUSTICE REFORM

The New Testament symbol of the towel impels Brethren to reach out to those who have been made outcasts and scapegoats

Several factors combine to make prisons and the imprisoned a special concern for Christians, according to a query accepted by the 1974 Annual Conference delegates. Cited were a series of biblical injunctions to remember those in prison, to proclaim release to the captives and to free the oppressed, to identify with the poor and the helpless of society, to associate as did Jesus with the outcasts, and to show compassion for the unlovable.

This, coupled with the concern that prisons, jails and lock-ups dehumanize and brutalize persons, prompted the North Manchester congregation and South/Central Indiana District Conference to petition Annual Conference for a study of the criminal justice system. A five-member task force, along with a staff consultant, was named by the General Board to report, as the query requested, "to the 1975 Annual Conference appropriate means by which churches can address themselves to the issue of criminal justice reform."

Named to the task force were David Eis, North Manchester, Ind., who works with Indiana's Public Action for Correctional Effort; Robert Gross, Churubusco, Ind., an ex-prisoner due to nonregistration under Selective Service; George Petsock, Harrisburg, Pa., involved in his state's community efforts for prison rehabilitation; Marianne Rhoades Pittman, Champaign, Ill., on the campus ministry staff at the University of Illinois; and Guy Wampler Jr., chairperson, Fort Wayne, Ind., pastor involved in a local jail reform program. Staff consultant was Ralph E. Smeltzer of the World Ministries staff; ex-officio member was S. Loren Bowman, general secretary.

Following is the committee's report as amended and adopted by the General Board in February:

The imprisoned are perhaps the most neglected and abused group in our society. Ironically, when these offenders are neglected and abused, not only they but society as well is victimized. The New Testament symbol of the towel impels Brethren to reach out to those who have been made outcasts and scapegoats. Whenever this effort is fruitful, society itself becomes healthier and more secure.

Some Areas of Concern

The failures of our present criminal justice system are widely apparent. The rising crime rate is one evidence that the system neither deters nor rehabilitates.

There are many specific areas of concern.

1. The system tends to serve the powerful segments of the society and to protect property at the expense of persons.

2. The arbitrary use of discretionary power in dealing with offenders often punishes the poor and powerless, frees the rich and powerful, and allows the prejudices of society to run unchallenged.

3. Our social institutions, including families, schools, welfare agencies, and churches share a responsibility for creating or permitting the conditions which result in criminal behavior.

4. Racial, ethnic and sexual discrimination is prevalent, and damaging to persons.

5. The public has come to accept many misconceptions:

- that prisons protect us from crime.
- that reformatories reform, correctional centers correct, penitentiaries teach penitence.
- that incarceration rehabilitates.
- that most people in prison are dangerous.
- that one must be an expert in criminology to help a law offender.
- that poor people and minority groups are more inclined to commit crimes than others.
- that more money for police, police hardware, judges, and jails will make our society safer.
- that "model prison behavior" signifies rehabilitation.
- that most law breakers are in jail or prison.
- that all persons in jail are guilty.

6. The education, training, and salaries of police, correctional officers, and keepers

of the jail frequently are not commensurate with their job requirements.

7. Jails, prisons, and lock-ups are at best human warehouses and at worst brutal, unsanitary dens. Incarceration itself is dehumanizing and takes away from persons their economic base, breaks down their family ties, and separates them from helpful community resources.

8. Many alleged offenders are kept in jail solely because of inability to pay bail money.

9. Too much money, effort, and time are spent on security and far too little on helping prisoners develop skills and attitudes for re-integration into society.

10. Offenders are limited to "doing time" as punishment rather than using time for personal growth or direct and meaningful restitution to the offended.

11. The carrot-stick philosophy in which the promise of release is conditional upon "model" prison behavior is one of the most cruel aspects of incarceration.

12. Parole boards often base their decisions about the amount of time to be served on insufficient and inaccurate information which is not subject to public scrutiny or due process.

Acting Out God's Justice and Love

The following *recommendations* are offered for guidance as Brethren seek to follow Jesus' example of active concern for the oppressed and powerless. It is understood, of course, that all members may not agree with all of these alternatives and suggestions.

A. Working with Individual Offenders

Those who make direct contact with prisoners and their families touch one of the bitterest aspects of incarceration—isolation. This ministry can be a demonstration of agape love, and might be expressed in a variety of ways:

1. Visiting incarcerated persons as a friend and advocate. (Because of differences in social, economic, and religious backgrounds, Brethren need to avoid being judgmental, condescending, or paternalistic.)

2. Assisting prisoners in obtaining an attorney, in securing reading material and in purchasing items from the commissary.

3. Helping to preserve family ties by bringing prisoners information about their families, assisting family members in obtaining transportation to and from the prison, and seeing that dependents are cared for.

4. Offering to teach academic subjects, crafts, music, drama, and to lead group counseling and recreation.

5. Providing worship opportunities and counseling where desired.

6. Helping ex-offenders find meaningful employment and, if necessary, suitable lodging. (According to authorities, the highest percentage of parole failures occur within the first six months after release, with the greater number occurring within the first sixty days.)

7. Helping to provide bail money, thus enabling prisoners to take a larger role in preparing for their own defense and to return to their families, jobs, and other supporting relationships.

8. Standing up with defendants in court, thus increasing their chances of avoiding incarceration.

B. Reforming the System

Some Brethren show an increasing interest in systemic change. A strength of this approach is that it can multiply the number of beneficiaries. These Brethren are encouraged to work for the following changes:

1. That alternatives to incarceration and diversion programs (detoxification centers for the care of alcohol and drug abusers, half-way houses, release on recognizance, bail reform, trial diversion to allow for resolution before charges are filed, probation, work/study releases, and weekend sentences) be used whenever applicable.

2. That paying bail bond for release pending trial be replaced by a more just system which might include release to the supervision of a responsible person, a nonprofit agency, a probation or parole officer, or as a last resort, detention with release during certain hours.

3. That prison populations be reduced instead of building new prisons.

4. That more community-based correctional centers be established in order to keep offenders close to home and utilize existing community resources for rehabilitation.

5. That offenders to be incarcerated be given a choice between a sentence which is automatically completed when contracted objectives are achieved and a sentence which is completed at the end of a fixed period.

6. That more appropriate and helpful means be found to deal with offenses such as vagrancy, drug use, drunkenness, gambling, and prostitution. (At present, half of those arrested and half of those in local jails are charged with these offenses.)

7. That appropriate legislation be enacted and enforced to guarantee minimum standards for all jails and prisons and to safeguard the right of prisoners to due process.

8. That behavior modification methods such as shock and drug therapy never be administered unless freely chosen by a prisoner under no threat or coercion.

9. That the use of capital punishment be abolished.

10. That all incarcerated defendants be guaranteed the right to trial within sixty days.

C. Living an Alternative

Some Brethren believe that Christians are especially called and uniquely enabled to offer a response wholly different from that of the criminal justice system. These members are encouraged to:

1. Actively seek relationships with offenders, and those in danger of becoming offenders, in an effort to provide a constructive and supportive influence.

2. Be open to accepting offenders into their communities, homes and businesses, and to invite judges and probation authorities to place accused or convicted persons in their care rather than in prison.

3. Consider carefully whether they can overcome evil with good by reporting to police authorities wrongs done against them.

4. Avoid employment or direct participation in the operation of the criminal justice system, and urge others to consider their own participation in light of New Testament teaching.

Implementation

To affirm and implement the goals of this statement, the 1975 Annual Conference:

1. Asks the General Board to make criminal justice reform and ministry to offenders and to the victims of crimes a 1976-77 program priority with appropriate staffing and funding. This would include providing continuing motivation, guidance and assistance, and the use of a communications network.

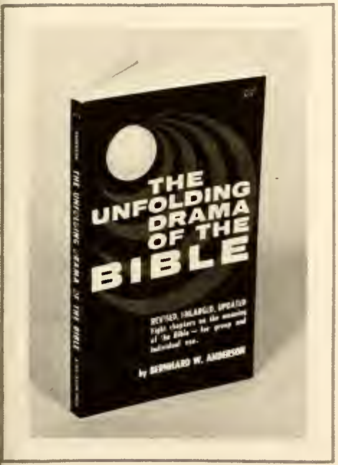
2. Calls upon the church, especially districts, to initiate and develop creative ministries and constructive action, and to mobilize for an intensive effort in key areas where opportunity, resources, and need seem greatest. ☐

BIBLE STUDY FOR GROUPS

"Our church is interested in doing Bible study. What resources can you recommend?"

The request is a familiar one—and a frequent one. There seems to be a growing interest in study of the Bible, a desire to dig afresh into the biblical roots of our faith.

One resource, of course, is *A Guide for Biblical Studies,* the Brethren adult quarterly based on the Uniform Lessons. Through regular use of the *Guide,* church school classes and other groups have a chance to become part of an ongoing Brethren forum on the meaning of the Bible.



Sometimes, however, the desire is for something more than the traditional Bible lessons. A group may want to explore the message of the Bible from a new angle, or with a different approach. What resources are available for groups such as these?

The books described below are three such resources. Each includes helpful study suggestions for effective use of the material in a small group setting. You may order the books from the Brethren Press, 1451 Dundee Avenue, Elgin, Ill. 60120.

The biblical drama

One of the ways of describing the overall message of the Bible is that of a drama—a drama of God's encounter with humanity on the stage of history. Such is the image that Bernhard Anderson works with in a new enlarged edition of *The Unfolding Drama of the Bible.*

In eight exciting chapters the author traces the development of the drama from creation to new creation. Each chapter suggests specific study passages, discusses the meaning of these passages for that particular moment in the drama, and raises questions of the most penetrating sort for our day.

For a look at the whole sweep of the biblical story, this is your book—at $2.25 a copy.

Relational Bible study

"A guide to relational Bible study" is the way Karl Olsson describes his new book, *Find Your Self in the Bible.*

In one sense, of course, all group Bible study should be "relational," a chance for people to relate to people. But Karl Olsson is speaking of more than this. His book is an introduction to a way of Bible study that focuses on the Bible as a story of relationships, a story enabling us to discover what it means to be a person. The title of the book puts it very well.

Find Your Self in the Bible
KARL A. OLSSON
A Guide To Relational Bible Study For Small Groups

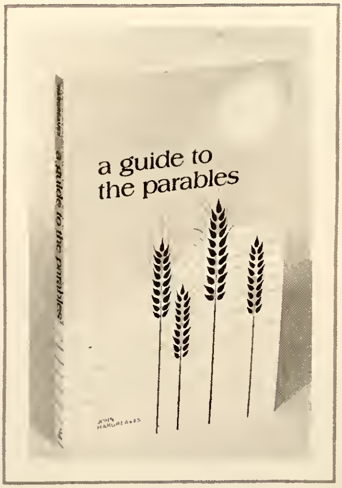
In addition to eight stimulating chapters with group study designs, the book includes guidelines for ten relational Bible studies—and suggestions for groups wishing to create their own relational studies. If you like the kind of Bible study done in Serendipity Workshops, you'll like Olsson's book—at $2.95 a copy.

Parables to live by

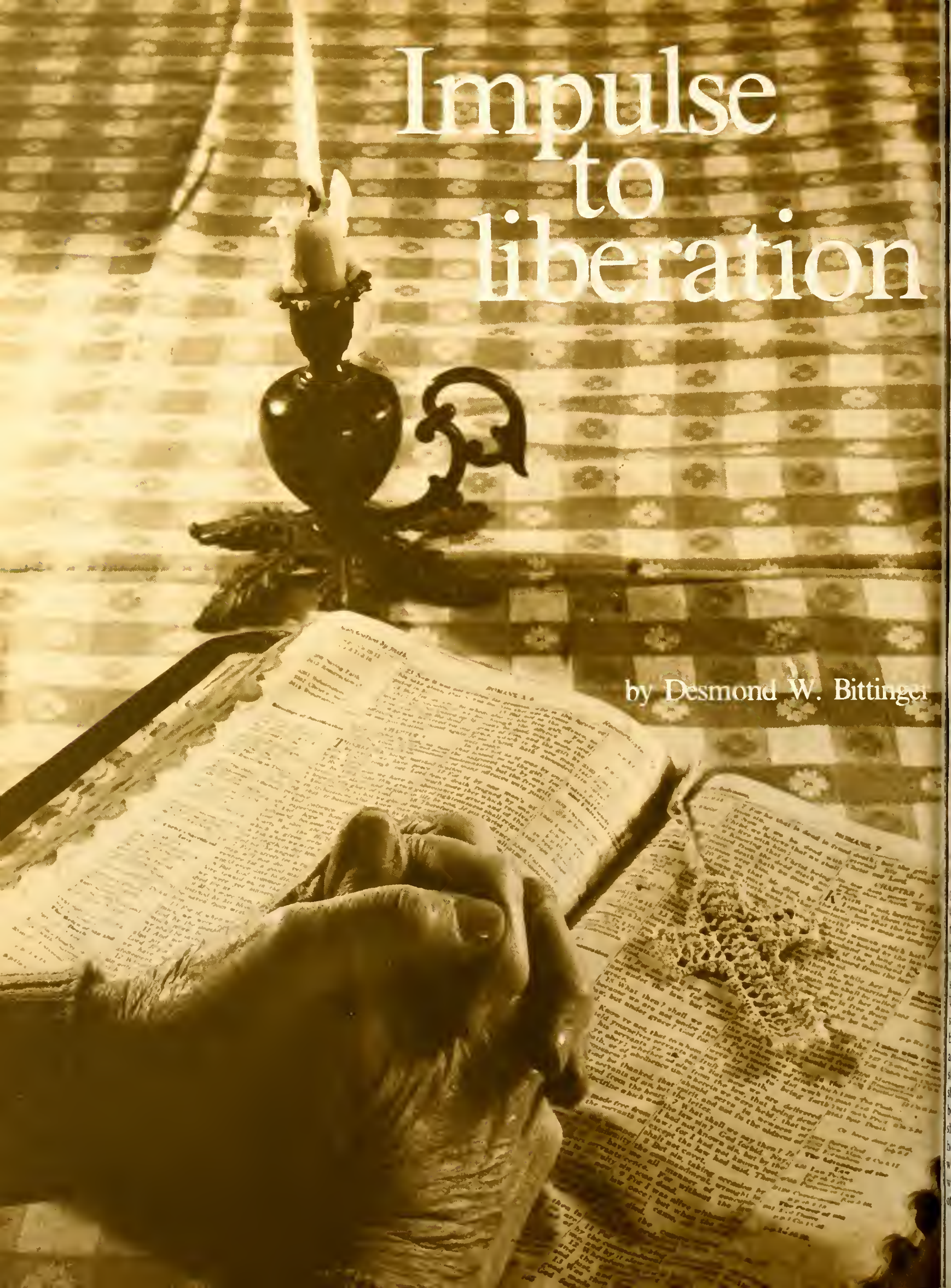
Books abound on the parables of Jesus. But not all of them lend themselves to group study.

A refreshing exception is *A Guide to the Parables* by John Hargreaves. It is one of those rare books that reflect the very best New Testament scholarship, and yet at the same time is written for simple and easy use by persons of all backgrounds.

Each of the 12 chapters (following the introductory chapter) retells a New Testament parable, re-creates the original situation in which it was spoken, and then focuses on what the parable says to our situation. Special features include very intensive study helps, exceptional photographic illustration, and a sensitivity to issues and concerns of cultures other than our own.



Parables of Jesus for his own time—parables of life as we live it today. Yours to study at $3.95 a copy.—Rick Gardner



Impulse to liberation

by Desmond W. Bittinge

Liberation is a word which began when man first learned to use words. It is an upward thrust in nature; it liberates the seed to become the giant tree, the cocooned pupa to become the soaring butterfly, one generation to follow another. It enables the human mind to grow from half-truth into more truth, and toward ultimate truth.

It has been my privilege to watch many people who were of different languages, religions, and life-styles pursue this impulse to liberation. It belongs to no one race or sex; it seems to be age long and universal. Sometimes in the life of one growing person it is possible to feel something of the pain and the reward of this perpetual push for liberation. I write of such a person.

She was almost ninety-six years old when she finally was fully liberated. Women's liberation was not spoken of in her day but she was a liberationist. She had been eagerly awaiting this final liberation for a decade fully certain that it would open the way to knowledge and feelings which were beyond the limitations of her human body. She believed in the dignity of death; it was an ongoing of life. She felt that doctors did wrong when they disallowed the liberating of life by mechanical and artificial means.

Before she reached this final liberation, after achieving almost a century of life she had many prior liberations. These opening concepts made her able to see beyond what many others were able to see. In this respect she often seemed like a prophet proclaiming the long possible future.

Her first liberation was *the rediscovery of God.* Her new God was bigger and vastly different from the childhood God presented to her by her church and her community. She often told of her fear of this God who had lakes of fire waiting for the unwary and who raised up one group of people to crush or captivate another as seemed to happen so often in the Old Testament. She frequently cried herself to sleep after she had prayed, "If I should die before I wake," fearing the punishments of an angry God who knew every idle thought she might have had during that day. When she was liberated to a gracious God, life began to become mellow and rich for her; she knew now how to share more love with her husband and children. Her yearning was to share this new God everywhere, within her church and in parts of the world of which she knew only vaguely.

This liberating concept of God necessitated some liberating from *an absolutist view of the Bible.* The Bible became for her a teaching, guiding book. It was a record of humankind's effort, or more specifically the effort of one group of people to know themselves and to know their Creator. Not all of its expressions were equally valid for it was written at many times and by many different people. God was able to enter into the minds of some of the storytellers better than into others. When she discussed this with her contemporaries and they quoted to her writings about a God of vengeance she had no qualms in saying, "Those writers told it the best way they knew. Other writers told it differently. The very best and highest that the Bible writers were able to tell, when we put it all together, is far less than what God is. What He is fully we will know only when we are liberated into understandings we are not capable of now." It was her belief that like the Bible writers we also should believe, and write, the best we can possibly know; to speak of or interpret God in any way less than that is to remain unliberated to God's truth and fullness.

These concepts of hers caused her to look anew at *the authoritarian preacher.* Her life was lived among preachers. Her relatives, her father, and later her children and children-in-law seemed to find this their profession. But in her maturity she did not accept religious authoritarianism from any of them. To her, each individual mind was sacred and God created. Each mind should keep growing and be open to its own revelations. To "fence it in" was to prevent it from reaching the fullness of the lessons which God wished to teach and which perhaps that mind alone could receive. The preacher, she felt, should be a teacher, and a helper, not a finalist. Only the full truth could be final and all persons are still children in the face of final truth.

This much liberating made it possible, perhaps inevitable, for her to look at *the institutions* which people had constructed for themselves, particularly the family. The father-dominant and the mother-recessive roles which characterized America in her childhood were not liberating to anyone. Each mind was to stimulate other minds, each person was to help other persons, she believed. Each person was to do this in the fullest way the genetic capabilities or talents made possible. Growing was liberating, and sharing had to be an inseparable part of growing. Should women be allowed to do the things that men had reserved for themselves? Should women enter the ministry? government? the presidency? the professions? To her the answer was, "Of course!" Ability and interest, not sex, should be the determinant in these things. To prevent anyone in any institution from sharing as fully as capability allows cripples both the inhibitor and the inhibited. It is not liberating.

In similar manner, the unwillingness of *age and youth* to share fully was to deny freedom to both and to handicap both. "Youth knows little," "age knows nothing" were words without meaning to her. Men, women, youth, age should buttress, not limit, one another. She was liberated from age gaps.

Finally as she grew older she achieved a liberation which really *crossed all barriers* and made of the peoples of the earth for her only one people. They have different systems, different holy books, different religions, different colors, different concepts. But even these concepts are more alike, she discovered, than really different and the basic desires and pleasures of all people grow from things which are common in all of them: home, children, security, religion, land, love, personhood. Truth is truth, she discovered, no matter where it is found. The common Creator of all humanity has been able to reveal himself, his truth, in differing degrees to different groups or to different individuals within groups but that does not make them inferior or superior, she believed. Rather it gives to each the opportunity and the responsibility of sharing what they do know with others and learning as much as they can from the others. And out of this exchange to achieve concepts not yet learned by either. In this direction human beings are forever challenged.

And thus she was liberated; she was unshackled. She belonged to all people; all people belonged to her.

After age ninety her favorite word was cooperation. Cooperation to her was love in action; where there is love there will be cooperation and where there is cooperation love will grow.

This kind of liberation belongs, she believed, to all women; to all men.

She was a great philosopher, a truly religious person.

I was privileged to know and to love her. She was my mother. ☐

editorial

The Year of the Ram's Horn

The Year of the Ram's Horn, or Jubilee, was ushered in with an extraordinarily loud blast. For slaves and debtors in ancient Israel it heralded a time of emancipation. To all the people of God it was a call to repentance and renewal.

From Old Testament accounts at Mount Sinai and New Testament happenings at Nazareth one can glimpse the jubilee vision. The prophetic claim which it upholds is that both the land and the people belong to God; human control over either is limited by and answerable to a higher authority.

To Moses was given the injunction, "And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all of its inhabitants; it shall be a jubilee for you . . . " (Leviticus 25:8). Every fiftieth year was set aside as a holy year, a season of spiritual quest, an occasion for revitalizing the commitment of religion to justice and equality.

Much of the same heavy social concern is conveyed in the messianic passages of Isaiah 61 and Luke 4: "The Spirit of the Lord is upon me. . . ." The charter with which Jesus began his public preaching related spiritual liberation to the actual lives of the people—a jubilary concept. In *The Politics of Jesus,* John Howard Yoder discusses how the parables of the unmerciful servant and the unfaithful steward, and even the Lord's Prayer and the Sermon on the Mount, reiterate jubilee teachings. Yoder sees key elements of the jubilee at the center of Jesus' theology.

The four foci commonly lifted up in the jubilee emphasis were 1) human liberation from oppression, 2) economic liberation from poverty, 3) ecological liberation of the land, and 4) educational liberation through moral and spiritual teaching. The third item—leaving the soil fallow every seventh year to renew itself—is the prescription followed most widely in Jesus' day, and by Orthodox Jews today in the religious kibbutz of Israel.

Of what import is the jubilee concept in these times? Besides being the basis upon which Roman Catholics have designated 1975 a holy year and Orthodox Jews a jubilee year, this prophetic vision invites others of the Judeo-Christian tradition to reflect and respond in concrete ways of their own.

For example, individuals, church school classes, pastoral and lay groups, district conferences and Annual Conference would do well to review the awareness and response each brings to the four liberation foci cited above.

Jewish-Christian cooperation might be evolved in local settings in the pattern of jointly planned interfaith study tours to Jerusalem and Rome occurring this year.

Tasks could be pooled by a group to enable one of its members or families to engage in a stint of volunteer service. A SHARE contribution could appropriately be tagged as a jubilee offering. A congregation could establish a jubilee loan fund for persons needing a new start; it could adopt a prisoner; it could engage in a workshop on estate and financial planning. A jubilee festival might center on study of the Word and seek to identify specific needs for emancipation activity today.

Along with social involvements, the jubilee assumes a shift in thinking, a reordering of values, an experiencing of liberation and renewal for oneself. Historically the jubilee year began on the day of atonement as a call for repentance, but it was in invitation for a new life.

For each of us, for the church, for the world there is a lot at stake in resurrecting the jubilee concept and applying it where we live. Not because it is such an ancient idea but because it epitomizes so much of what Jesus taught of the coming kingdom.

Who will sound forth with a blast from the ram's horn?—H.E.R.

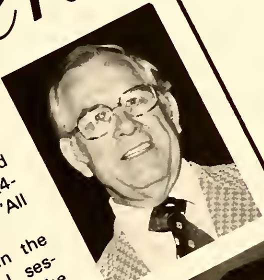
1975 Annual Conference

June 24-29, Dayton, Ohio

"Find a commitment equal to 1st Century disciples, but respond to the calls of the Spirit in Century 20." This is the appeal of the 189th recorded Annual Conference, to assemble June 24-29 in Dayton, Ohio, under the theme, "All Creation Awaits!"

You are invited to participate in the business proceedings, the general sessions, the special events, and the fellowship of Brethren in conference.

ALL CREATION AWAITS



To keynote Tuesday's opening session is Moderator **Donald E. Rowe**, above at left, who will speak on "All Creation Awaits on Tiptoe." He is executive secretary of the Mid-Atlantic District and former General Board staff member.

Wednesday evening's speaker is **Donna Forbes Steiner**, Lanark, Ill., whose topic is "All Creation Awaits . . . A Community of All." She is an ordained minister experienced in directing spiritual growth, leadership development, and awareness events.

Thursday evening **James F. Myer** will preach on "The Second Coming of Christ," relating the topic to the conference theme. He is a Lititz, Pa., farmer who serves in the free ministry and chairs the Brethren Revival Fellowship.

Friday evening the Conference theme will be interpreted in a choral presentation of **Haydn's** "Creation." A choir composed of Ohio-Indiana Brethren will be directed by the head of the music department of Manchester College.

On Saturday evening **George W. Hill**, pastor of Calvary Baptist church, Washington, D.C., will speak on "The Conversion of the Church." He is a member of the General Board of the American Baptist Churches and is widely experienced in ecumenical and media activities.

At the closing service Sunday morning **Floyd E. Bantz** will assess the theme, "All Creation Awaits? We Also Await Creation!" He is pastor at Roaring Spring, Pa., and immediate past moderator of the Middle Pennsylvania District.

Chairing the worship planning is B. Wayne Crist; directing conference music is Alvin F. Brightbill.

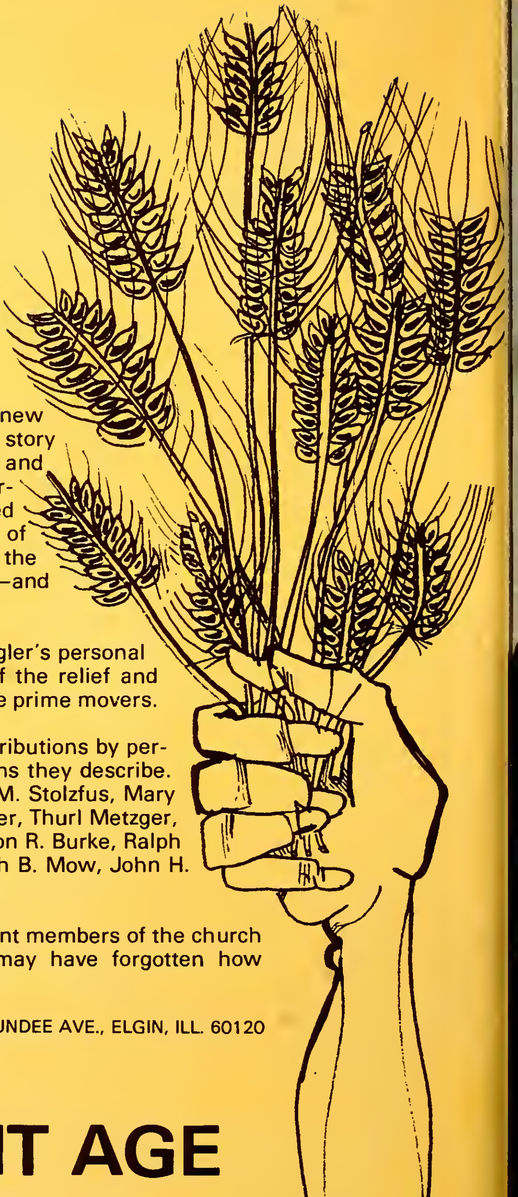
Elective Bible Study periods will begin the day Wednesday through Saturday with Anna B. Mow, Harold S. Martin, Graydon F. Snyder, Fabricio Guzman, Rick Gardner, Christine Bucher, David J. Wieand, and Mary Ann Hylton leading 8 concurrent sessions.

An all-conference fellowship hour Friday evening is planned by the Southern Ohio District Women's Fellowship.

For information on lodging and an Annual Conference Booklet ($2), write **Annual Conference Manager, 1451 Dundee Ave., Elgin, Ill. 60120**

A wide range of topics and experiences will be offered in Insight Sessions three evenings and on Sunday morning. Among the 37 programs: Concerts by Ohio University's Appalachian Green Parks Project and the Staff Chorus, reports on China and Vietnam, focus on Brethren heritage in Ohio, global resources, credit unions, wills, evangelism, ecumenicity.

Among special events: craft projects, art and program displays, luncheons, youth and children's activities.



TO SERVE THE PRESENT AGE is the title of a new book just bursting with a significant story to tell, a story so important that two hundred pages of text and twenty-four pages of pictures can carry only a portion of it. It is the story of Brethren Service-related programs that were initiated soon after the close of World War II, programs that ministered directly to the needs of persons left homeless and hungry—and sometimes hopeless—because of the war.

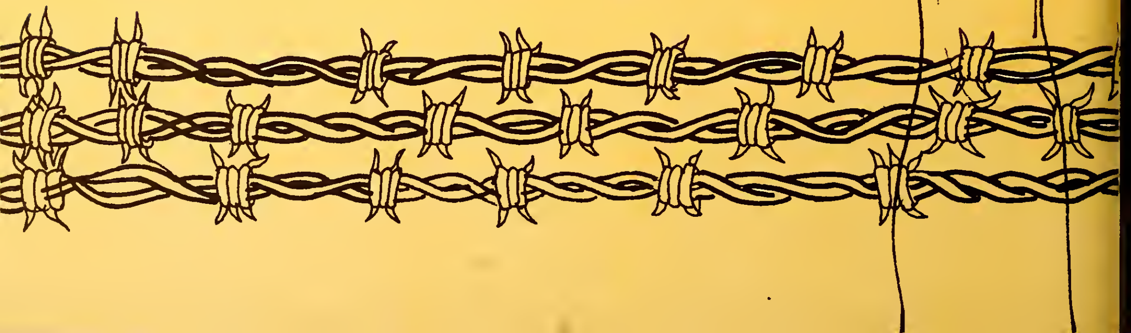
A major portion of the book is devoted to M. R. Zigler's personal recollections and observations regarding many of the relief and rehabilitation activities of which he was one of the prime movers.

A second major division contains a series of contributions by persons who were active participants in the programs they describe. These include Orie O. Miller, L. W. Shultz, Grant M. Stolzfus, Mary Blocher Smeltzer, Dan West, Luther H. Harshbarger, Thurl Metzger, John D. Metzler, Sr., Howard E. Sollenberger, Eldon R. Burke, Ralph E. Smeltzer, Opal D. Stech, Byron P. Royer, Joseph B. Mow, John H. Eberly, and Mary Coppock Hammond.

Editor Donald F. Durnbaugh notes that many current members of the church may never have heard the story and others may have forgotten how Brethren sought "to serve the present age."

$3.95 ORDER FROM THE BRETHREN PRESS, 1451 DUNDEE AVE., ELGIN, ILL. 60120

TO SERVE THE PRESENT AGE



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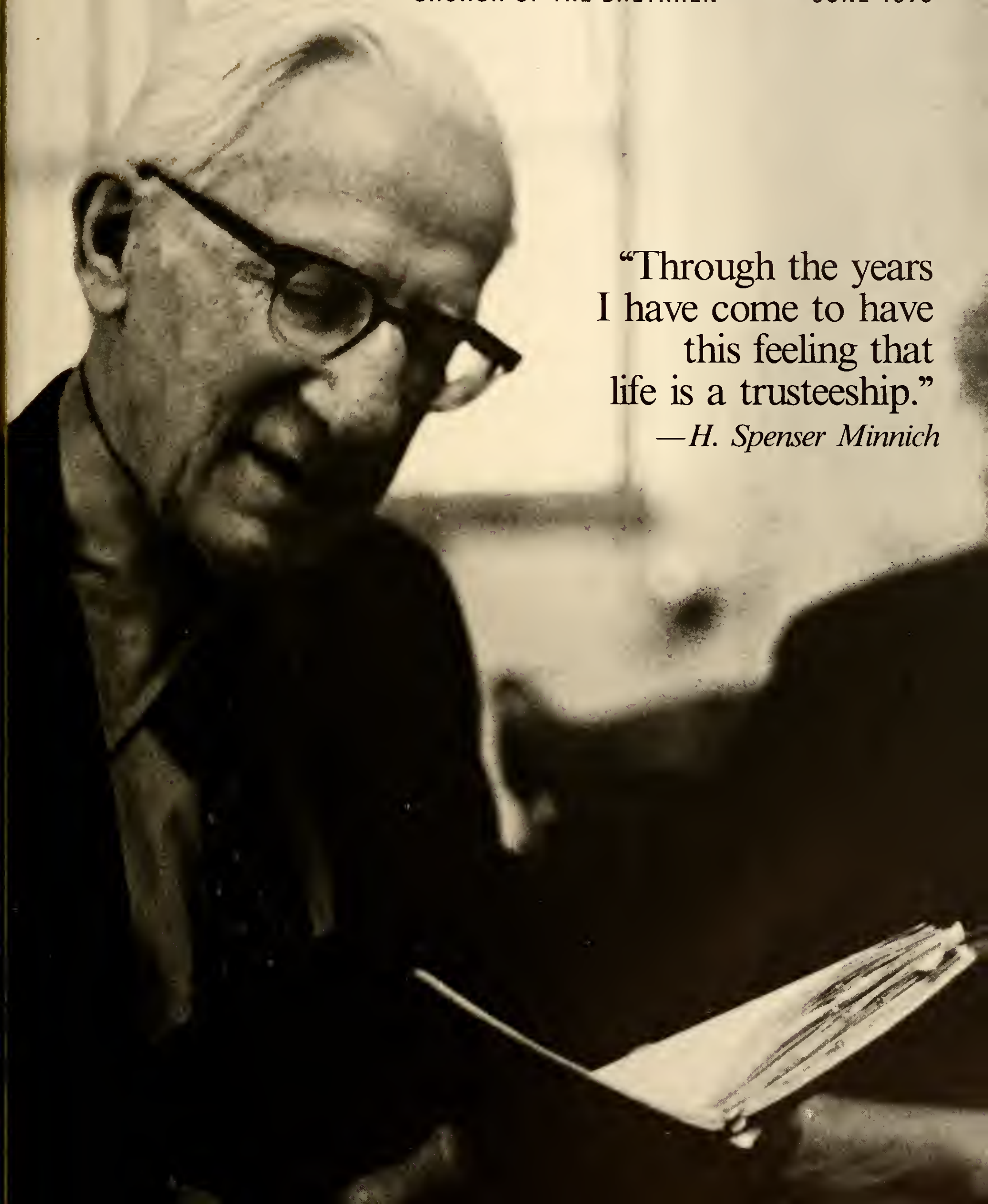

"Through the years
I have come to have
this feeling that
life is a trusteeship."
—*H. Spenser Minnich*

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EDITOR
Howard E. Royer
MANAGING EDITOR
Kermon Thomason
ASSOCIATE EDITOR
Kenneth I. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL. 124, NO. 6 JUNE 1975

CREDITS: Cover, 6, 17-19, 25 top Kermon Thomason. 2 left R. L. Giddens II; right Galen Miller. 3 Suzanne Statler. 9 BFC NCC. 10-11 R. Jan Thompson. 12 David W. Corson from A. Devaney, N.Y. 15, 32 Wallowitch. 21 art by Wilbur Brumbaugh. 22-23 Howard E. Sollenberger. 24-25 Brethren Historical Library and Velma Ober. 29-30, 40 Edward J. Buzinski. 31 Brethren Historical Library. 42 left Anne Graf Studio. 46-47 Camp Mack symbol by Margie Petry; title by Ken Stanley.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., June 1975. Copyright 1975, Church of the Brethren General Board.

letters

THEN LET THEM EAT BEEF

Being beef producers we have noted with ir terest (also annoyance) your reports on variou groups urging Christians to abstain from mea especially beef.

To be concerned and aware of world hunge and working to alleviate it is well and good.

We agree that fasting should be emphasizec Wouldn't it be safe to say, "most Christiar never consider fasting?" Christ expected it of u: Also it is very evident that most Americans ar overfed. Are they fat because they eat too muc meat?

We should realize world hunger is caused b many factors—politics and corrupt leadershi much more than the American beef industry Alcohol and tobacco contribute nothing t health or nutrition yet many Christians use bot products. Is it reasonable or fair to use beef a the scapegoat in our land?

I hope to see an article in the MESSENGER wit broader perspective on the problem of hunger Urging Americans to boycott beef won't solv the problem.

DORIS CRIST
Holcomb, Kans.

FASTING AND RENEWAL

After reading Alma Long's article on fastin in January, I pondered for some time over th possibility of summoning enough courage t follow her example.

I was so spiritually renewed by the experienc that I was led to share the article with ou pastor, a Presbyterian minister.

He, in turn, suggested that the Presbyteria publication, A.D., might be interested in reprinting the article.

I have just written them suggesting th possibility and I hope you will hear from them soon.

As long as you keep printing inspiring article like Mrs. Long's, I'm going to keep subscribing

LORENE MOORE
Winfield, Kans.

SUBSTITUTES FOR EARNED RE-ENTRY

The following letter is submitted as an alternative to the President's current program o "earned re-entry." Addressed to the President, i is supported by ten women from Goshen College, including myself, a member of the Pine Creek church in Northern Indiana:

"We are writing out of concern for the men who acted on their convictions against violence and war, in particular, an illegal and immora war in Southeast Asia. These men, at the presen time, are not even allowed to visit family and friends in the United States, whether or not they want to re-establish residence here.

"In response to your program of 'earned reentry,' the Mennonite Church resolved on Sept. 20, 1974, to 'encourage members of our congregations to volunteer as substitutes for those vho are required to give a term of work as part of their earned re-entry, with the commitment that we will work for ways of making this operational.'

"We are ready to serve as substitutes for these men who acted out of conscience. We make this offer not in the hope of helping a poor program succeed, but rather to share the unjust burdens of these men who endured exile for their beliefs. Neither do we encourage exiles and deserters to participate in your punitive program, with its implications of wrongdoing, but we affirm the contribution these men of conscience could make to our society if they were allowed to return.

"Ideally, we urge you to grant the (unconditional) amnesty these men deserve—to recognize them as the worthful citizens they are and not as the criminals your present program implies them to be. Until you realize the wisdom and courage to take this step, we will work in any way possible to help these men return without further hardship and suffering.

"As women, who through tradition have not had the chance to voice our opposition to war and violence, we are taking this opportunity to say NO! to the war machine, NO! to military aggression, and YES! to the young men returning to benefit society."

Sandra Mangus

Goshen, Ind.

SIXTY-YEAR READERS

Just a brief note to commend you for your work in putting out the good Messenger.

I believe that we have been constant subscribers for the Messenger all of our married life. March 17, 1975, was our 60th wedding anniversary.

The W. W. Gishes

McPherson, Kans.

YOU CAN'T GET THERE FROM HERE!

Someone goofed! In the "page one" column of the April Messenger, you have James Quinter boarding the train in Mt. Morris, Ill., on the "Huntingdon and Broad Top R. R." That railway is only in Pennsylvania, and I believe Quinter lived in Huntingdon, Pa.!" You should have checked with Ken Morse!

Otherwise, the April Messenger is good.

Edward K. Ziegler

Woodsboro, Md.

(Messenger's red-faced managing editor overlooked the fact that in 1884 the magazine had an eastern office in Huntingdon, Pa., in addition to the office in Mt. Morris, Ill.)

WHAT WOULD MARY DO?

Decision of the World Ministries Commission for the Washington office to retain membership in the "Coalition for Abortion Rights" is scheduled by the General Board of the Church of the Brethren for June in relation to the Annual Conference at Dayton, Ohio.

Had modern sophistry regarding murder of unborn babies prevailed nearly two millenniums ago in Galilee, would an unwed girl who became pregnant have been told she must let her child be slain in her womb?

Ralph E. Byers

Woodland, Mich.

ABOUT THOSE OLD IMAGES

According to the religious press, one of the pet peeves of the Christian feminists is the traditional masculine image of God. There seems to be no objection to calling the devil "he." Why stop halfway in our elimination of discrimination?

Christian Bashore

Gettysburg, Ohio

THANK YOU, BUT I CANNOT AGREE

Thank you for publishing the March article, entitled "The Ministry."

The article is well written, which indicates that much thought, time, work, and money was expended in its preparation. Now with the addition of extremely impressive art work there has been presented a sales pitch that any commercial advertiser would be proud of.

The timing of its release is perfect. Just a few short months and the entire package will be handed to Annual Conference on a gilded platter. No time for question or rebuttal.

I do not question the sincerity of the study committee. I feel it did a good job.

There *are* questions in my mind. Just how much prayer went into this? Was the Holy Spirit permitted to dictate or is it the result of theological brainwashing that is so prevalent in today's world?

It is evident that changes have crept into our long-standing procedures of leadership. Changes are desirable more in the application of procedure than in the procedure itself.

The procedure for selection is plainly spelled out in Acts 1:23-26; the qualifications in 1 Tim. 3:1-7; the minister's charge in 2 Tim. 4:1-5, Matt. 28:18-20, Mark 16:15-16, Luke 24:45-48 (KJV).

Ordination comes from God and is administered through the church. The ordained does not belong to the local church, the district, or the Brotherhood, but to God. Ordination should never be removed except for: 1) preaching anything other than the Gospel, 2) gross misconduct, 3) the holder's personal request.

It is my opinion that this matter is very important and serious. It raises many questions. We must move with great concern, patience, and care. We must seek God's guidance in prayer, that the Holy Spirit lead and direct. We must "beware of the leaven of the Pharisees." It is a serious and delicate matter.

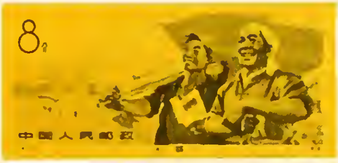
Andrew S. Bontrager

Lawndale, Calif.

page one

This is a big one! We had so much material that we wanted to get before our readers by Annual Conference time that we decided to go to 48 pages this month.

Rounding out a series of articles we have published recently about China, we share with readers this month a story about Tachai, a commune in China's Shansi Province, where Brethren missionaries worked from 1910 to 1950. Writer Howard E. Sollenberger was born and raised in China. Later he worked there with the UNRRA/Brethren tractor unit and with the US Consulate General from 1946 to 1950. Since 1971 he has been Director of the Foreign Service Institute of the US State Department.



Tachai commemorative stamp

Our June cover story profiles, in his own words, a familiar Brethren figure, H. Spenser Minnich. Homefolks to the Brotherhood staff, the Minnichs spent 41 years in Elgin before retiring to La Verne, Calif., in 1959. Spenser served in several positions, including the editorship of the Missionary Visitor.

Contributors to this issue include R. Jan Thompson, Manchester College's Assistant Dean of Students and Professor of Psychology; Byron and Ruth Royer of the Bethany Seminary faculty and family; Velma Ober, retired China and Nigeria missionary, Elkhart, Ind.; Kenneth E. Bomberger, intern pastor, Williamson Road congregation, Roanoke, Va.; Dale W. Brown, Bethany Seminary professor; H. Lamar Gibble, World Ministries Commission's Peace and International Affairs Consultant/Middle East Representative; R. Truman Northup, Pacific Southwest District's Executive Secretary; Shirley J. Heckman, Parish Ministries Commission's Consultant for Educational Development; James E. Tomlonson, pastor, Root River Church of the Brethren, Preston, Minn.; and Robert Tully, Indiana University professor, Bloomington, Ind.—The Editors

Grace Hollinger: Adding the grace notes

Grace Hollinger recently described herself to a member of her congregation—Ridgeway, in Harrisburg, Pa.—as a "jack of all trades and master of none." But her friend, recalling all of Grace's talents with arts and crafts, in flower arranging and photography, and noting all her church responsibilities, amended that statement by insisting that Grace is indeed "master of many" talents.

Although Grace is planning to retire soon to live a "less structured life" after more than five years work in occupational therapy at the Harrisburg State Hospital—years that Grace describes as "interesting and challenging and frustrating,"—one can hardly think of her as cutting down on activities that have contributed so much color and joy to the lives of others.

A few persons around Elgin, Ill., still remember when Grace arrived there in 1937 to serve as office secretary and program writer for the Youth Department. That was just the beginning of more than thirty-one years of service in the Elgin offices, for a few years as administrative assistant for the Board of Christian Education and then for twenty-one years as administrative assistant to the general secretary of the General Brotherhood Board.

Hardly a board meeting would pass without a session during which board members, after discussing a complex matter and coming to a consensus, would turn to Grace and confidently express the hope that somehow she had been able to capture in words what they all meant but were either unable or too lazy to formulate as a motion.

In 1969 Grace resigned from her staff position in order to return to central Pennsylvania and, after a few months of travel, to accept a position with a mental hospital. Grace had previously given many hours of volunteer work at the Elgin State Hospital. Recalling her change of vocational plans six years ago, Grace says, "I'm so very glad I made the plunge, and added these experiences to my life."

Grace Hollinger's friends—those in Pennsylvania and Illinois and others scattered halfway around the world—expect that she will continue to add significant experiences to her own life, wherever she lives. But perhaps more important is the way she continues to enrich the experiences of others, adding her own unique "grace notes" to the quality of daily life.—K.I.M.

intouch

Jay Eller: A guide fo

With a voice as gentle as an old-ti melody and eyes that smile at you, Jay Eller slides a story your way, humor curling around the edges, about a recent happening at the Wenatchee, Wash., YMCA, where works in community relations. Rather than an occasional effort, service has been a way of life for J "If I had one prayer to pray, it wo be 'Thy kingdom come, thy will be done.'"

Born near Lawrence, Kans., in t last year of the 19th century, Jay i still going strong. Don't conjure u an image of an elderly Brother stil puttering around doing good deed Jay has not lost, but gained, stren and wisdom with years. And his many years of involvement in signi cant, sacrificial, typically Brethren service have indeed contributed to sagacity.

Upon graduating from McPhers College, Jay had been intent on becoming a missionary in China. "But," he said, "the door was shut. At that time there was no local su port, and missionaries were being pulled out of foreign countries."

With the mission field closed, Ja felt his other options lay in educati or the pastoral ministry. Influentia in his initial decision to teach were some of his fellow Brethren, who a vised, "If you preach, we will have you for four or five years. If you teach, you'll be here longer. We se you doing more now than some pastors. Teach!"

After earning a master of scienc degree at the University of hington in Seattle, Jay settled in Wenatchee Valley. With a major hysics and a minor in math, he ht high school geology his first ! As a sideline to his teaching onsibilities he was given the task oaching swimming. Despite his ed experience (a Kansas farmboy se encounters with bodies of r were confined to horse troughs buffalo wallows filled with ed snow), his team took the state school swimming honors.

uring his forty years of teaching school and college, Jay filled orates for twenty years at various hington churches. On May 3 of year Jay celebrated his anniver- of fifty years as a minister in the rch of the Brethren.

y is continually trying to assess church's direction nationally and lly. "I've been looking at guys in r 60s and younger, and I wonder, they take the responsibility for church?'" With someone like Jay uide, these younger ones should ble to find the path.

y is not one to bask in the light is own accomplishment. "None of life has been a solo work. I'm in- ted to my wife, Geraldine, and to friendship and support of usands of people around the ld." Add to this his own dedica- and the result is a life of ice.—RANDY MILLER

Chet and Gladys Detwiler: Serving in return

For Chester and Gladys Detwiler it wasn't easy to pack up a year's worth of belongings, leave their Nappanee, Ind., home, Chet's job as a mechanic, their friends, and their children and grandchildren who all lived nearby, and move to Bridgewater, Va., as BVSers. But, at the age of 56, they decided they wanted to give a year of volunteer service through the Post-30 BVS program.

"We were really impressed with the BVS program, and I think it's because our children were all in it," Gladys said in explaining their decision. All five of their children had been BVSers. Their oldest daughter, Joyce, worked with the Women's International League for Peace and Freedom in Washington, D.C. Then their four sons did their alternative service through BVS. Carl was at Mendota, Calif., in the migrant ministry; Bob spent his two years in New Windsor, Md., at the Brethren Service Center; Keith served his first year at Lend-a-Hand Center in Walker, Ky., was married, and went with his wife to the Brethren Home in Greenville, Ohio, for his second year. Their youngest son, Steve, was serving at the Brethren Home in Neffsville, Pa., when he was stricken with terminal cancer.

During this time of crisis, the Detwilers felt that the prayers and support offered by friends and family greatly helped them to cope with the sorrow they faced.

In October 1974, they came to Elgin to participate in an eight-day Post-30 BVS orientation unit, believing that this was a step toward returning the service shown them and also an opportunity to fulfill a dream they wanted to share together. After weighing the pros and cons of various projects and remembering their two sons' experiences at retirement homes, they decided to go to the Bridgewater Home, saying, "It was a place where we could both help older people, which before long we're going to be!"

After working at the Home for over seven months, the Detwilers feel very good about their experience. Chet is on the maintenance staff, doing everything from painting rooms to rebuilding tractor engines. He jokingly says he wants to make sure he "wears out—not rusts out," so you'll always find him with grease at least under his fingernails. Gladys works in the arts and crafts department, filling her days with quilting, escorting residents to chapel, helping with ceramics, and a variety of other things. But, more important than their assigned responsibilities, they take time to stop and talk with the residents, offering a warm smile, listening to their stories.

Chet and Gladys know their services are needed and appreciated. Chet says, "We talk about things that should be done, but you can't just sit there and wait for them to happen . . . you've got to do something." And so they are.—SUZANNE STATLER

Bethany Hospital asks development support

An expanded mission project in the US—health care among Chicago's poor—is being proposed by the Board of Trustees of Bethany Brethren—Garfield Park Community Hospital. This request has been received by the Annual Conference Committee on Health and Welfare and has been sent to Standing Committee for its approval as an item of new business on the Conference agenda.

Through a comprehensive health plan for its inner city community, the Board of Trustees seeks to replace two separate medical buildings with one new 250-bed hospital and outpatient structure. Neighborhood health care centers will be continued and a new emergency care unit, alcohol and drug therapy programs, and an integrated home health care and health education program are planned.

The $25 million endeavor is now in the capital finance planning stage.

The approach to Conference is for permission to contact individuals and congregations in the Church of the Brethren for $2 million by 1980.

Bethany administrators report that approximately $40,000 in gifts and bequests are currently received from Brethren contributors annually. This is an addition to a separate Brethren Health Education Foundation, whose resources are unavailable to the hospital, for support of students in nursing and allied fields.

The hospital is held in trust for the Church of the Brethren, is governed by an independent board, and has as its administrator Vernon Showalter.

Peace talks convened by Asian Christians

An aura of festivity marked the assembl of Christians in Kottayam, India, early t year when delegates from 20 nations processed with flags, trumpets, and decorated elephants to a public rally. The prayers, songs, and speeches were follow by a two-hour cultural program of India dances.

The event was historic in that it was t first meeting of the Asian Christian Peac Conference. And while there were celebrative aspects such as the parade an rally, most of the agenda was given to a earnest probing of the role of Asian Christians in the struggle for peace with justice.

The 99 delegates worked through four

Insights 75 to present varied issues, formats

While the fellowship, worship, and business aspects of Annual Conference are commonly heralded, there is another dimension of conference that carries considerable impact—the educational thrust. The value is lifted up particularly in the series of late evening and Sunday morning special interest programs.

Known as the Insights 75, the programs at the Dayton Conference June 24-29 will employ drama, films, concerts, and discussions in the treatment of 35 topics. The sessions are scheduled 9 to 10:15 p.m. Wednesday, Thursday, and Saturday and to 10 a.m. Sunday.

A concert by the Appalachian Green Parks Project, Ohio University, will provide an entertaining review of songs from the culture of the mountains.

The General Board Staff Male Chorus will be presented in a concert focusing o worship, "Sing to the Lord a New Song.

A probing of the values television offe on conflict and the prosocial uses of tv w be led by Stewart M. Hoover of Berkele Calif.

Other sessions involve a slide presentation on "Brethren Roots in Ohio," reports from the farmers' visit to the People's Republic of China, a look at house fellowship groups, examination of the criminal justice system, a visual revie of the teachings of theologian Teilhard d Chardin, consideration of choreography drama, a sharing of developments in volunteer service, credit unions, and the wills emphasis, a film on North Vietnam and dialogue on the Bethany Seminary community.

Members of the Appalachian Green Par Project, from Ohio University Scho of Theater, will be featured Insights 75, presenti a review of songs th reflect the cultu of Appalach

mmissions—theological, economic,
litical, and cultural, seeking to relate the
ıristian message to "the concrete human
uation existing in Asia."

In their findings the commissions
scribed the call of the Gospel "as a
lical call," one that impelled the
urches "to take sides with the oppressed
d the exploited." The delegates con-
mned international exploitation by
stern capitalism and rejected categorical-
"the false belief that human rights can be
aranteed by material prosperity." They
rned of the "acquisitive greediness"
ıich accrues from an affluent culture that
ıximizes profits. They objected to an
ucational system tied to cultural im-
rialism or caught up with the values of
elite, appealing instead for a system
ıt seeks "a quality of life base on our
n authentic national identity."

Urgent concern was expressed over the
esence of foreign military bases in Asian
untries and carriers of nuclear weapons
the Indian and the Pacific oceans, which
delegates declared ought to be zones of
ace.

Through the World Ministries Commis-
n scholarships were provided for two
mbers of the Church of North India
participate in the conference. They
re Naginlal D. Chaudhari and
ımanuel P. Bhagat, both former Breth-
ı from Gujarat State.

Brethren to observe milestones in 1976

Next year, besides being the Bicentennial of the nation, is a special year in the denominational life of the Church of the Brethren.

Christian Hope: The Brethren sent him as their first overseas missionary, in 1976

One anniversary—the 125th—will be marked by MESSENGER, beginning with its January issue. The publication dates its volumes back to the GOSPEL VISITER issued by Henry Kurtz at Poland, Ohio, in 1851.

As one commemorative resource a multimedia presentation, "The Roots of MESSENGER," is scheduled for premiere at an Annual Conference dinner for MESSENGER agents, writers, and other interested guests June 25, at Dayton, Ohio. The research, scripting, and audio-visual work is being coordinated by James H. Lehman assisted by Kenneth E. Morse and Kermon Thomason. The resource will be available for local church use in coming months.

A second event—the 100th milestone of foreign missions in the Church of the Brethren—also will occur in 1976. It was in 1876 that the Cherry Grove Church of the Northern Illinois District sent Christian Hope to Denmark as the first missionary of the Brethren in America.

To project appropriate ways of commemorating the historical event, and to help the church discern more fully its role in mission and service today, a Mission Centennial Celebration Committee has been named by the World Ministries and General Services commissions. Members include Leonard Blickenstaff, La Verne, Calif.; Geraldine Plunkett, Chicago, Ill.; Anna Warstler, Goshen, Ind.; Diane Petry Wion, North Manchester, Ind.; and Kenneth I. Morse and Shantilal P. Bhagat, Elgin, Ill.

ocal parish planning ey to new curricula

program under which the local church
n develop educational plans to meet its
ecial needs has been created by Joint
ucational Development (JED), an
ımenical partnership that includes the
ıurch of the Brethren and other
nominations.

Under the overall title of Christian
ucation: Shared Approaches, the project
divided into four distinct systems.

The first approach, Knowing the Word,
aimed at enabling persons to know the
ntent of the Bible and to respond as
thful disciples.

The second approach, Interpreting the
ord, will focus on more advanced techni-
es of Bible study, helping persons be-
me responsible interpreters of Scripture.

The third approach, Living the Word,
ll enable participants to relate the Scriptures to the life of the Christian community, taking into account what happens in families, special groups, worship—the whole of church education.

The fourth approach, Doing the Word, will help persons respond to the biblical imperative to do God's work in the world, dealing with the impact of the Christian community upon society.

Emphasis will be placed on helping congregational leaders plan a total educational program and select resources best suited to local needs. Because the four approaches are complementary, a church may choose one or draw from all four in creating its own educational design.

The spectrum of programs and resources for the approaches will begin appearing this fall and continue to be released for the next three years.

Brethren participants in planning or carrying out the four approaches at the national level include Shirley J. Heckman, Parish Ministries' educational consultant who has served on the administrative committee for the project; Hazel M. Kennedy and Rick Gardner, respectively former and present editors of curriculum resources; Theresa Eshbach, Thomasville, Pa., the only non-national staff member to work on the design team for the third approach; Robert R. Jones, director of educational ministries for Virlina District; and Galen Heckman, pastor, Richmond, Virlina District.

Other participating groups include United Church of Christ, United Presbyterian Church, Reformed Church in America, Presbyterian Church US, Christian Church (Disciples of Christ), Evangelical Covenant Church, Cumberland Presbyterian Church, Associate Reformed Presbyterian, American Baptist Churches, United Methodist Church, and Presbyterian Church in Canada.

Musa Mshelia translating New Testament into Bura

Fifty years after the first scriptures were written in the Bura language, the task of rendering the New Testament in that African language has begun anew. In 1925 pioneer Nigeria missionaries Albert Helser and Stover Kulp published the book of Mark in Bura, an almost incredible feat—when they arrived in Buraland in 1923 no foreigner had ever learned the language and it had never been reduced to writing.

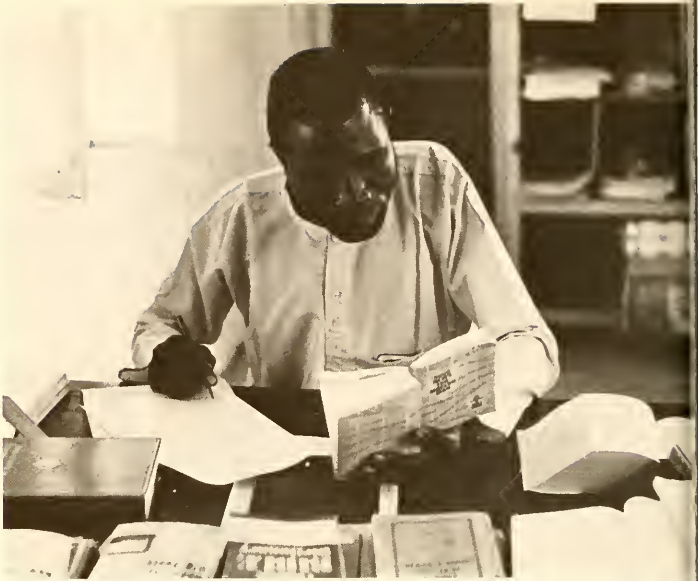
Now in 1975, Musa Mshelia, a Bura scholar who speaks several languages and is a professionally trained translator, has begun a new translation of the missionary-produced New Testament.

Beginning with the work of Helser and Kulp in 1925, and continuing with further translating of New Testament books by those two, plus Floyd Mallott and William Beahm, a complete Bura New Testament was eventually published in 1937.

When the 1950 edition went out of print recently the London-based British and Foreign Bible Society, publishers, would only agree to a further printing if the entire New Testament underwent a new translation by a native Bura scholar. The western *gundamas* (sub-districts) of Lardin Gabas appointed Musa and he began working last November. He expects to complete his task in about three years.

Quietly confident, the soft-spoken scholar is privately awed by his task and wonders that God has led him in this direction. "I was a rebel against Christ, like Bulus (Paul)," reflects Musa (Moses) with a twinkle in his eye. "When the missionaries asked me to become a schoolboy, I ran away to Maiduguri. I became a tailor and a baker. But I came home to find a wife. I was baptized a Christian but I continued drinking and leading a loose life. Blind Yarkawa (a local pastor) asked me to preach at Kogu, but again I ran away, this time to Kano and other cities. Illness brought me home again to get treatment from a local medicine man. I stayed and began to preach at Kwajafa. No one taught me. I just felt it in my heart to work for Christ.

"In 1962 I entered Kulp Bible School. After 11 years of school and pastoral work I graduated in 1973. Meanwhile I was chosen for training in translation work. Now here I am. I don't know why God did it, but I believe he will guide me as he guided Bulus and other scripture writers."



Musa Mshelia, a trained Bible translator who speaks Bura as his native tongue, is well qualified for his work: translating the New Testament into the Bura language

Presently Musa is writing practice drafts of various scriptures, which will be checked and studied by Bible Society scholars. From there he will progress to the final stages of his task.

When he is finished, Lardin Gabas will have the New Testament in two local languages, plus the entire Bible in Hausa, lingua franca in northern Nigeria. The Hig New Testament was published by the Wycliffe Bible Society last year. In furthe translation work, a Margi New Testamen committee began work last November, an a Kilba one is being produced by the Danish branch of the Sudan United Mission, which works east of Garkida.

German BVSer home but project follows

Karl-Klaus Rabe had been back in his German homeland only five months after his BVS project ended May 1, 1974, when he received a call from Cesar Chavez.

Karl-Klaus had come into BVS through ASF (Aktion Suhuezeichen/Friedenscienst) (Action Reconciliation/Peace Service). He had been on project in Philadelphia, Pa., working for the United Farm Workers (UFW), organizing boycotts against California grapes and lettuce.

Chavez said that he would be coming through Germany in early October. He asked Karl-Klaus to arrange meetings with representatives of churches, unions, and other parties interested in UFW.

Germany, in recent years, has been the recipient of large amounts of California Red Empora grapes and iceburg lettuce. According to Karl-Klaus, "The products which were successfully boycotted in Nort America were now put on the German market in great quantity. Thus nothing remained for us but to seek to continue th role of boycotter even after returning home."

The Chavez visit was highly successful, due mainly to the support of ASF and many past and future volunteers. The German Gewerkschaftsbund (a union organization) and representatives of both the Lutheran and Roman Catholic churches expressed their solidarity with th California farm workers. President Heineman of the Altbund organization indicated to Chavez, "Your appeal deserves all support."

Union workers in Germany are generall supportive of UFW, as they have no emotional involvement in the issue the wa many Americans do. In addition, companies importing grapes and lettuce are to small to wield real clout, auguring well fo the success of the German boycott.

Resignation, land sale on seminary docket

he search for a new president is underway or Bethany Theological Seminary, follow- ng the March resignation of Dr. Paul M. obinson. His 22-year tenure as Bethany's ourth president was one of the longest in e nation among administrators of major eological schools.

The Denver, Col., native and Juniata ollege graduate served pastorates in mbler, Pa., and Hagerstown, Md., before oving to Bethany in 1953.

In 1956 Dr. Robinson served the enomination as Annual Conference loderator. Later he was chairperson of e Foreign Missions Commission for ten ears, traveling widely around the world nd lecturing on six continents. He has lso served as a Brethren member on the ational Council of Churches of Christ.

Probably the most significant event of is years at Bethany was the 1963 move to e new 55-acre campus in Oak Brook, Ill., om downtown Chicago. With his resigna- on effective October 1, Dr. Robinson and is wife Mary will move to South Bend, d., where he will serve as pastor of the rest Manor congregation.

In another development of recent weeks, e Bethany Board of Trustees is proposing e sale of acreage as a means of securing nds to supplement the income of the minary, subject to approval by 1975 An- ual Conference delegates.

Last year after ratification of a land use roposal failed by a small margin to gain a vo thirds vote, Annual Conference asked e Bethany Board to continue exploring e utilization of land to produce income. he current proposal is for the outright le of 14 acres for commercial develop- ent.

The land is a 300-foot deep section along utterfield Road which borders the cam- us to the south. It is adjacent to six acres cently sold by Northern Baptist Sem- ary to the same developer. Two small kes currently on the property are to be tained.

The terms restrict liquor in any form be- g dispensed on the property.

The proposed sale is for $1,137,500.

he seminary proposes investing the funds institutional reserves, the interest of hich could supplant the seminary's come when needed.

underlines

OVERSEAS REPORT ... *Dallas Oswalt*, former missionary in Nigeria and recent Purdue University researcher, has joined the International Center for Semi-Arid Tropics in India as educational director. His tasks are to train nationals and to continue experimentation aimed at heightening the protein quality of grains. His family will join him in July.

Gareth Porter, co-director of the Indochina Resource Center, accompanied *W. Sterling Cary*, president of the National Council of Churches, and three other church leaders to Paris in April for talks with representatives from all major parties involved in the Indochina conflict. Earlier in the year the Washington, D.C. layman visited North Vietnam.

Twenty agriculturalists from Poland arrived in the USA this spring for a year of research or work in food industries. Sponsored by the Church of the Brethren, the specialists have taken assignments in Michigan, Minnesota, Mississippi, New York, North Dakota, Washington, Wisconsin.

The General Board's peace and international affairs consultant, *H. Lamar Gibble*, will be visiting the People's Republic of China three weeks during June.

BRETHREN HOMES ... Two Brethren administrators are newly-elected officers of the Division of Homes for the Aging of the American Protestant Hospital Association. *Harvey S. Kline*, The Brethren Home, New Oxford, Pa., is president-elect of the division; *C. Dick Stevens* of the Bridgewater Home in Virginia is the secretary.

Wilbur E. Mullen has been appointed administrator of The Brethren's Home, Greenville, Ohio, effective Jan. 1, 1976. He will succeed *Ira A. Oren*, who in his 12 years as administrator has developed the Greenville Home into the largest Brethren nursing and retirement center in the country.

Dedication of the new additions to Brethren Village, Lancaster, Pa., will be Sept. 21. Structures now being completed and occupied are Oakwood House, a 39-unit apartment building, Village Manor, a 65-room dormitory type unit, and a 93-bed nursing center. *Frank Lantz* is the administrator.

IN MEMORIAM ... *Clyde W. Holsinger*, 55, died April 14 following a series of heart attacks. Head of the music department of Manchester College, he was to have directed Haydn's "Creation" at the Dayton Annual Conference. . . . *Walter C. Sell*, 79, La Verne, Calif., pastor of many congregations throughout the Brotherhood, died March 5. His widow *Alice* resides at Shea Convalescent Hospital, 535 East Conita Ave., San Dimas, Calif. 91773. . . . *D. J. McCann*, 80, Oklahoma City, Okla., died March 30. He was a preacher for 60 years.

CO REUNION ... A reunion of former CO inmates of Ashland, Ky., Federal Correctional Institution will occur June 22 at the Lefever Homestead. Contact H. R. Lefever, Rt. 1, Box 457, Spring Grove, Pa. 17362 (717 225-3456).

SUBSCRIPTION RATES ... As announced in the May issue, yearly rates for Messenger effective Aug. 1 will be $6 on the individual basis and $4.80 on the Every Family Plan. Increased production and mailing costs prompt the change.

update

CONGREGATIONAL CIRCUIT ... The *Holmesville* church, 10 miles from Beatrice, Neb., extends an invitation to Brethren to visit or write during its centennial observance, June 6-8. . . . Early Annual Conference arrivals in Dayton are invited to the Farr Family concert at the *Prince of Peace* church, Kettering, 8 p.m. June 23.

Central church, Roanoke, Va., observed its 50th anniversary on May 4. . . . Upcoming anniversaries include 150 years, *Center* church in Northern Ohio, Sept. 5-7, with a Farr Family concert, a preaching service, a love feast, and guest minister Anna B. Mow on the program; 100 years, *Independence* church in Kansas, Oct. 11-12. Both invite former members and friends to join in.

EDUCATIONAL SCENE ... Breidenstine Hall, a new $2.25 million arts building, was dedicated April 26 by Millersville State College in Pennsylvania, named in honor of its former dean, *A. G. Breidenstine*.

The *J. Omar Good* Visiting Distinguished Professor of Evangelical Christianity has been established by Juniata College in Pennsylvania. Mr. Good, a former student and Philadelphia printing executive, willed Juniata $1 million, the largest bequest ever made to the college. *C. Samuel Calian* of Dubuque Theological Seminary, a teacher and author, is the first appointee to the chair.

Speakers at Bethany Theological Seminary recently have been *Ronald J. Sider* of Messiah College, Philadelphia, Huston Memorial Peace Lecturer on "An Evangelical Theology of Nonviolence," and *Hycel B. Taylor* of Garrett-Evangelical Seminary, Evanston, Ill., Wieand Lecturer on "Living Liturgy and Black Liberation."

The director of the Yale Institute of Sacred Music, *Robert S. Baker*, on April 20 presented the dedicatory recital of the 51-rank Moeller organ in Cole Hall at Bridgewater College in Virginia.

IN PRINT ... *Robert C. Johansen*, Manchester College professor, authored an assessment of US foreign policy published in the April 2 Christian Century. . . . *William Kidwell*, pastor, Mack Memorial church, Dayton, Ohio, is a contributor to a volume entitled "Sermons from Hell: Help for the Distressed" (Bethany Press, $5.95). . . . The district history, "Brethren in Florida and Puerto Rico," now may be ordered from *Earl Seese*, 2818 State Rd. 17 N., Sebring, Fla. 33870. The price is $5.

Histories commissioned: On Juniata College's centennial, *Earl C. Kaylor, Jr.*; on the former Northwestern Ohio district, *William R. Eberly* of Manchester College.

PEOPLE YOU KNOW ... *Arden K. Ball* is the new resident director of Camp Mack in Northern Indiana. He and the first manager *L. W. Shultz* (1925-56) will be among those greeting guests at the camp's 50th anniversary observance June 15. . . . *Wesley Albin* is director of CROP's new office at Harrisburg, Pa., serving Pennsylvania and western West Virginia. . . . Southeastern district executive *Ronald K. Wine* will become pastor at Anderson, Ind., Sept. 1.

'Allies' explore areas of common concern

An exploratory meeting between "ecumenical" and "evangelical" Protesta offers promise that dividing walls can b scaled. And that differences are not as f midable as widely assumed.

Representatives of the National Coun of Churches and members of a "young evangelical" movement met in March in Philadelphia for two days of sharing on social action and personal evangelism. meeting grew out of initiatives taken fr both sides.

There is "clearly a new kind of mutu respect" developing between the evangelicals and the National Council, s Ronald J. Sider, dean of Messiah Colle and leader in the movement which issue the 1973 Chicago Declaration of Evangelical Social Concerns. "It's simpl not the case that everyone in the Natio Council is liberal in theology," he said.

"The meeting confirmed what we suspected, that labels are deceptive and some cases divisive," said Jorge Lara-Braud, director of faith and order of th National Council. He felt the time has come when "evangelical" and "ecumeni Protestants can see themselves as allies.

Neither side suggested the compromis of principles.

"We're firmly committed to biblical f and theology," said Dr. Sider.

"We will be justified by grace throug faith and not "justified by agreement wi one another," Dr. Lara-Braud told ecumenical and evangelicals alike.

The young evangelicals want to learn some of the right things and the wrong things that National Council types have done in seeking social justice, Dr. Sider told Religious News Service. He added t while he did not agree with everything t National Council has done on social act in the past 30 years, the ecumenical organization has "taken some courageo steps."

Dr. Sider expressed hope that the ne evangelical group will be "more biblical language" than the NCC has been in th past and will "stress repentance and discipleship."

There was general agreement that possibilities for cooperation center in su issues as world hunger and the developi of new Christian life-styles.

Jim Wallis, editor of Post-American magazine, spoke of a new group of "radical evangelicals" who reject both liberal and conservative establishments and who "believe that all worlds will be transformed if we go back to our biblical roots."

Isaac Rottenberg of the Reformed Church in America spoke of the feeling of "homelessness." He said that he and most National Council related persons came from evangelical backgrounds. "I cannot go back to a narrow evangelical world and yet I'm not happy in the unsatisfactory ecumenical world," he said.

Eugene Stockwell of the NCC's Division of Overseas Ministries suggested that the appropriate question is: "To what extent are our ways of approaching agendas our biblical understanding or our social-cultural understanding?"

No formal meetings were set for the future but follow-ups are expected to occur in a variety of ways.

Pompeii ruins in tv special, "The Seeds."

Saga of Christianity cast in tv special

"The Seeds," one of the most acclaimed religious tv specials, will be repeated June 1 on the NBC network, 5-6 p.m. EDT.

In tracing the 600 years of beginnings for the Christian church, narrator Hugh Downs visits Rome, Pompeii, Ravenna, Carthage, Istanbul, and Cappodocia to consider issues confronting Christians then and now. Emphasis is placed less on the sights to be seen than on the insights to be gained into the forces shaping the world and destiny.

When first presented last December, the film documentary brought one of the largest audience responses ever received by the National Council of Churches, whose Communications Commission assisted with the production.

A second NBC-TV special in the same time period is slated June 22, with Margaret Mead and Edwin Newman conversing on such topics as religion, the family, biomedical developments, environment, racism, and triage.

Equal rights passage hits rough sledding

The Equal Rights Amendment, once considered a "shoo-in" for ratification as the 27th addition to the US constitution, is running into stiff opposition.

Although many church and synagogue-related groups in the country favor the ERA, some religious organizations are among those forces now working actively against the amendment, which was passed by Congress in 1972 and needs ratification by 38 states by March 1979 to become law.

In February, North Dakota became the 34th state to ratify ERA. However, eight of eleven states that considered ratification in 1974 voted against the amendment. And two states—Nebraska and Tennessee—rescinded ratification.

United Church Women, the Governing Board of the National Council of Churches, the Union of American Hebrew Congregations, the Unitarian Universalist Association, American Baptist Women, several United Methodist Women's agencies, Lutheran Church Women, three major Catholic nuns' organizations, and others are on record as in favor of the ERA. The proponents strongly hold that further guarantees against discrimination based on sex are sorely needed and require the weight of a constitutional amendment for significant change to be enacted.

Opponents of the amendment see a further deterioration of family life, mandatory military service for women, an end to female privacy and privileges, and the elimination of laws protecting women as dangers in the act. Among those expressing opposition have been fundamentalist Christian bodies, some Roman Catholic agencies, and the Church of Jesus Christ of Latter-day Saints (Mormons).

The three-part amendment is simple enough, too simple and misleading, claim some critics. It reads: "1) Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex. 2) The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article. 3) This amendment shall take effect two years after the date of ratification."

Last September a survey by *Christianity Today*, evangelical fortnightly, seemed to epitomize the trend toward endorsement of the ERA at that time. It showed that more than 70 percent of respondents to its interdenominational poll favored the ERA. Equal pay for equal work and equality under law were cited most often as its desirable goals.

One respondent, James C. Cross, a mission executive of the Lutheran Church-Missouri Synod, said "there will be many painful adjustments as a society moves from institutionalized male chauvinism to full personhood recognition, but both males and females will profit from this emancipation proclamation!"

Developments of recent months, however, indicate the ratification process has lost some of its momentum. Nebraska and South Carolina have recently rejected the amendment. Rough sledding recently has developed in Illinois, Indiana, and Virginia. Stop ERA and other anti-amendment groups, which claim the ERA would affect society "much more drastically" than was first suspected, have launched formidable lobbies against the passage of either ERA or state equal rights amendments.

The North Carolina Council of Churches recently adopted a resolution endorsing ratification of the ERA "because it will ensure equality of rights under the law."

In Utah, Church Women United of the Salt Lake City area appealed to the state legislature for ratification of the ERA during a meeting which had as its theme "Are We Our Brothers' and Sisters' Keepers?" In Virginia, where the state Senate last January returned the ERA to committee for further consideration, the Virginia ERA Ratification Committee includes Protestant, Catholic, and Jewish groups who claim the benefits of the ERA will far outweigh any disadvantages.

Since only three more states are expected to vote in 1975, the amendment is seen as having no chance of passage during Women's International Year.

The role of religious groups is seen as an important factor in whether the ERA carries the approval of the remaining state legislatures necessary for ratification.

So much like footwashing

by R. Jan Thompson

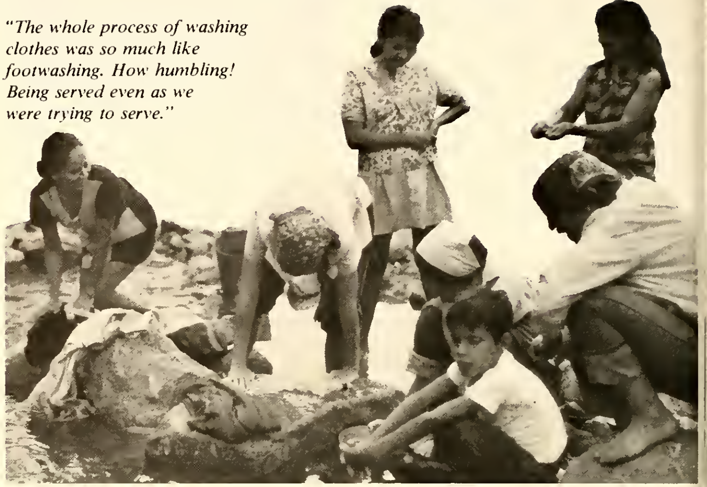
Goodbyes are hard, I thought as I embraced Junior, and tears came easily. Ten Manchester College students and I had arrived at San Pedro Sula airport just three weeks ago, not knowing anyone. Now we were leaving with many mixed emotions, happy to be homeward bound but tearful because we were leaving new-found friends and a country that had become a second home for us.

On September 19, 1974, Hurricane Fifi brought winds up to 150 mph and rains of more than 24 inches in a 24-hour period to portions of Central America. Honduras, a country about three-fourths the size of the state of Michigan, was the hardest hit area. Storm damage was intense in about 20 percent of the country, covering an area about twice the size of the state of Connecticut, and affecting approximately 600,000 people. The damaged area accounted for $850 million in 1973 which was over half of the gross domestic product for that year. It is the heartland of Honduran industry and agriculture, producing 85 percent of the national output of bananas (which are one-third of exports) and 25 percent of the rice and beef production.

We were a college class, working under the direction of the World Ministries Commission of the Church of the Brethren and Church World Service. Our major emphasis was to study the psychological aspects of disaster upon those who were most directly affected by Hurricane Fifi. To enable us to meet people and to provide physical help as well as psychological aid, we were assigned to assist in the construction of Colonia CEDEN. This is a new community being built in order for survivors to relocate and re-establish their community.

The construction site was to become our home for the next three weeks. Living, working, and cooking on the site gave us an entree into the lives of the Honduran people. We lived and worked within two miles of Choloma where it is estimated that 6,000 people were killed by Fifi. An accurate account will never be known because so many people were swept away by the high waters or buried by the mud slides. The river that ran through the center of Choloma increased in size from thirty feet to over five hundred feet wide. The water of the river was prevented from flowing into the sea by waves whipped up by Hurricane Fifi. The waters backed up in great waves that undermined a hill close to Choloma that served as a temporary dam. When the dam burst it loosed water and rocks on the town causing the high death toll and intensive damage.

"The whole process of washing clothes was so much like footwashing. How humbling! Being served even as we were trying to serve."



Four months after Fifi one could observe the desolation left by the water, mud, and rocks in Choloma. A portion of the city was now covered with debris; people who managed to survive the holocaust were seen digging through the sand and debris in an attempt to find some belongings from their former homes. A tent city of several thousand displaced persons was still there.

The small community of San Jose de Los Laureles was located at the base of a mountain. The residents of the village were awakened at 4:30 a.m. by the sounds of boulders crashing down the mountain side and onto their homes. The heavy rain had loosened the dirt and rocks, and an avalanche had been started, destroying 100 homes and killing 18 people. San Jose was two-thirds destroyed, and divided, as a result of the avalanche.

Following a Sunday visit, Donna Ritchey wrote in her class journal, "Anyway, we finally got to San Jose. I still find what I saw hard to believe. What used to be a small village on the green slopes with a stream running through it is now a mass of boulders . . . huge boulders. The mountain on which they lived turned on them one early morning in September and covered homes with rubble. But now children play in the changed stream—it looked so inviting to us hot, tired gringos—and people have adjusted their lives and paths around the 'rocas.' I took several pictures, but nothing could really capture the awesomeness of what happened.

"I'm very glad that I went there instead of going to Puerto Cortes and to the beach with the others. I'm glad we walked on a non-work day with people from the village. I'm glad we were able to play a little with the children and greet their elders. I'm glad we could please them by taking their pictures. It will make working much easier, to have seen where the people are coming from and what has happened to them."

The survivors of San Jose would become the new residents of the new community of Colonia CEDEN. CEDEN (Comite Evangelico de Desarrollo Y Emergencia Nacional) is an agency revived following Hurricane Fifi. Church groups and voluntary agencies of Honduras had worked in cooperation in the early 1960s to assist with a previous disaster. The agency had dissolved until Fifi revived it. The indigeneous Protestant and Catholic churches, plus relief agencies around the world, are now associated with CEDEN. Funds given for relief are used by CEDEN for emergencies—food, medical care, relocation and/or rebuilding of homes.

Our project was one of relocation by building new cement slab homes. CEDEN, using funds from World Ministries Commission and Church World Service, provides the building materials for the houses and the men of the village provide the labor to construct the houses. Each man is to work every third week in order to receive a house; thus there are three work crews, each working one week at a time. The rest of the time the men work trying to plant their farms or other work to help recover from their loss.

Following a day of work, Jim Carlson wrote, "I almost killed myself doing someone a favor. A guy running wheelbarrows full of sand up the hill looked like he was about to collapse, so I told him I would give him a break. There were only about six wheelbarrowsful left to fill in the spot where we were working. By the time I got the six wheelbarrows up there I was ready to collapse. He had been doing this all morning and it was late afternoon when I gave him a break. I thought to myself that he must really be in need of a home to put himself in such a spot. I know they work hard all the time, but with his small frame and all, I just don't see how he made it. He was certainly glad when I gave him a break."

We were able to integrate the work crews and work with our new friends. Most of the students could speak and understand Spanish; thus communication and understanding was not a barrier. Digging, mixing, and pouring cement, carpentry work including making cement forms, window and door frames, as well as roofing the houses, were all a part of the work. All the students worked on the construction site and shared with the kitchen duties.

During the second week Jim Peters, the construction supervisor, asked the girls of our group to spend some time with the women of San Jose in their daily activities in order to find out some of the needs of the women in the new community. Following a day working in the village, a student wrote, "When enough tortillas had been attempted, we were invited to help wash clothes. We trooped down to the stream, shed shoes and socks, gingerly stepped into the cool water and began learning how to position a big rock, soap down the clothes and scrub them against themselves on the rock. Soap—scrub—rinse—scrub—rinse—wring out. It was fun, a bit tiring, but it helped our hostess get her daily laundry done faster.

"The whole process of washing clothes reminded me so much of the footwashing part of a Brethren communion service. We got rid of shoes and socks and did something together with others who had become sisters. The most touching part was when we'd finished and had to put our feet back inside their leather confines (I *love* to go barefoot, but it's not wise to do so here). Our hostess helped us to rocks to sit down and poured water over our feet to get rid of the sand before our socks went on. The woman Jean was with even insisted that Jean use her sweater with which to dry her feet. How humbling! We were being served even as we were trying to serve."

Three weeks of living and working with new friends caused each of us to reevaluate our life-style and our personal religious beliefs. We had met Hondurans who had experienced death of loved ones and loss of all their personal belongings; yet they could smile and have hope for the future. One student expressed the feelings of us all when he wrote, "In this part of the trip I have mixed emotions. I'm anxious to get home to see everyone, but sad that something I anticipated so eagerly is about to become a memory. This place seems special to me, perhaps because it has given me a chance to find myself and has given me the opportunity to pick a path through life. Now I feel I have a path. I have learned that all you need is a friendly smile and you can make friends without being able to communicate verbally. I will return to Honduras some day and revisit this same site. The next time I will be more openminded." ☐

Manchester College students who participated in the January experience were: James Carlson, Centerville, Ind., Susan Halt, North Liberty, Ind., Beth Kurtz, Spring Arbor, Mich., Mark Landrum, Huntington, Ind., John Livingstone, Bluffton, Ind., Melanie May, Timberville, Va., Dennis Minix, Knox, Ind., Donna Ritchey, Mexico, Ind., Stephen Weaver, Fort Wayne, Ind., and Jean Woodfill, Plymouth, Ind. They were led by R. Jan Thompson, Manchester's Assistant Dean of Students and professor of psychology.

Upper left: John Livingstone and Honduran friends make window frames for new houses.

Upper right: Students help make cement slabs to be lifted and fitted to make house walls.

Right: Jim Carlson (at left) bids farewell to Honduran friend Junior Villegas at the airport.

What God brings together

Hello. This is Jim Monroe*."

"Reverend Monroe, we have your son. You can pick him up tomorrow."

That was the phone call almost six years ago that has changed our lives in many ways. This was to be our third adopted child. We had not anticipated a call so soon but were very happy. As we drove the 100 miles the next day to pick him up we knew God had led each step of the way and this was the child He had chosen for us.

This feeling was confirmed in an even greater way when we arrived at the children's home. We knew the authorities would want to know the name of our new son and we had been trying to decide as we drove. By the time we arrived we had narrowed it down to two sets of names. One was Mark Lewis.

"Isn't he beautiful?" my wife and I remarked. "Thank you, God. You've done it again." He was a lovely baby just six days of age.

"Do we have to have a name today?"

"Yes, we need to know his new name," the social worker said.

"We haven't been able to decide for sure."

"He stayed at our house last night and we've been calling him Mark. We thought a good middle name would be Lewis."

We could hardly believe it! The very name we had been considering! That settled it. God had led in naming our new son. We didn't know it then, but during the next six years we would see God's hand many times in leading, protecting, and keeping us together.

Mark had red hair that was to get lighter by the week. He also had bright, shiny blue eyes, a little pug nose, and what a smile. He was in church the first Sunday and has been almost every Sunday since. We have thanked God over and over again for bringing us together as we thank Him often for each of our four children. (We later adopted a little Korean girl.) The storm didn't hit until Mark was six months old.

I am a minister of the Gospel of Jesus

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* The names in this true account have been changed.

Christ. On the second Sunday of the new year I preached, "God doesn't promise that everything will always be completely happy this year but He does promise strength for every circumstance of life." I found out the next day that sermon was meant for me and for our family.

It was the very day the adoption decree was to be final. At about 11:05 I received a phone call at the office. My wife was hysterical. She cried without speaking for what seemed like several minutes. A thought flashed into my mind—"One of our children has died!" Finally through sobs she was able to speak, "A man phoned. He says he knows all about us and that he's going to take Mark away from us."

The caller phoned several times that first day. How could anyone know who we were? The records on adoption were confidential.

In time we learned that the caller lived out of state, claimed to be wealthy, and had hired a private investigator to find out our identity and to follow us. Then other details began to unfold.

A young girl had gone to another state, had gotten involved with this man, and had become pregnant. But he was already married with three children. He suggested an abortion.

She ran away and hired an attorney to get him to give at least five-hundred dollars for hospital and medical expenses. However, he insisted that he was not the father of the child and he refused to give money or to be involved. She sought the help of a child welfare agency whose trained social workers offered counsel and assistance. After the child was born she weighed whether to keep him and try to raise him herself or to place him for adoption. After three or four days she decided the best course for the child was adoption.

That's where we came in—to provide the type of home the mother wanted for the boy. Now, six months later, this man who had suggested an abortion, who had denied paternity, who would have nothing to do in planning for the child, changed his mind and decided he wanted the boy for his own, right then and there.

My wife Susan and I feel many people do not understand adoption. They think it's second best to having a child born into your family. To us it's not second to anything. Our four adopted children are as much our children as if they were born into our family. God brought us together, and we love them as full as any parent could love a child.

Our questions were many. What kind of man was this? What would happen next? How long would a solution take? Where would we ever get money enough for legal fees? Several things we knew: Mark was our son. He was happy. He loved us. We loved him. We were going to fight as long as necessary. But we had no idea how long that would turn out to be. But we have thanked God many times since then that he has given us the strength to continue.

The first in a series of trials began. This man apparently had influenced the biological mother to try and get the child back. The case came up within a few months. We won. But this was just the beginning. The man soon filed a brief in court stating that his constitutional rights had been denied. We then realized his determination. But in our discussions with him he never once mentioned his love for the child. His one emphasis was that he was rich and we were not, and that his money could buy the child whatever he wanted. Our values in life seemed completely opposite. Our emphasis is love, togetherness, doing things as a family, serving God and humankind together, allowing God to develop our children to their full potential. We are a close family and we believe God has brought us even closer together through the events of the past five years.

After the first round of phone calls we received many more. We obtained an unlisted number. Still the calls came, again and again. And with them small details about us—where we went and what we did. My wife was the recipient of the calls because they came during the day while I was out of the home. If the caller was trying to cause Susan to have a mental breakdown, it was clear he didn't know her. Sometimes she would listen and other times she would hang up. He kept after her time and time again. She withstood the strain. Finally he phoned one evening, apparently having decided that he couldn't get anywhere with my wife so he would try me. He indicated that he or Mark's biological mother would destroy us and ruin my ministry.

June 1970 was an unusually quiet month with hardly any calls. It turned out to be the calm before the storm. How God warned us and prevented a kidnaping was amazing in itself. Had things been as usual that day it could have had a tragic ending. But the day was different.

First, I was home on a weekday, which was unusual. Second, our doorbell was broken, and that too was unusual. Third, Susan and the children were away for a little while. Fourth, our landlady didn't know I was home. All of these circumstances joined in preventing disaster.

I had just come down the stairs when the landlady exclaimed, "Oh, I didn't know you were up there! You had a visitor—a nice looking young blond. She said she was from your parish." Our landlady had told her no one was home, as she knew my wife had taken the children out earlier, and she assumed I was gone also. When the landlady fully described the visitor I knew one thing; no one in my church came close to fitting the description.

As I thought about this strange occurrence, I believe it was God who spoke to me and told me this visitor was the biological mother of Mark and that she had come to try to take him. I had no other reason to believe this but I just knew it to be. I phoned our attorney from the office. The description matched. I immediately phoned Susan to warn her of a possible kidnap attempt.

Shortly after that, a sports car drove by and parked up the street from our residence. My wife, looking out the window, saw a young woman get out and walk up onto our porch. She was holding something in her hand. Had Susan not been warned just minutes earlier she would have simply opened the door. Instead she phoned the police. The woman was taken into custody. One of the policemen asked my wife, "Do you know what she had in her hand? A can of paralyzing gas." She

People have asked us, "How can you always be joyful, especially when you live under the threat of your son being taken from you?"

was prepared to spray Susan the moment the door was opened.

The woman was released into the care of her sister with instructions to get professional counseling. It was later determined in court that this man had influenced the whole thing. The girl has since testified on our behalf and has tried to get her life on an even keel. She wants us to keep Mark.

The next trial soon came up. The man claimed his rights had been denied. The facts were that at any time before the adoption he could have been involved in planning for the future of Mark; he had been begged by the woman to become involved. He could have in fact adopted Mark himself but he wanted nothing to do with him or the woman. But now he sought to change things and take Mark from the only home he had known.

The trial lasted eight or nine days and again we won. Our challenger appealed to the state supreme court. From there the case was referred back to the county court to decide what is best for the child, asking that it be taken into consideration that the boy has been in our home all this time.

The court has had us see a psychologist, two psychiatrists, and a social worker, and the report of each is that Mark should stay with us. The psychiatrist who saw our whole family stated that Mark is a normal, healthy boy in a good family situation. Still this man will not accept these conclusions and is determined to take this boy regardless of the harm it might do him.

Mark is very happy enjoying his first year of school. The case continues in the courts. We pray often for this man that God will work in his life. We invite your prayers for us and your support of our efforts to resolve the case.

Expenses for legal counsel have been heavy—over $50,000, going far beyond our own resources. Friends and members of the church have responded with $32,000 and for this we are deeply grateful. Here again we see this as the moving of the Spirit of God in our lives and in the lives of those who have shared our concerns. Even though we are still heavily in debt because of the court costs, we are strengthened and sustained by the knowledge that there are many around us who care.

God has seen us this far and our conviction is that he is going to see us completely through. I glimpsed in part the power that is his in something that happened last summer. We had been traveling in an area of tremendous drought. The crops were burning up; the ground was parched and cracked. God spoke to me about praying for rain. I sat down outdoors and prayed and prayed and prayed. I told two people who came along that it was going to rain. I think they were doubters. My wife thought I looked kind of silly. Here I was sitting beside a road looking at the sky and praying. I prayed something like this, "God, you sent rain when Elijah prayed. I know you are going to send it here. And Father, let this rain be a further sign of your continued blessing upon the ministry you've given us and upon this court situation with our son, Mark. When the rain comes I'll know anew this is your sign that you will continue to give us victory and assurance."

I went to bed that night with confidence. As we awoke the next morning we heard the most beautiful, steady downpour of rain we'd ever heard. And it rained almost every day for a week. God had done it again—praise his name!

In Phil. 4:19 we read, "But my God shall supply all your need according to his riches in glory by Christ Jesus." We know he does this through people and in answer to prayer. Phil. 4:13 says, "I can do all things through Christ who strengthens me." It is Jesus Christ who has given us the strength. God promises, "And the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). In many circumstances we have experienced that peace and assurance down through the years.

People have asked us, "How can you always be joyful, especially when you live under the threat of your son being taken from you?" The answer is that we know Jesus Christ as our Savior and Lord. We love Him. Our life is rich and full and meaningful because of Him.

To others who are discouraged or who are faced with crisis, we urge "casting all your care upon Him for He cares for you" (1 Pet. 5:7). It's wonderful to know you're a child of God. When our faith is in Almighty God, then who can harm us, who can defeat us? No one. When we accept Jesus Christ through faith our lives take on a new dimension of peace, joy, fulfillment, and happiness. Praise God! ☐

Covenanta

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In 1971, the two of us were attending a conference on divorce counseling in Washington, D.C. In one afternoon session, a panel of marriage counselors who had been divorced and remarried were di cussing the effect of this fact on the marriage counseling they were doing. Toward the end of the afternoon, Byron turned to a very prominent marriage counselor sitting next to him and said, "You know, after hearing this panel, I hav come to the conclusion that Ruth and I have been divorced and remarried a number of times in our 35 years." He smiled because, being divorced and remarried himself and having worked wit married couples, he recognized that this can happen *dynamically* without actually breaking up the marriage. And then Ruth added, "And, besides, it's a lot cheaper tha way." This brought a hearty laugh on the counselor's part. We both realized that th high cost of divorce is actually a poor motivation for keeping a marriage together. Couples need more going for

narriage nd rowth idea

by Ruth and Byron Royer

Change and ongoingness are not conflicting terms; they belong together

them than the desire to save money.

The important part of this insight has to do with the clear recognition that Ruth and Byron are not the same persons as the happy young bride and groom who drove away from the Teeter homeplace in southern Indiana that bright May day in 1936. During the 39 years, when either one of us reached out toward some change, (mostly growing change, we hope) there were elements of divorce and remarriage, alienation and reconciliation, separation and unity, whether or not we were aware of this at the time. The saving factor in some of these instances was the fact that we did not consider the question of whether our covenant was to continue. That was a matter we have been able to consider settled without having to feel that we were legalistically bound by what society laid on us—or by what the church laid on us. We were the primary benefactors of that "settledness."

We have worked hard in recent years on the nature of change in persons within the permanence or "settledness" of marriage. Our faith statement is that change and "ongoingness" are not conflicting terms; they belong together. In our search, we have come to believe that one of the ways of accomplishing this inevitable change within marriage centers in the idea of working at "mini-contracts" negotiated by couples within the more total or global idea of marriage "covenant."

Before introducing a brief biblical view of Covenant—which we affirm as our faith statement—we would like to assert what we think Covenant is not! Marvin Sussman of Case Western is making a very interesting study of all the marriage contracts he can find, from one-page handwritten agreements to 25 or more pages, single-spaced on legal-sized paper prepared by an attorney. Most of these contracts provide for a semi-annual or annual review of the contract. To be sure that you understand us fully, we want to distinguish clearly between the marriage contract studied by Sussman and the biblical idea of Covenant manifest in a marriage relationship.

Covenantal marriage. We are indebted to David Young for updating our own seminary education with an independent study of the Bible and Covenant done during his senior year at Bethany.

There are at least three rather important types of covenant distinguished in the Old Testament. In the Noachic Covenant (that is, the covenant with Noah), God promises something to persons no matter what they do. The Deuteronomic Covenant, on the other hand, is to be fulfilled only if the person is loyal to God; it is conditional. The covenant at Sinai, in contrast to the other two, is one of mutuality and the parties participate as partners. God and human persons are called to be faithful to each other.

The responsibility of the partners differs in each of the three covenants. God is responsible in the Noachic Covenant. The person is responsible in the Deuteronomic Covenant. In the covenant established at Sinai, God and the person, and the person and others are responsible to one another. Although God is the initiator of this covenant, it is a relationship of sharing and mutual responsibility.

This last type of covenant—the covenant of mutuality—is transformed in the Christ Event. Jesus Christ becomes the New Covenanter. Without taking the time to develop the progress of David Young's thought—and of those writers he studied—we want to make the important point here that this covenant of mutuality, which is not—and *cannot* be—broken, is the model for the marriage covenant. David Young writes:

"The (marriage) covenant is set up to be a contract for life, a contract to be sustained no matter what comes along. Partners are to be faithful over the long haul. The covenant expresses a love that will bear through it all. In the Christian view of marriage, we can speak of God as being a part of the relationship in that his power sanctions the marriage and makes it a holy (set apart) relationship. It now becomes a bond of permanence."

This is the statement—a biblical statement—of our faith position on marriage. As we talk about this with others, we find that, in this day of cynicism about marriage, there are couples who hold fast to this faith position. It is within this idea of marriage as covenant that we write about the nature of change—knowing that the covenant will not be broken and knowing just as surely that persons will change. (When we assert that the covenant "will not" or "cannot" be broken, the image is not one of lifelong, legalistic imprisonment in a relationship. It is, rather, one of mutual commitment to growth in relationship even in conflict situations—without any serious thought of a break in the covenant. In conflict, the first thought is how to move into deeper relationship and not how to move out of the relationship.) For couples (1) who know their covenant is lasting, (2) who are willing to trust each other, and (3) who possess a sense of humor (willingness to laugh at themselves), the idea of the mini-contract within covenant may be the answer to change within permanence.

Harry and Ann are about 40 years of age and in many ways a typical suburban couple. However, contrary to the pattern often found in suburbia, Harry and Ann report a "covenantal marriage" and describe a mutual fulfillment within which they are both committed to their marriage as "lasting." Even so, there are areas of dissatisfaction on both their parts, two areas of which we will consider briefly.

The first area centered in a lack of sharing with each other about the kind of day they had experienced. Ann complained that Harry came home and completely shut out his job, the problems he had faced, and his feelings about it all. She insisted that she did not want to be the kind of wife that interfered in his business, but she felt that there was some "in-between" way for Harry to communicate—just a little bit—a part of what was happening in his day. Harry responded by reminding Ann that, when he came home, she was usually already at work preparing dinner for the family. When he would come into the kitchen to kiss her and perhaps to hold her a moment, she would push him away and accuse him of bothering her when she was busy. Some of these feelings came out in the process of preparing a "mini-contract" for one week.

This would be a good time to interrupt the story long enough to describe a mini-contract. As we use the term, within marriage as a covenant, the mini-contract is an agreement between two persons in which each will accept a manageable responsibility for meeting the other's expressed need for one week. In the case of Harry and Ann, they were working with a marriage counselor, but mini-contracts can easily and effectively be agreed upon without a third person present—if the sense of humor is functioning!

After some exploration of their problem, both Harry and Ann realized that they both wanted to be "included in" the other's day. They negotiated with each other about how they might settle on a very small part of their lives as a working area. They agreed on a simple ritual as their mini-contract for the week. When Harry came in the door, Ann would sit down with him for the ten minutes she reserved specifically for this purpose. Harry agreed to share the high points of his business day and Ann would give her full attention during this time. After a week of living with this agreement—which might seem very insignificant to many people—Harry and Ann were radiant about this bit of growth. The following week included the same general contract except that they agreed to look for and share something humorous from their day. After two or three weeks, Harry and Ann felt they had grown enough to form a contract that seemed more than just a *mini*-contract in that it covered a very important and intimate area of their sexual relationship. Because of their successful experience with less personal areas, they gradually formed a new, changed sexual pattern in which they affirmed each other as persons at a level beyond anything they could have earlier imagined. This is what we mean by the "growth idea" of marriage in the title of this article.

We believe that couples who have very satisfying and mutually affirming marriages can always find new paths toward growth and marriage enrichment. Our call, then, is to the couples who have growing and viable marriages to come out into the open and affirm this. We invite you to become members of a new national organization, ACME (Association of Couples for Marriage Enrichment), founded in 1973 by David and Vera Mace. Information and applications can be obtained by writing Mary Cline and Ralph Detrick, if this appeals to you as a way of joining forces with others who believe in marriage. Feel free, also, to contact any person whose name is listed below, and who, with the others on the list as an *ad hoc* group, asked us to prepare this article.

Marriage calls for permanence, trust, a sense of humor, and the inevitability of change within the covenant. ☐

Couples you may contact: Mary Cline and Ralph Detrick, Consultants for Life Cycle Ministries, 1451 Dundee Avenue, Elgin, Ill. 60120; Helen and T. Quentin Evans, Route 4, 1007 Hillsamer, North Manchester, Ind. 46962; Ruth and Gerry Epp, 851 West Downer, Aurora, Ill. 60506; Carolyn and Ron Cassidente, 611 North Van Buren, Batavia, Ill. 60510; Kathy and Clyde Weaver, 3968 Ridgewood Lane, Elgin, Ill. 60120; Mary Elizabeth and David Wieand, 18 West 711 13th Street, Lombard, Ill. 60148; Phyllis and Don Miller, 18 West 659 22nd Street, Lombard, Ill. 60148; and Ruth and Byron Royer, 18 West 741 22nd Street, Lombard, Ill. 60148.

Life as a trusteeship

by H. Spenser Minnich
as told to Kermon Thomason

We have come to be great possessors and we do not own a bit of it. But we are mighty responsible as the trustees of those riches.

Much of my 41 years in the Elgin offices, and later with La Verne College, has been spent asking people for their money. I have had to practice myself what I asked others to do. As the years passed—especially as Eva Belle and I have grown older and seen our peers depart this sphere and leave their possessions behind—the idea of all life as a trusteeship has grown upon us.

Life's blessing does not consist of owning great wealth, for you can't keep it, or stay with it, or take it with you, or come back for it. Life's blessing lies in the good management of your possessions here on earth. God grants us trustees the freedom to do with our possessions as we wish. This creates a tremendous responsibility for us, but also gives a great satisfaction.

Our story begins back in 1918. J. H. B. Williams was secretary of the mission board in Elgin and needed a boy to come in and help him. I hoped he might select me, and he did, although he was sort of slow about it. Eva and I went to Elgin in September, 1918, and I went to work for $1000 a year. We stayed in Elgin until my retirement in 1959.

I had many jobs when I began working for Brother Williams, but I had no portfolio. I didn't even know how to sign myself—what title to use. I wasn't managing anything. They set me to work writing out receipts for contributions. A pen was given to me that didn't work very well. I had to keep dousing it to make the ink flow. We had no carpets in the old publishing house and pretty soon I had the worn pine floors splattered with ink. One day Brother Williams came by my desk and said, "It takes a great man to so paint the floors." I got the message!

Brother Williams went off on his fateful

"I have kept a record in these little black books of our tithing and giving every year up to the present time. And I list my assets on each January 1. I like to know just how I am standing."

trip in 1920 to tour the mission fields (he contracted typhoid fever and died in Mombasa, Kenya) and I worked under Brother Charles D. Bonsack—I edited the MISSIONARY VISITOR until it merged with the GOSPEL MESSENGER in 1931. Through the years I did get some titles so that I could sign myself. The assumption was that this little Brethren church, a lonely 200,000 members, couldn't have all the secretaries like the Methodists and Lutherans could have, so I tried to cover the waterfront. There were many duties without titles. But then our staff commenced to increase and I was relieved of some of my duties and gravitated into this matter of annuities, bequests, and wills.

When I first became involved in the matter of financial promotion I assumed that tithing was the solution to any stewardship problem. But soon I was confronted by the fact that tithing was *not* the solution. I found that many tithers—even strict tithers—still went on doing things that a Christian shouldn't do.

In fact, when the depression came on there was one family in the east that had been faithfully tithing and supporting a missionary, and their business had prospered. When the depression hit and their business was no longer prospering they were discomforted, and they wrote me a letter with a leading question: "You do believe, don't you, Brother Minnich, that if we are faithful in our tithing that the Lord will prosper us?" And I had to write back to them, "Yes, I do believe the Lord will prosper you, but I'm not sure that he will prosper your business so that you will keep on making money like you did before the depression."

So through the years I have come to have this feeling that life is a trusteeship. I use that word synonymously with stewardship. I am a trustee. What was I born with? Nothing. I didn't have any clothes, not a stitch. Everything had to be given to me, even my diapers. My breath was given to me. My life. My ability to laugh and cry. And ever since then everything that I have had has been given to me. And I am now 81 years old and when I leave this earthly operation I leave it all here ... whatever I possess.

But I have come to be a great possessor. I have been a steward entrusted with great opportunities, personal, financial, in many ways. I've just come this morning from a breakfast of the Council of Churches here in La Verne; I am on their financial advisors committee. I've been secretary of the University Club of Claremont. I have this beloved mate of mine. We've lived together these 58 years and I just want to keep her another 58. You can see just how rich I am. And I don't own a bit of it. But I'm mighty responsible as a trustee.

All people are trustees of what they possess. The usual way of saying that "you can't take it with you" is a way of saying that you must leave it to someone. During the Elgin years I was, for a while, secretary of the Pension Board, but my work turned toward calling on people and getting out literature in the field of bequests and wills. I recognized this great privilege in America that you can write on a piece of paper the disposition you want of what you can't take with you, and the law will fulfill your wishes.

And then I came to learn about this wonderful Gift Annuity Plan, by which, under our government, you can make a gift to the church while you are still living and the church board will pay you a life income. You take the risk of your spouse taking good care of you and keeping you alive a long time and they pay you. The government will give you an income tax deduction on a portion of that gift and also an exemption on a substantial part of the annual life income. Approximately 75 percent of your income from annuities will be tax free. This encouragement from the government is given on the assumption that private insitutions like the church can do good—maybe *more* good with a given amount of money than the government can with tax money.

This puts a great responsibility on the church. If the government gives us a tax deduction for gifts to the church, the church had better be busy using it at least as well as, or better than, the government, in fulfilling the many needs. I have been gratified by the Church of the Brethren with its broad concepts of the wholeness of life. I dealt with many people years ago who wanted to make sure that their gift money was going to "save souls," and I encouraged them ... and still do. But I have come to see that life has a wholeness, and it has an existence here and beyond, by which we have great faith and hope. But it is very important what we do here and see the church minister to human needs. I rejoice that we Brethren have a Disaster Fund so that when troubles come we are ready to reach out a helping hand.

But it doesn't matter how much you possess and what you do with it if you do not show love. We had that lesson brought home to us in India. In 1949 Eva and I went to India to serve our mission there for a 15-month interim period. I was secretary-treasurer of the mission and she ran the mission hostel. That was a very rich period in our lives, and we learned to love the Indians. In fact they asked us, "Do you like Indians?" and we were not surprised because we ask foreigners here in the US if they like Americans. But after awhile it dawned on us that they were actually asking us whether we *loved* Indians. And Eva and I discussed it, and we said to each other that we had *better* love the Indians or we had no business over there on the mission field. So as I walked the streets of Bombay I would say, "I'm coming to an intersection; I'm rounding the corner here and I'll meet a man. I don't know who he is; he may be a scalawag, but he's a human being and I love him."

And even though I had long known the scriptures on that, it was burned into me more indelibly: my business in life the rest of my days was to love people. That is

a steward entrusted with great opportunities

paramount. With all these possessions with which I am so richly endowed, I must be a good steward and try to show love and compassion. And there are so many opportunities!

Years ago, when I was first in Elgin, there was a layman's movement that emphasized tithing. And they issued little books to keep records. I have kept a record in these little black books of our tithing and giving every year up to the present time. And I formed a habit of listing my assets annually, on January 1. I like to know how I am standing. When I start off this inventory of what we possess (and please note that I say *possess*, not *own*) I must start with my relationship to my heavenly father. Next in relationship I list my wonderful wife, Eva, and then a listing of our two sons, their wives, and the five grandchildren, even down to the seven great-grandchildren. Then after listing that wealth, those riches, I can commence to list the mundane things with which we feel we must operate ... with a sense of trusteeship. And then, God having been kind to us, I can list our good health. We have been in the hospital a number of times, but we have come out, and here we are octogenarians, happy in the Lord and in this sense of trusteeship of all we have.

Of course we have our own wills, but times change and so we have had several revisions. The nature of our assets have changed through the years, the ages of our children have changed, the needs of the world have changed, and, yes, our attitudes have changed. So we have to keep our will up to date.

In the little black book I list the sharing of material goods with our posterity. And that raises the question of what *is* God's work. Is it giving money to the boards to take care of somebody else's children? Or is it God's work for us to take care of *our* children? Or is it a matter of proportion?

Someone asked a certain woman, "Have you made your will?"

"Yes, I've made my will and I remembered my children."

"How many children do you have?"

"I just have two."

"Oh, I thought you had more children than two. I thought the whole world of children was related to you. Aren't you doing anything for anybody except the two children to whom you gave birth?"

"Well, I hadn't thought of it just that way," was the woman's reply.

And so this little black book tells the story of our annual gifts, and seeing this great opportunity, we plan what we call the "life income arrangement." Gift annuities. We started in a good many years ago and made some gifts to the General Board on the annuity plan. I wanted to do it so that when I went out and asked people for gifts I could say that I had done the same thing myself. I didn't want to ask people to do something that I had not done. And so we continued with the Board and because we had been fortunate in receiving some inheritance, the records at Elgin will show some substantial gifts from us through the annuity plan. And we give to La Verne College and we have been making an annual gift to our old alma mater, Manchester. These have never been big gifts, but last May Manchester honored us with an alumni award, so we thought we had better remember them with a little annuity gift, which we have now done.

"When we depart this sphere we will be leaving it all here," the Minnichs declare.

Being a trustee is not an easy job. If you are an operator in a trust company, *that* isn't easy. And what of the decisions in being a Christian trustee! The problem in working in stewardship is getting it down to the individual. You take a person, a Brethren member of considerable wealth—how do you approach him? For some it was easy and for some I found it difficult.

I remember going to see one man and he was mum, not inclined to talk. Finally I said to him, "I don't want to be troubling you if you aren't interested." And he bristled up and said, "Minnich, I *am* interested, but we can't talk here." So we arranged to meet at a hotel room in a certain city. I was in a borrowed car that I had to return, but I knew my railroads pretty well. That night I rode on the train to a junction point and slept in the station there for a few hours until the next train came along. And I got to this town where he had driven with his truck and met him the next morning. We discussed his situation, and I said to the man, "This is of so much importance, would you like to pray?" And we knelt at the bedside and prayed.

This man had three farms and I asked him what he wanted to do with them. He said, "Well, I want to give one of these farms to my son, and another one to my wife, and I want to give the other one to the mission cause." And so finally I said, "Maybe you would like to do it in your lifetime," and I explained how this could be done. He said, "All right, I'll do that."

Now this was a man who was socially different, undeveloped in a way. But he had a good heart and a generous one; he was a man converted to missions.

I remember when he was making his will, and we drove to the state capital, where he had a Brethren attorney and there that day he made his will. Later I drove him back to where his cattle truck was parked. It was late in the evening, *late* for him because he was used to going to bed early. We had had good conversations along the way and when we got to where his truck was, he was in a hurry to go on home. But he said, "Here," and he took out of his pocket a blank check. It was all crumpled up. And he said, "Here, I want to give a check for missions." So I wrote it out for him. I was trembling. It was cold. I was excited. I said, "You haven't told me for how much to write it." "Make it $25,000," he said. So he signed it.

I wanted to thank him then, but he said, "Don't have time! Don't have time! My wife won't know where I am. Goodbye!" Here I was standing there alone in the cold with that $25,000 check from a man who believed in missions—a man who recognized his responsibility to God as a trustee. ☐

All creation await

All creation awaits!
The theme is a call to commitment and discipleship.
As the Scripture says, all creation is on tiptoe,
    Anticipating the full power of God's children in the world.

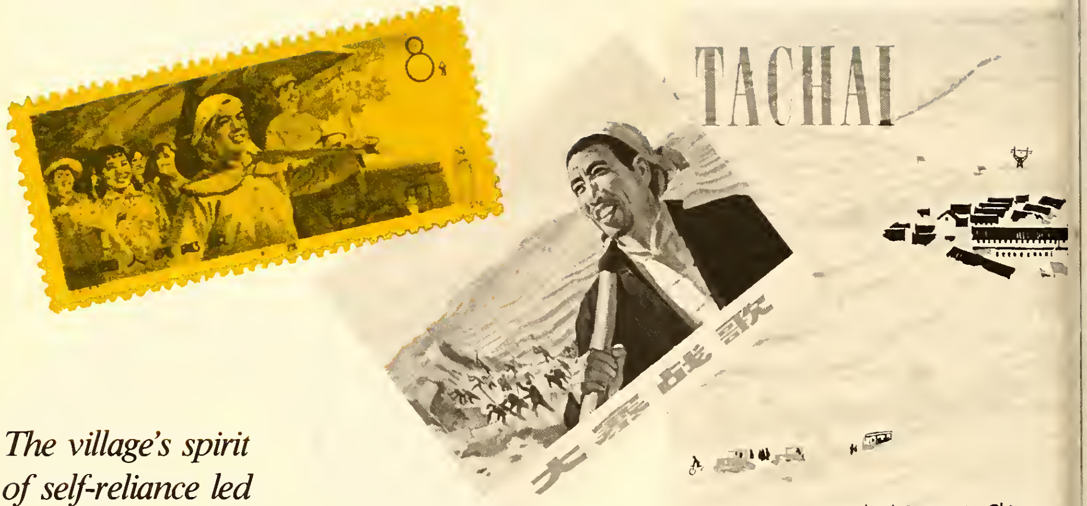
Scientist-theologian Teilhard says the processes of creation
    Move inexorably toward a goal, an apex, an Omega point.
    Creation moves on to accomplish its purpose.
    It never stands still.
    It calls out to us
        To rise to new occasions,
        To re-order our lives around new patterns,
        To build new worlds.

We are called to be co-creators,
    For we are offspring of the Creator.
    And creation is still waiting,
    Waiting for the children of God to come into their own.

Creation is calling out with new poignancy, new urgency.
In our time maybe it calls louder and clearer than in Paul's time:
    Glimpse anew the meaning of your life on earth.
    Commit your life to the purposes of God.
    See the fragility of the earth and its resources.
    Deepen your reverence for all of life in the universe.
    Find a commitment equal to 1st century disciples,
    But respond to the calls of the Spirit in Century 20.
All creation awaits!

the sons of God coming into their own (Romans 8:19-Phillips).

The whole creation is on tiptoe to see the wonderful sight of



Standard Bearer in China's Agriculture

The village's spirit of self-reliance led Mao Tse-tung to challenge China to "learn from Tachai"

Tachai builds on self-reliance

by Howard E. Sollenberger

For almost 40 years (1909-1948) the Church of the Brethren maintained a mission in China, whose center of operation was on the western slope of the Taihang mountains in the southeastern part of Shansi Province, some 250 miles southwest of Peking. This was a poor mountainous region. Much of the cultivated land was terraced on the loess-covered hillsides. Loess, frequently found in the arid areas of north and northwest China, is a fine dust that is picked up by the prevailing northwest winds that sweep across the Gobi and Ordos deserts. It has been deposited, sometimes to a depth of several feet, particularly on the western slopes of mountain ranges.

During a severe famine in the early 1920s the Church of the Brethren Mission, in cooperation with the International Red Cross, built a motor road from the railway town of Yang-chuan to Liao-chow (now called Tso-chuan), a distance of approximately 80 miles. Extensive relief work was conducted by the mission during famine periods and again during the Japan-China war. The people were accustomed to hardship and had developed an almost fatalistic attitude. Poverty, exploitation, and disaster they accepted as a way of life.

This area where the Brethren attempted to serve the Chinese people is hardly the place where today one would expect to find the most famous agricultural village in the People's Republic of China. Yet the village of Tachai in Hsiyang County (formerly Leping Hsien), Shansi Province, some 25 miles south of Yang-chuan, just off the motor road, is known all over China.

In 1964 Chairman Mao instructed all China, "In agriculture learn from Tachai." (In English, the pronunciation of the name Tachai would be better represented as Da-jai.)

During the past ten years thousands of Chinese visitors have made the pilgrimage to learn from and to emulate the "spirit of Tachai." It is frequently included in tours arranged for foreign visitors, particularly those from the developing countries. Today there is even a set of commemorative postage stamps honoring its spirit and achievement. The story of Tachai is told in illustrated children's books, textbooks, posters, ballads, and songs—even in foreign language texts and publications.

It is a village of 83 households with a population of 430 people. Its vital statistics show 150 full-time workers, 170 beasts of burden, 215 pigs, and over 400 sheep. Now referred to as a "productive brigade," the village collectively farms 800 *mu* of land (approximately 135 acres).

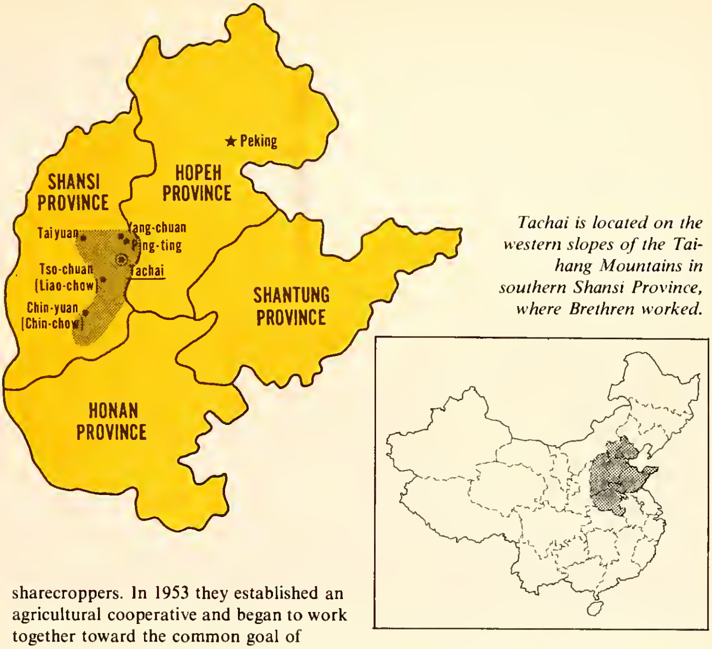
Tachai is nestled in a ravine at the foot of Tiger Mountain Ridge near a rock-strewn, dry riverbed. Except for the brick homes of a few principal landholders, who owned two-thirds of the farmland, the old Tachai was a collection of adobe huts and cave dwellings dug in the sides of the loess cliffs. The terraces on the surrounding hills were irregular and in disrepair. Since there were few draft animals, most of the farming was done by hand. There were no schools, no medical services, and no communication with the outside world except for orders and tax assessments delivered from Leping, the county seat. Even among its neighboring villages, Tachai was considered among the poorest.

Today, not only the village but also the landscape has changed dramatically. Long, low, brick buildings and stone-lined caves have replaced the adobe huts and loess cave dwellings. Electricity now lights the homes and village buildings and powers irrigation pumps and small processing machines. Every household has tap water.

Aerial cableways have largely replaced shoulder poles and donkeys as a means of hauling stone and manure up the hillsides to the terraces. Water storage ponds dot the hillside and wherever crops cannot grow trees have been planted.

The village has a primary school and a small medical clinic with one full-fledged doctor and eleven nurses and "barefoot doctors" (paramedics). While the work is still mostly done by human labor and animals, you can see a small bulldozer owned by the brigade leveling a loess hill or a two-wheeled walking tractor plowing the fields. There are new storage facilities for grain reserves, and even a bank that holds the earnings of the brigade and savings deposits of the individual households.

How did the transformation take place? When peace came to this area after the establishment of the People's Republic of China in 1949, the peasants were given an opportunity to work for themselves. They were no longer exploited as tenant sharecroppers. In 1953 they established an agricultural cooperative and began to work together toward the common goal of developing their community.



Tachai is located on the western slopes of the Tai-hang Mountains in southern Shansi Province, where Brethren worked.

With a new enthusiasm the able-bodied people of the village began to build stone embankments for the terraced hills and to experiment with new techniques for irrigating, fertilizing, and cultivating their fields. On the side, they started small forestry and animal husbandry projects, and planted orchards.

In 1958 during the period of the "Great Leap Forward," which involved people all over China in efforts to increase local industrial production, Tachai joined 21 neighboring villages in forming a People's Commune and began a communal system of production. But the "Great Leap Forward" campaign tended to disrupt agricultural production and was generally considered a failure. Production was further reduced by a severe drought in the early 1960s. On top of this, Tachai was hit by another disaster.

In August of 1963 torrential rains sent a wall of water down the mountain ravines and the normally dry riverbed. Carefully built terraces were washed away and all but a few homes and buildings were destroyed or damaged. Disaster relief in the form of money, food, and materials was offered by the government but turned down by the people of Tachai, not once, but three times.

They expressed their determination to stand on their own feet and to overcome the disaster by even harder work. It was this spirit of self-reliance that attracted attention in Peking and led Chairman Mao to issue his challenge to the whole of China to "learn from Tachai." Thus Tachai has become a national model.

With the eyes of the nation on this little village it has struggled to maintain its image. Not only have the villagers been honored by visitors—sometimes numbering several thousand a day—but they have also been the object of jealousy. On one occasion some of the neighboring villagers, who thought that they were being humiliated by comparison with Tachai's performance, charged that production figures had been falsified and that Tachai had secretly received outside help. Stones were even put in the road leading to the village to disrupt transportation.

In spite of this the people of Tachai have persisted in their drive toward self-sufficiency and development and have even extended help to their neighbors in the commune that now bears the same name.

Again in the early 1970s Tachai was faced with another prolonged drought, and again they insisted on facing the burden themselves. By the year 1974, which was a good year, production reached ten times what it had been in 1948.

"The spirit of Tachai comes," the brigade members say, "from following the socialist road and Mao Tse-tung Thought and by opposing the revisionist line of Liu Shao-chi" (deposed State Chairman of The People's Republic of China). Whatever the motivation, it is impressive to see what can be accomplished by dedicated men and women who are determined to help themselves. ☐

Shansi Province

A pioneer rememb

Tachai village lies in Shansi Province, where Frank and Anna Crumpacker initiated Brethren missionary work in May, 1910. For forty years Brethren traveled the land and knew the industrious people of Shansi. These same people helped to make Tachai the model commune of present-day China. One missionary who knew the area round Tachai and its people was Velma Ober, who worked in Shansi Province, off and on, from 1936 to 1950.

MESSENGER asked the veteran missionary to share her recollections of the scenes of her early China career. She selected the photographs shown on these pages, as representative of the land and the people the Brethren knew and loved. ☐

Velma Ober began her missionary career in China in 1936. Assigned to the Liao Hsien Mission School for Girls, she had her work disrupted several times by the Japanese invasion. From 1941 to 1946 Velma worked and studied in the United States, waiting for the war to end so that she could return to China. From 1946 to 1950 she taught in Ping Ting, Tai Yuan, Peking, and Tzechung, until the new communist government forced the Brethren to give up their work in China.

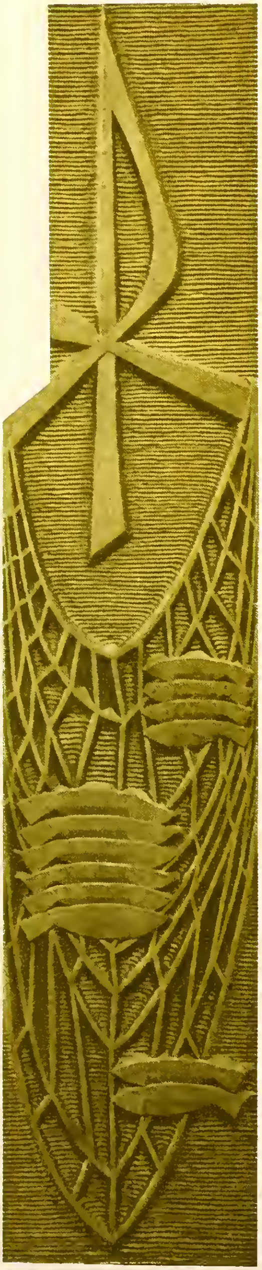
In 1952 the undaunted missionary found new work, this time in Nigeria, where she served—most of the time as an educator at Waka Schools—until her retirement in 1968. She lives now near Elkhart, Ind., where she remains active in church and community activities.

Opposite, top to bottom: Cutting through loess on the 1921 Yangchuan to Liao-chow road. Fertile Shansi farmland, interspersed with trees. Cave homes dug in the loess cliffs.

Center: Terraced farms are practical on Shansi's steep hillsides.

Above left: Missionary Velma Ober goes trekking in Shansi hills.

Above: Chinese peasant farmers' hard work brought results then as now. Grass and weeds were not found on their farms or gardens.



"At Bethany Seminary I have found something to believe in—Jesus Christ. I have found something to belong to—the church. I have found something to witness for—God's approaching kingdom."

A hopeful witness

by Kenneth E. Bomberger

Three years ago a young man graduated from Juniata College with a lot of questions and not too many answers. He graduated with an inferiority complex; was suspicious of everyone; was sure the world was out to get him. He was a history major in school and thought that possibly someday he would be a history teacher. He had grown up in a Church of the Brethren; been baptized when he was twelve; was president of the CBYF during high school; attended a Brethren college; regularly attended the Protestant services with his bride-to-be at Penn State University. But the church seemed dead to him. It seemed to be going nowhere. He wondered why he bothered to give it any of his time and energy.

This young man wanted something to believe in; something to stand for; something to give his life to; something that was worth his efforts. Not knowing what to do with his life, he remembered two important people who had once sat down with him and said, "We care, we will listen, we want to help."

Both of these men, at one time in their lives, had attended Bethany Theological Seminary. They seemed to know what they believed in and what they stood for. Both seemed to be driven by an inner peace that was not present in many of the people this young man had known. They seemed to stand for something different from most of the world surrounding them. Taking a risk, he decided he would go to Bethany and find out what goes on there. He was hoping to find what these men had found.

As you may have guessed I am referring to myself. In my two years as a student at Bethany I have been constantly challenged and consequently changed by the presence of the living Christ. I have met him in classroom sessions, worship experiences, weekend trips to churches, colloquium outings, and I have met him through and in many individuals. At Bethany I have found something to believe in—Jesus Christ. I have found something to belong to—the church. I have found something to witness for—God's approaching kingdom. I am now serving as an intern pastor at the Williamson Road Church of the Brethren in Roanoke, Va.

I share all this not to boast about *myself*, but rather, taking Paul's advice in 1 Corinthians 1:31, to boast about the Lord and to share the way he is at work at our seminary changing people's lives and inspiring men and women to new levels of commitment to both the church and God's kingdom.

I am constantly saddened by attacks on our seminary, *i.e.*, labeling it as apostate or claiming that it does not teach the Bible. Many of these attacks come from dedicated brothers and sisters within our own Brotherhood. We do live in a fallen world and certainly there is no such thing as a perfect institution. There are areas in the life of our seminary that need improvement, but let us also be aware of the valuable services and ministry that our seminary provides in the name of our Lord, Jesus Christ. I hope my witness will be one that will help you be able to rejoice with me in the way God is using our Seminary for the work of his kingdom.

What kind of a Lord does one find at Bethany? What kind of a Christ is present there? At Bethany one does not find a wishy-washy Christ who always affirms our present life-styles, our present culture, and our present worldly beliefs. One finds what Paul calls a "crucified Christ." A Lord who says, "If you want to be a follower you must first count the cost and then take up your cross and follow me."

At Bethany one finds a New Testament Christ who calls persons to simpler living; who says the riches of this world in the end will not make you happy.

One finds a Christ who says it is more blessed to give than receive; blessed are the peacemakers; be not conformed to this world and its fallenness and evil and corruption, but become the light of the world, the salt of the earth.

One finds a Christ concerned with servanthood and justice for all his people.

One finds a Christ who says follow me even though it may lead you to a cross. Be obedient to my will. Be my disciple.

One finds a God who loves all the world and no particular part of it more than the other.

Bethany Theological Seminary is the only Church of the Brethren graduate school of theology. It was founded in 1905. According to its articles of incorporation its objective was "to promote the spread, and deepen the influence, of Christianity by the thorough training of men and women for the various forms of Christian service, in harmony with the principles and practices of the Church of the Brethren."

Today, there are approximately 80 students and 11 faculty members at Bethany. About two-thirds of the student body is Brethren and the entire faculty is related to the Church of the Brethren. Ten of the faculty are members of the Church of the Brethren and one, by a special arrangement, has membership with both the Mennonites and the Church of the Brethren. Nine of the eleven Bethany professors graduated from a Brethren-related college. Six of the eleven graduated from Bethany Theological Seminary and at least two of the eleven were in Brethren Volunteer Service. Ten of the eleven also served in the pastoral ministry before becoming professors at Bethany Seminary. The faculty has been and is intricately related to the Church of the Brethren. Because of its size there is a closeness among both the faculty and the students with people addressing each other by their first names. Bethany Seminary in a year's time becomes a very close-knit Christian community for beginning students.

Bethany offers three degrees: The Master of Divinity, which takes three years to complete; The Master of Theology, which takes two years to complete; and The Doctor of Ministry, which is for pastors and administrators who have already had parish experience and takes three years to complete. Each doctoral candidate spends three weeks a year at Bethany and spends the other time in study at the local parish level. Both district executives and pastors are now involved in the doctoral program.

Bethany Seminary's degree program requires that one take an equally distributed academic program between three areas: Area A which is biblical training. Area B which is Christian theology, church history, and Brethren beliefs and doctrine, and Area C which is counseling, preaching, and worship.

Besides academic training, Bethany requires field ministry training, which can be completed by an intern year, summer pastoral ministry, or part-time service at a local church. I served, for example, two years as a junior high youth minister to 80 junior highs at a United Methodist Church. While there, I taught a confirmation class and was superintendent of the junior high church school program.

There are other ministries students are involved in at Bethany. Some are counselors, some are prison chaplains, some try street preaching. Students are intricately related to the church and to Christian ministry. As part of one's academic training every student must participate in a colloquium group. This group consists of one faculty member and about ten classmates. To this colloquium group you turn in sermons you have delivered, papers you have completed, administrative decisions you have made, teaching lessons you have completed. Each person reads your work and evaluates your personal performance and in Christian love, points out to you both your strengths and weaknesses; encouraging you to work at correcting your weaknesses and affirming your strengths. This experience has helped many in their personal and Christian growth.

What is Bethany Seminary doing for individuals? There are two things necessary for being a Christian. First, a person needs to have a high commitment to Jesus Christ and the biblical Word. Second, one needs to feel good about oneself. Both are necessary to be a mature Christian. Both are necessary in order to minister to others. Bethany works at training in both areas.

What is Bethany doing for the Brotherhood? A very obvious service is training persons for the pastoral ministry. Many of our Brethren leaders today have come from Bethany Seminary. Another service is writing for the *Guide for Biblical Studies* and MESSENGER. Bethany professors spend considerable time in speaking engagements in churches of our Brotherhood. Last year alone I went with three different Bethany professors to Church of the Brethren congregations in four states. With Don Durnbaugh I went to a district weekend youth rally in Ohio to speak about Brethren heritage. With Dale Brown I went to the Ambler Church of the Brethren in Pennsylvania to help that church and its deacons work on a weekend meeting dealing with the meaning of church membership and church discipline. I went with Don Miller to Nebraska and also to Indiana where we met with the churches in worship and in work, meeting with the executive committee, nurture commission, church school teachers, and youth groups to help them provide more efficient programs in their local churches. These are ministries of Bethany about which many people are unaware.

One of the most valuable services performed by the seminary is related to I John 4:1-2, "Beloved, do not believe every spirit, but test the spirits to see whether they are of God." There are many false spirits that are not from God and a seminary is irreplaceable for a denomination because it continues to test the spirits and to acknowledge which are from God. It separates the false prophets and points out their fallacies.

Unfortunately, there are those in our Brotherhood today who apparently would rather listen to false prophets and follow them rather than the words and preaching of brothers and sisters of our own faith and denomination. I am constantly saddened

How God uses our seminary for his work . . .

when people put more trust in a radio or tv preacher or a tract they happened to pick up, than they put in their own brothers and sisters in Christ. A seminary such as Bethany tests the spirits; maintains the Brethren beliefs, values, and practices, and passes them on from generation to generation. I'm often dismayed when I go into a Church of the Brethren and find they are trying to model themselves after some other denomination. I am even more dismayed when they are doing it and don't even realize it! I think the Brethren offer a valuable understanding of the New Testament. I think we have much to offer to this troubled world. Let us stop apologizing for our Brethren faith. Let us stop modeling ourselves after other denominations. Let us bravely and strongly offer our faith with its uniqueness to the world.

From last year's Annual Conference everyone seems to have become aware of Bethany's financial needs. The seminary does have a financial problem but it is not something to panic about. Bethany, as of this year, has always been able to cover the cost of operating expenses until after the Challenge Offerings. The Challenge Offerings were only to be a short term means of meeting our financial needs. Bethany was becoming embarrassed when year after year it had to go back to the churches with another emergency Challenge Offering. Annual Conference promised Bethany it would help to develop a method of long-term financing so that it would not have to go year after year with emergency challenge offerings wondering if it would be able to pay next year's budget. The 1974 Conference made two decisions regarding the seminary.

First, it rejected a proposal that would have allowed Bethany to lease a portion of its land to a shopping center corporation. This leasing of the land would have given the seminary about a million dollars which could have been invested and used to establish an endowment fund. The seminary, as it now exists, is completely dependent upon the Brotherhood both for its students and its financing. An endowment fund may have allowed the Seminary to start becoming independent of the Brotherhood. As is evident from many of our Brethren colleges and retirement homes, once a Brethren institution becomes independent of the Brethren, it becomes less responsive to the will of the Brotherhood. We now have a Seminary with Brethren administrators, Brethren faculty, Brethren students and it is teaching Brethren beliefs, doctrine, and values. Once we force it to go elsewhere for funding and for students and for faculty it may soon lose its uniqueness and become just like any other seminary and the Church of the Brethren will be virtually without a graduate school of theology.

I'm proud of Bethany! Are you? This is a crucial time for the Brotherhood. We must decide if we want a seminary and if we want one we must support it—both by making it financially sound and by encouraging our youth to attend as students. We must begin calling our young men and women to the ministry and encouraging them to attend Bethany. I agree with Hartman Rice's statement at the 1974 Annual Conference. He said, "I believe the Conference vote was the mind of Christ. Now let us support it." By the world's standards this may have seemed a foolish move. By God's standards it may have been the correct move.

The second thing the conference decided was to set up a separate Bethany Seminary Fund. Before, the seminary was funded in part from the Brotherhood Fund. The Conference asked that each congregation give its Partners in Mission allocation for Bethany directly through the special Bethany Fund. Each church has three years to make this transition. Make yourself a committee of one and check this year's budget to see if your church has made the transition. If each member of the Church of the Brethren would just give $3 a year to the seminary there would be no financial problem. If there are 300 members in your church this would mean $900 a year to be budgeted and given to the seminary.

Bethany is not using its funds foolishly. I know each of our faculty members could get an increased salary at some other seminary but stays because of a deep love and loyalty to the Brethren. The faculty is cut back to a minimum with Bethany sharing academic curriculum with a neighboring seminary—Northern Baptist. One year Bethany's professor will teach an introductory course, for example, "Introduction to the Old Testament," and the next year Northern Baptist Seminary will offer the course. The curriculum is combined so that any course at Northern Baptist can be taken by Bethany students and any student at Northern Baptist can take courses at Bethany Seminary, cutting costs considerably. Bethany and Northern Baptist have combined their budgeted money for library resources and are moving toward combining their libraries. This keeps both seminaries from providing duplicate services and buying duplicate books. Bethany cooperates with a total of seven other theological schools. By paying regular tuition at Bethany one can take courses at any of the eight theological schools. So if there is a course you would like and Bethany doesn't offer it you can handily enroll for it at one of the other seminaries.

As I visit different churches in the Brotherhood I am often asked, "Do the Bethany professors teach that certain Bible references are fantasies such as the virgin birth, Jonah, and the burning bush?" My answer to this is that in my two years and seven Bible courses at Bethany I have not heard one Bethany professor make a statement that would deny the authority of the scriptures, or that the Bible was inspired by God, or that the Bible is divorced from reality. I have not heard one professor refer to anything in the Bible as a fantasy. Bethany does teach biblical criticism. It does teach of recent archaeological finds which shed light on the biblical Word. It does make reference to some of today's best scholarly interpretations related to the Bible.

I'm glad it does. Biblical criticism, archaeological digs, and biblical scholarship have not denied the authenticity of the Holy Scriptures but have added valuable new information which has helped affirm the authenticity of the Holy Scriptures.

I am amazed when people say that they believe every word in the Bible is true and is inspired by God but yet are afraid of biblical scholarship. If one really believes in what one says, one will not be afraid of biblical scholarship because it will only help substantiate faith and not destroy it.

I hope this article has given you a better understanding of our seminary. If you care to know more, I would suggest you invite one of Bethany's professors for a weekend visit.

I hope now you can join with me in celebrating in the wondrous ways the Lord is working through our seminary. I hope you will join with me in supporting our seminary financially. But even more importantly, I hope you will encourage men and women to attend our Christian institutions and allow their lives to be touched by the hand of God. ☐

ANNUAL CONFERENCE: THE OTHER SIDE

by Dale W. Brown

We often reflect on the three primary ingredients that make up the Big Meeting, in these latter years called our Annual Conference. There is the struggle for decision on matters of faith, polity, and mission, that we call *business*. There occurs the proclamation of the Word, that we often label as *inspiration*. And then there is that more intangible, yet omnipresent ingredient, the reunion of our extended family or cultural clan, to which we attach the word, *fellowship*. To this more traditional trinity, the emerging popularity of the big Sunday school, the Insight Sessions, suggests the *educational* importance of the annual gathering. Long ago we sensed the value of conference debate as a robust experience in Christian education. More recently I have added to my list of rationalizations for our yearly pilgrimage the feeling that if Brethren are willing to take vacations in which they endure to the wee hours exciting Christian education ventures, it is probably foolish to attempt to stop them.

Much of the above, however, constitutes the top of the iceberg, that which is more visible, the side of Conference which is often featured in pictorial and written accounts in MESSENGER and AGENDA. We are all aware of another side that takes place around the edges, beneath the surface. This other side is more difficult to measure and to objectify. We have tried to express these undercurrents by the above rubric, *fellowship*. Much more than fellowship is involved, however. The other side of Conference encompasses countless quests for identity, gifts of unity, exercises in discipline, and many levels of personal struggles and commitments.

It was from my experiences at Roanoke last summer that I have felt this desire to share reflections about the other side of Annual Conference. Only two years before, I had struggled with the feeling of whether I was really "in it" or basically "out of it" as Conference moderator. At Cincinnati in 1972 I had known a tinge of conscience in lavish dinner surroundings with headline speakers, in being whisked about by auto to avoid the time-consuming Brethren ritual of greeting sisters and brothers, and in being preoccupied with the fine points of parliamentary maneuvering. At times I longed to be where it seemed the real issues, programs, and discussions were taking place.

It was at Roanoke two years later that these wishes were to be really fulfilled. I found myself foot-loose and free of all responsibilities. I had traveled with my daughter to share with over fifty others the floors of an empty house overlooking the scenic apple cider view of the Murray farm. Because of periods of fasting, we were even free from the customary negotiations and time involved in the mechanics of eating. For the entire week I was free to alter plans, to relax in conversations, to meet new sisters and brothers, and to vary my choices from the smorgasbord called Conference. I do not want to put down my service as moderator. The planning of program and facilitating of business is very important. And from what I have shared above, I do not want to infer that administrative functions are singularly tainted with evil. I merely wish to reflect on some values from the other side of Conference.

Identity. We have been aware that our pilgrimage to Conference has often been an exercise in our own identity struggle. A good brother, who was located on the "fringes" for many years, has shared with me the psychological health that he has known in the re-entry process involved in the last several annual "tribal" gatherings. Wholeness has been nurtured through this strengthening of roots. Many who come from small, struggling congregations are

The other side of Annual Conference—fellowship!

thrilled to feel a part of something larger and through this to experience a stronger sense of identity with the procession of saints through the centuries and throughout the world. A Bethany student from another tradition visited Conference and felt that she gained a truer perspective on the people called Brethren in that week than in a couple of years of classes at the seminary. Another sister who felt lonely in some of her concerns at the local level received courage to be more faithful to her call through her Conference experience. Another, who had never been exposed to the best from other branches of the body of Christ, received a vision of membership in the ecumenical church through visiting speakers and reports from the World Council of Churches. Then there was the beautiful sight of a sister who traveled from a great distance to display and contribute the work of her hands as a part of the identity-creating settings arranged by recent Brethren artists.

Then there is our favorite Brethren game: "Who do *you* know that *I* know?" One variation that I recently encountered is to see who in the car can name the most persons in the first Brethren groups seen in driving into the Conference city. My personal approach has been to survey the immediate section of the auditorium to determine what percentage I can readily identify. This usually results in a warm sense of belonging and a deep, secure sense of identity. Yet we often fail to realize that the other side of our warm feeling of acceptance can be equally a clannish message of rejection. More recently baptized members with names like Fujimoto and Wessolowski find it more difficult to play the game that ends up making us all second cousins.

In our frustration that we cannot spend enough time with those we have not seen for so long, or cannot begin to have rendezvous with all whom we wish to see, we often pass those who are lonely in the midst of the extended family. Last summer I deviated from my usual pattern by taking more time to seek out those who appeared to be, at least temporarily, isolated. An openness to those who are longing to become a part of the tribe should also be an integral part of our identity. For our deepening identity in one family in the great stream of Christian history and our appropriation of the biblical theme of nonconformity ideally should enhance, rather than detract from, our love of others.

Unity. Last fall it was my joy to be the only non-Quaker observer at a theological study conference constituting the many varieties of Quakerism. It is obvious that they have known even more schisms, factions, and polarities than have the Brethren. In reflecting on our relatively greater sense of unity without any reason to feel smug, my public relations side immediately thought of the unifying role of Bethany Seminary through the years.

In contrast to the great pluralism of seminaries experienced in Quaker circles before the more recent emergence of the Earlham School of Religion, it does seem that a greater degree of unity has been a possible fruit of having only one seminary. But our one big conference, in contrast to the pluralism of yearly meetings among Friends, has no doubt been a more major factor. I shall never forget staying in an old motel many years ago in which two Brethren who had never met and were from opposite geographical and ideological sectors of the brotherhood spent long hours deeply involved in discussions concerning the state of the church, many of which were far from what was being debated on the floor of Conference. I remember at another Conference how a Bethany senior and an elder from one of the "plain" churches were both surprised to discover how very much they had in common. Last summer I was pleased when a young radical and a midwestern farmer found one another. They discerned much in common as the youth did not fit the farmer's previous stereotypes and the midwestern brother was far from the suspected agribusiness orientation of some farm organizations. In leaving, I was moved as I observed them exchanging addresses for the purpose of keeping in touch.

During Conference, factions and caucuses often gather separately but always in the context and as a part of the larger body. Some of the best discipline which takes place in our Brotherhood occurs as the factions are both seriously heard and judged. Conference at its best avoids either a self-righteous possession of the truth or a laissez faire liberalism that glorifies differences so that we can each think what we want to think. In the spirit of Paul's admonitions to the Corinthians, factions must "be among you in order that those who are genuine among you may be recognized" (1 Cor. 11:19). Divisions are not to be glorified in themselves. We should not erect a theology to idolize diversity. Rather, divisions are only good if they lead to greater faithfulness, truth, and unity.

One of the great joys of Conference is the chance rendezvous with an old friend, but also needed is an openness to those longing to become a tribal member too.

Annual Meeting at New Enterprise, Pa., 1877. "I would prefer to work at the issue of Annual Conference expense by urging planners to take more seriously some of the calls for greater simplicity. Why not, for just one year, experiment with a camp-like setting?"

Commitments. We have frequently been aware of the first meetings of future spouses and the future destinies of pastoral families determined around the edges of the big auditorium. One year my wife Lois and I had a chance meeting with John Eberly and ended up responding to his call to host a German student in our home and congregation. We have often wondered since how many such momentous and far-reaching personal decisions are made at each gathering of the largest Brethren congregation. I have been amazed how the Conference setting provides an atmosphere in which persons will immediately share intensely and intimately of their struggles because they know our time together is limited. I have had many who have been with me almost daily at Bethany share more deeply in a few hours than they had in the previous three years we had been together. Pastors struggle through to decisions to stay by their present congregations or whether to leave or not to leave the ministry. Personal vocational and faith issues are dealt with in prayer and love. At Roanoke it was a joy to share with small cells in prayer and talking through to a consensus concerning basic directions of faith and life. Call it counseling, call it discipling, call it "disciple-ing," call it discerning the gifts of the Spirit, I believe that such constitute many of the most important happenings of God's presence at Conference.

What all of this has to say about our frequent debates over the frequency of Conference, I am not certain. In spite of the great cost, the above values do make me more conservative in reference to proposals to eliminate half of the big meetings. The persistent reluctance of delegates to lessen the frequency of the annual pilgrimage may be attributed to self-centered hedonism and in some cases to the opportunity to perpetuate paid vacations at the expense of the local congregations. On the other hand there may be a conscious and unconscious affirmation of the nature of the unity, identity, and commitment we know.

I would prefer to work at the issue of expense by urging planners to take more seriously some of the calls for greater simplicity. Why not for just one year experiment in a camp-like setting with motels and hotels within driving distance for those not in cabins or the many varieties of Brethren camping paraphernalia? If necessary a large circuslike tent could be rented for the big meeting. We might need to send some members of the Central Committee to visit the Annual Meeting of the Old Orders to observe the facility in which they entertain large gatherings on a brother's farm. Whatever the model, it would be good to experiment for one year with a setting entirely different from the large conference facility intimately related to convention planners and large hotels.

There is yet another suggestion that might be smuggled in as a result of our thinking about the values of the other side of conference. I have sometimes felt the sense of fatigue and in a few cases resentment on the part of Brotherhood staff members following weeks of planning and facilitating the running of the meeting and meetings. Planning the details of special luncheons and meetings, setting up special exhibits, staffing merchandising and interpretation efforts, and general availability for a myriad of service duties all help make Conference the experience that the rest of us enjoy.

After serving sometimes joyfully and sometimes reluctantly for years, however, some staff members have longed for the vacation and paradise of never having to attend another Conference. So why not work half of the staff even harder in order to free the other half to participate in both sides of Conference without major responsibilities? Or even better, why not publicize and draft more volunteer help or purchase a few more services? I have felt that there would be a tremendous value for both staff and Brotherhood to free blocks of time for our leadership informally to take the pulse of the Brotherhood and joyfully participate in the above aspects of the other side of Conference.

In all of this I do not want to minimize the central place of what goes on in Conference business sessions or the rich variety of planned activities or the great experiences of celebration when thousands of us worship together. Such is an indispensable side of Conference. But I have wanted to witness that at Roanoke it was wonderful to be a part of the salvation ingredients of the other side. ☐

LIFE-STEWARDSHIP

Concern about lack of Christian simplicity in contemporary funeral and burial customs, denial of dignity for the dying, and the need for viable human organs and tissues to restore health in the living led the Panther Creek congregation in Northern Plains District to petition Annual Conference in 1973 to study the following topics:

- *the Christian meaning of the funeral*
- *stewardship in funeral costs and the disposition of estates*
- *medical and pastoral care of the dying*
- *donation of human bodies for medical research and transplanting.*

A study committee elected by the 1973 Annual Conference reported progress in 1974 and requested additional time to make a final report, which was granted. At Dayton this month the committee's report will be presented to Annual Conference for consideration by the delegate body.

The study committee is made up of: Iva Brunner, Michigan City, Ind., nurse; Wanda Button, Conrad, Iowa, homemaker; Larry C. Graybill, Pottstown, Pa., pastor, (committee secretary); Dennis Gump, Dayton, Ohio, attorney; Wilbur McFadden, North Manchester, Ind., medical doctor; Wilbur Miller, Somerset, Pa., mortician; and Clyde R. Shallenberger, Baltimore, Md., hospital chaplain, (committee chairperson).

LIFE-STEWARDSHIP

The writer of Ecclesiastes reminds us that "there is a time to be born and a time to die" (Eccles. 3:2). We anticipate and celebrate the time of birth not only at the time but annually for years to follow. But the time of dying is avoided by a denial that takes many forms.

While it is difficult for many to accept, it is a fact of life that at some time, at some place, and under some circumstance, every one of us will die. We intensify the difficulty of our dying by our denial of it. If only we could take dying out of the "dark closets" to which we have relegated it and examine it in the light of our Christian faith, the topic need not be the forbidden one that it has become.

This report to the 1975 Annual Conference focuses on six major areas: A biblical view of the body, historical positions regarding the funeral and burial, the Christian funeral, the church as support community, Christian stewardship in relation to medical need, the funeral and estate planning, and recommendations.

dying examined in the light of Christian faith

Biblical view of the body. In the Creation account in Gen. 2 we find that man is completely dependent upon the grace of God for his personal existence: "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Gen. 2:7). Apart from the breath, or Spirit, of God, the human body is merely worthless dust.

Throughout most of the Old Testament (except, for example, in Dan. 12:2 and Is. 26:19), there was no belief in life after death for the individual personality, although one did in a sense live on through the nation Israel and one's own descendants.

Though human flesh was created from the dust of the earth, it did not have a negative connotation in the Hebrew mind. Indeed, even after the person died and God had received the person's breath back unto Himself, the body was to be treated with care and respect. It was a disgrace to not be buried (2 Kings 9:10; Prov. 30:17; Jer. 16:4, 22:19).

While the Jews did not embalm (an exception being Joseph in Egypt), by the time of Christ they did wrap the body in linen swaths and prepare it by using spices, probably as a form of ceremonial purification (see John 11:44; 19:39-40).

In the New Testament, Paul describes the body variously as a frail "earthen vessel" filled with the "treasure" of God (2 Cor. 4:7), as a temporary "tent" or "tabernacle" (2 Cor. 5:1-5) and as a "temple of the Holy Spirit" (1 Cor. 6:19). Again, we see that the physical body is frail and destined for corruption, but it is not evil in itself.

The New Testament differs from the Old, however, in its doctrine of the resurrection of the dead. What determines the nature of the resurrection body? There was no consensus among the Pharisees as to what degree the body would be "material" or "spiritual." Some Jewish apocalyptic writers taught that persons would be raised with their old physical marks and deformities. Rabbis who stressed the material nature of the resurrection body were concerned with the problem of resurrection of suicides or executed criminals, those devoured by wolves or lions or drowned in water. When Jesus himself appeared after his resurrection, his new body did bear the marks of the nails in his hands and the wound in his side (John 20:26-28).

The weight of the scriptural evidence, however, disproves the fear that disfigurement or dissection or cremation will hinder the person in his resurrected state. Before the ascension, the body of the resurrected Jesus still bore the scars of his crucifixion. However, the ascended, glorified Lord seen by Saul on the road to Damascus had a different "body" described as "brilliant light" (Acts 9:3; 22:6). In 1 Cor. 15, Paul emphasizes the radical difference in nature between the corruptible physical body and the "spiritual" body of the resurrection (vv. 37-41). As a seed dies and dissolves (vv. 37-38), only to rise with a very different body from which it was sown, so is the spiritual body radically different from the physical body. In using the seed analogy, Paul emphasizes God's sovereignty and God's grace in the creation of the spiritual body; "God gives it a body *as he has chosen*, and to each kind of seed its own body (v. 38).

The New Testament teaches that the nature of the resurrection body depends not upon the condition of the corpse but upon the relationship that one has had with the Risen Lord during one's lifetime. The individual's quality of faithfulness to Christ is reflected in the resurrection body (described as a "garment" in Rev. 3:4, 18; 16:15) that God provides for him. It is the Holy Spirit within the believer who is the basis of the person's hope for resurrection to eternal blessedness: "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Rom. 8:11. See also Eph. 1:13-14; 1 Cor. 5:5, 15:45).

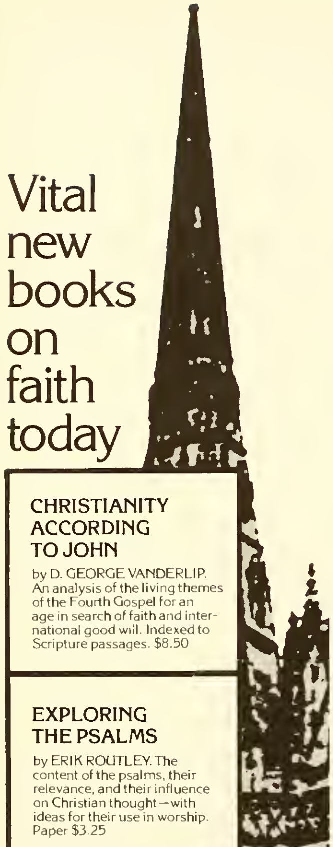
Another way in which Paul describes the intimate relationship between Jesus' resurrection and the believer's resurrection is that the believer's resurrection actually begins at baptism, when the person becomes "one spirit" with the Lord (1 Cor. 6:17), and "puts on" Christ (Gal. 3:27). The Christian, in union with the Risen Lord and the fellowship of believers, is undergoing a process of transformation (see Gal. 4:19; 2 Cor. 3:18; 5:5) that will be completed at Christ's Second Coming, when the believer will receive an imperishable, glorified body (1 Cor. 15:51-54) and "be like him (Christ)" (1 John 3:2). It is this relationship of the believer with the Risen Lord that assures the person of fellowship with the Lord even in the bodiless state after death and before the resurrection (Luke 23:43; Phil. 1:23; 2 Cor. 5:6-8).

Concerning the afterlife and the resurrection, the Christian's focus should not be on the state of the physical body—which is transient and corruptible—but rather on the Risen Christ, who said, "I am the Resurrection and the Life, he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25-26).

Historical positions regarding the funeral and burial. In American culture, public viewing of the body has become part of the assumed events in connection with the final ceremonies given to the dead. This is so only in the United States and Canada. It is not so in any other country.

Brethren reflect the cultural norm. In a sampling made of the delegates at the 1974 Annual Conference in Roanoke, Va., 57 percent of them regarded funeral customs (*i.e.*, means of disposition, public viewing of the body, etc.) as generally satisfying. The public viewing that has become the customary procedure in our country has given rise to a major industry surrounding the preparation of the body for that viewing; *i.e.*, embalming and the reconstructive and restorative procedures used to improve the appearance of the body, so that it will be acceptable to view. Then it became necessary to have a place for that viewing, and so "viewing rooms"/"slumber rooms" have been provided.

Embalming is another funeral custom that is very rare in every part of the world except on the North American continent. In other cultures there appears to be little appreciation for the value of embalming since it is an expensive procedure. Embalming is usually done only for those of high social or political status or in cases where the body must be shipped. There are



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also no other countries where an effort is made to reconstruct the features of the newly dead or to improve the appearance of the body by restorative procedures. And, as one might expect, there is very little viewing of the body. Burial is usually within 48 hours after death has occurred.

Funeralization tends to be a reflection of the whole viewpoint, the *Weltanschauung*, the world outlook, the basic philosophy of the life of the culture in which it is found, according to Habenstein and Lamars. In some cultures death is considered fatalistically. Because of great poverty in some parts of the world, life is misery, and death is often greeted as a release from misery. It is almost something to be celebrated. In America we do not regard death fatalistically. We place such an emphasis on health and well-being and confidence in modern medicine that we tend to regard death as human failure. Americans respond to death with aversion. Perhaps this is one of the reasons why it seems so necessary to prepare the body in such a way that it look as lifelike as possible, to appear to be only sleeping.

In the early history of our church, the care of the dead was very much a church matter. When a member of the church died, a simple coffin was constructed, the family or a neighbor washed and laid out the body of the deceased, and the funeral service was held in the church prior to the burial.

A number of queries came to Annual Conference in the 1800s concerning the conduct of Brethren funerals, such as the one in 1876: "Is it right for members to get those fine, costly and fashionable burial cases to bury their dead in, and to employ a fashionable hearse to convey them to the burying ground?" The answer of Conference was: "We decide it is not right for Brethren to do so."

The answers to all the queries emphasized the need for simplicity and plainness in funerals. One of the aspects of our modern funerals that seems to have led us away from "simplicity and plainness" in funerals and has been influential in increasing the costs of undertakers' services has been the acceptance of the custom of public viewing of the body.

This is not to imply that the viewing serves no function. Public viewing can provide a means for expressing sympathy to the family of the deceased and for working through one's own emotions of grief. We live in a day when more people die away from home, often in distant medic institutions or through sudden, tragic circumstances. Viewing the body can make those who survive more aware of the rea ty of sudden, accidental, or lingering deat Seeing helps us to believe. The prepared and restored body can provide an image for recalling the deceased.

The committee recognizes that viewing the body may help those closest to the deceased comprehend the reality and the finality of death. But a public viewing should never be necessary. Recall of the deceased should focus on the person rath than on the lifeless body. Perhaps we should accept the Jewish custom of havi the family greet the people in the home during the five days following the death a loved one.

It seems that the custom of public vie ing which necessitates embalming and restoration is a major factor causing funerals to become increasingly expensiv Simple burial within forty-eight hours should decrease the cost significantly an should be considered good stewardship. is now possible to join a memorial society—a people's cooperative organization whose purpose is to obtain dignity, simplicity, and economy in funeral arrangements. A memorial society assists its members in selecting a funeral directo and in getting the services they want.

The Christian funeral. The most appropriate place for the funeral of a Chris tian is in the church where the person's faith has been nourished and affirmed. T funeral or memorial service should be an experience of worship that affirms our faith in Jesus Christ and the eternal life gives us. While on occasion there may b other factors to consider such as a type architecture not suited to a funeral servic or someone whose small circle of friends might feel lost in a large sanctuary, the house of worship is still the best location for a service that celebrates life, recogniz death, and affirms eternal life. The role a worshiping community at the time of death is to sustain and encourage those members of the community who feel mo keenly the loss that death brings.

The worship of the gathered communi is a healing experience. It enables meditation and reflection on the ultimate questions of life. The funeral service in t church gives opportunity for forms of ex

ession that are not easily provided
ewhere. It makes it possible to sing great
mns of our faith. Fine soloists may stir
tender feelings but the great hymns of
r faith sung by the congregation tend to
nfirm the awareness of the supporting
oup. In the time of emotional crisis that
ath brings, worship can make a vital
ntribution to the work of normal grief
d healthy mourning.
In making arrangements for the disposi-
n of one's body, alternatives to burial
ght to be seriously considered. In the
vey made at the 1974 Annual Con-
ence, 42 percent of the delegates in-
ated that they had considered such alter-
ives. Among those alternatives "dona-
n of body" and "cremation" were the
es most frequently checked. In such in-
nces an appropriate memorial service
ght to be held with the community of
h of which the deceased was a part.

he committee addressing this query
ds no scriptural reason to forbid crema-
n. It will be by God's sovereignty and
grace of Jesus Christ that the believer
l receive a new resurrection body. It is
e that cremation is forbidden by the
vish *Mishna* and was also resisted by the
rch fathers. Tertullian and Origen, for
mple, forbade cremation on the
unds that it was cruel to the body.
However, neither the church fathers nor
later Catholic Church has ever taught
t burning prevents resurrection. Up un-
he present century, the proponents of
mation tended to be anti-clerical,
ostic, and disbelieving in the resurrec-
n. Thus, the church's reluctance con-
ning cremation was more a defense
inst what it interpreted to be attacks on
doctrine of resurrection than the con-
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for the living.

church as support community. Salva-
is found in the fellowship of the living
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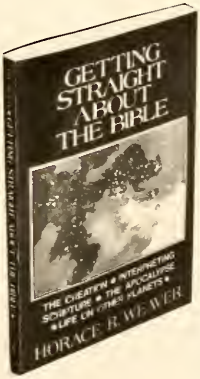
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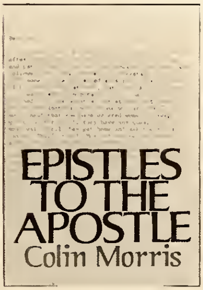

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ceives of individual Christians as being bound together not merely in a social unity but in an organic unity: "For as in one body we have many members, and all members do not have the same function, so we, though many, are one body in Christ, and individually members one of another" (Rom. 12:4-5). He elaborates upon this in 1 Cor. 12:4-31. Because we recognize that we are vitally dependent upon each other, we must suffer with and care for one another. "If one member suffers, all suffer together; if one member is honored, all rejoice together" (v. 26).

It is the task of the church to be supporting, loving, and serving wherever there is suffering, pain, or need of any kind. This support needs to be expressed before a person is faced with the crisis of death and should include assisting members to understand death in the Christian perspective. As part of a general emphasis on the simple life, the church should encourage and support simplicity in the disposition of the body.

Local congregations should appoint a committee to assist those faced with critical illness and/or death. Responsibilities of such a committee would include assisting families facing critical illness, helping families with funeral arrangements, support, meals, etc., upon request and encouraging active participation by the congregation in an elective study course on "Life's Common Crisis."

To give support to congregations following this course the Brotherhood hopes to make available educational materials and encourage workshops and/or courses that could include topics in: (1) Psychological Stages of Dying and Grief, (2) Community Resources Available, (3) Wills and Estate Planning, (4) Christian Burial, and (5) Donation of Organs and Bodies.

Because the denial of death is so prevalent in American culture, many find dying difficult to discuss. Likewise, preparing in advance for one's own death or for the death of a loved one is difficult. The tragic consequence is that the individual who is experiencing dying and wants to talk about it is often denied the opportunity to do so. Dr. Elisabeth Kubler-Ross, noted psychiatrist and thanatologist, has defined five stages through which individuals might move as death comes. They are (1) Shock and denial, (2) Anger, (3) Bargaining, (4) Depression, and (5) Acceptance.

Those closest to an individual may find that they cannot deal with their feelings about death and abandon the dying person at a time when loved ones are needed most. The dying person may need our presence to help realize the truth that "even though I walk through the valley of the shadow of death, I fear no evil, for Thou art with me" (Ps. 23:4).

Grief is a natural reaction to loss and especially to the loss of another person. It is mental pain that we feel at loss; mourning is the expression of that pain. It is tragic that many within the Christian community are made to feel guilty about the normal process of grief as though grieving were an indication of an anemic faith. St. Paul does not discourage grieving but suggests "... that you may not grieve as others who have no hope" (1 Thess. 4:13).

Christian stewardship in relation to medical need, the funeral, and estate planning. From the beginning, those who have been "healers" have thought of death as the enemy. But the modern physician, unlike the counterpart of even one generation ago, has the resources to keep biological systems functioning even though the patient has become a mere system of organs and tissues, defined in terms of disease and non-disease, and separated from the spiritual and religious part of the whole person. Death is still the enemy, but it is a scientific enemy found and fought in institutions. Approximately 80 percent of all deaths occur in hospitals or nursing homes. The result is that the care of the dying has become institutionalized, made remote and impersonal. (The busy, professional attendants may be "doing something," but the needs of the dying are often neglected.)

Recent studies have shown that the problem of dying has become a problem of loneliness on the part of the patient, and that the patient may in fact experience what is feared most—abandonment. Con-

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ventional medical treatment, aimed at the disease process, is often a method that reinforces the patient's feelings of isolation and the terror of the unknown. The disease continues to be treated, but the person may be neglected, isolated from family, friends, and community.

The query implies concern for "heroic medical measures that merely maintain life, but deny the terminally ill the dignity of dying in peace." This is a problem in some instances, though seldom intentional. According to a recent survey, the vast majority of doctors recognize no special duty to keep terminally ill patients alive. (The 1974 Annual Conference survey shows that 55 percent of the respondents did not feel that "the doctor should keep you alive as long as possible." However, in large, research-oriented institutions, it is more likely that "everything possible" will be tried, with no member of the treatment team being willing to admit defeat or to take responsibility for the new phase of treatment of the person. Moreover, the patient is isolated from home; thus cultural and community strengths cannot be utilized at this very important time. The dying patient is reduced to a set of complaints, symptoms and physical findings, and the question is seldom asked: "Did the patient die peacefully, with self-esteem, dignity and in control of his limited options?"

The patient often is fed, bathed, sent for tests, X-rayed, intubated, awakened, sedated, medicated—sometimes without any active participation in the decisions. The patient—not the doctor, family, church, or society—has the right to be considered in these decisions, and acknowledging this right contributes to the individual's dignity and humanity.

The problem of "heroic medical measures" at the time of death is not purely a problem for the physicians, for far too many people believe that something more can be done for the fatally ill when in reality nothing can. The ever widening expectancy of treatments for cancer, heart, and kidney diseases, for example, makes the acceptance of death more and more difficult, not only for the physician, who feels some sense of obligation to maintain treatment until the very end, but also for the families, who fear the ensuing guilt when "everything possible" isn't done. Even patients who probably suspect that they are dying may not face the issue, but may fantasize potential breakthroughs for their particular disease.

There is justification for our concern about misapplication of "heroic medical measures." A few examples are truly horror stories of continued suffering, enormous expense, and the breakdown of the remaining family for the support of vegetative "life." Few, if any, are comfortable with this outcome, and many, through the signing of a "living will," hope actively to prevent such an occurrence. The living will is a signed and witnessed document that states that "at such a time when there

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ANNUAL CONFERENCE BULLETIN

INVITATION—On way to Dayton, visit the 100-year-old Dallas Center Church of the Brethren. Camper facilities in city park. 25 mi. w. of Des Moines, Ia., Route 44.

ANNUAL CONFERENCE BULLETINS

HERITAGE TOUR—Brethren Heritage Tour June 24, 12.30-4.30 p.m. To places of special interest to Brethren in the Miami Valley. Air-conditioned bus leaves from and returns to Dayton Convention Center. $2.00 per person. Vinna Helstern, 425 Arlington Road, Apt. 19, Brookville, Ohio 45309.

RECOGNITION DINNER—For Dr. and Mrs. Paul M Robinson, June 26 at Dayton. Tickets in Convention Center lobby. Letters for a book of letters invited Send to Carole Loats, Bethany Seminary, Oak Brook, Ill. 60521, by June 1.

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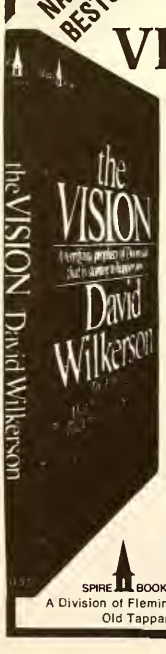

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is no reasonable expectation of my recovering from physical or mental illness, I request that I not be kept alive by artificial means or heroic measures, and that I be allowed to die with dignity." A growing movement now asserts that there is a right to die, as well as a right to live, and that the right to die is often violated by the prolonged, excruciating, and expensive medical interventions that keep people alive who would be better off dead.

Unfortunately, it is still much more common that too little attention is given to the dying person, rather than too much, and it is here that we should focus our energies. We need to know more than we do about the care of the dying, with emphasis on the patient as a sensitive and sensible human being, and more about how best to help the anxious, strained, and suffering family and friends, during and after the event of dying. Ultimately, good care of the dying will be a test of the teamwork of all involved—family, pastor, medical personnel, and others, so that a person's last days can be lived with self-possession and self-respect whenever humanly possible. This is good stewardship of life.

Good stewardship can also be expressed by the donation of one's body for teaching and/or research and donation of viable organs for transplantation to a needy, living individual.

Annually 50,000 American people are affected with uremia, a disease caused by a malfunctioning kidney(s). Of that number, 7,000 are good candidates for hemodialysis while they await a possible kidney for transplantation. Of these 7,000 prime candidates who wait, only 1,000 of them can be accommodated. This means that six out of seven likely candidates will die, largely because there are so few donor kidneys available.

Unknown hundreds of near sightless people could have a measure of their sight restored if there were a sufficient number of persons who would will their corneas for transplantation at the time of their death. Temporal bones can give hearing to some who are deaf if they are made available. Other organs and bones and tissues can give new meaning to those who live if those who die prearrange to make these parts available.

It is poor Christian stewardship to throw away (bury) at time of death that which can possibly sustain meaningful life for another.

It might be well to recall the parable of the unfaithful steward who, rather than putting to work that which was entrusted to him, buried it in the ground where it did no one any good.

The procedure for the donation of bodies and/or organs might differ from state to state. However, there is in existence a National Uniform Anatomical Gift Act that makes it possible for an individual, while in good health, to prearrange the donation of body and/or organs for teaching and/or transplantation. Under this act such prearranged donation by the donor is legally binding, i.e., it cannot be reversed by anyone other than the donor.

If your intention is to bequeath a specific organ or tissue for transplantation, this must be done in such a way that the organ or tissue can be received while still in a viable state. That is, arrangements ought to be handled in some form other than or in addition to your will. Members of your family and the executor of your estate ought to be advised as to your desires in this matter so that they can anticipate this donation at time of death.

The disposition of one's estate should be a matter of great concern for every Christian who desires to practice good stewardship. It has been said that "you can't take it with you, but you may direct where it goes." However, one who does not make a will loses that privilege. When a person has no will, the state assumes the distribution of the property, perhaps in a way that would greatly displease that person.

The 1974 Annual Conference survey shows that 98.5 percent of the delegate body felt that having a will was important. Yet only 54 percent of those filling in the questionnaire indicated that they had prepared one.

Some advantages of making a will are:

1. You can make sure the beneficiary of your choice receives the property.
2. You can appoint your own executor, which in turn permits you to dispense with bonding.
3. You are able to add longevity to your estate planning.
4. Tax savings are possible when the marital and charitable deductions are utilized. There has already been initiated a Brethren Fellowship of Donors—members of which designate a portion of expected tax savings through estate planning to the

neral Board, seminary, church colleges,
d other Brethren institutions.

commendations. The committee, having
gaged in considerable discussion,
earch and interviewing makes the
lowing recommendations to the con-
tuency of the Church of the Brethren:
1. That we resist the pressures of our
ture to expend exorbitant amounts of
ney in supporting funeral customs and
ctices that tend to make the dead
pear "life like," denying the reality of
th. We encourage a simple, dignified
eral or memorial service with no public
wing.
2. That church architects and building
mmittees in planning new buildings or in
ovating existing ones give consideration
the church as the appropriate place for
eral or memorial services.
. That each congregation in the
otherhood participate in a study course
workshop on "Life's Common Crisis."
ch course or workshop ought to include
least the following topics: Psychological
ges of dying and grief, community
ources available, wills, Christian burial,
nation of bodies and organs, and the
ristian belief in resurrection.
. That congregations, when ap-
priate, assist individuals in prearranging
ir funeral/memorial services.
. That individuals talk with their
ilies and pastor about their wishes con-
ning funeral preparations and prolonged
dical treatment in case they become un-
e to make decisions for themselves.
. That alternatives to burial be con-
ered as a principal of Christian dignity
d stewardship.
. That each congregation sponsor an
phasis on Christian wills at least
ually.
. That persons be made aware of the
d for bodies for medical investigation
d teaching and of the need for viable
ans for transplantation.
. That each congregation, accepting its
e as a support community, establish a
mmittee to assist families and individuals
imes of serious illness and death. Such a
mmittee could also help to establish a
llowship of Donors.
0. The committee further recommends
t the General Board, through its staff,
duce appropriate reference materials
local congregational study of the
ics related to this paper on Life
wardship. ☐

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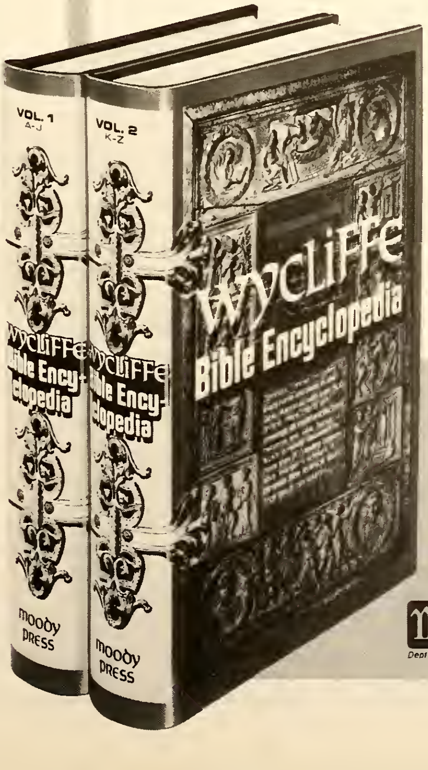
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by H. Lamar Gibble

Part of the problem

In February I participated in the World Council of Churches Indochina Forum, a Forum convened to study the role of the churches in reconstruction and reconciliation efforts in Indochina. My five days of intensive dialogue that was a part of this experience as head of the country party that visited the former Republic of Vietnam (RVN) exposed me to a wide variety of persons and groups in the RVN, from government representatives to groups somewhat left of center on the political spectrum, and convinced me of the bankruptcy of the policy the US held vis-a-vis the RVN.

All that I saw and heard in Vietnam confirmed my suspicions. A corrupt government in Saigon was repressing basic freedoms, and the continuing conflict was bringing misery to millions.

What I experienced and felt in regard to the contradictions in stated US and RVN goals and policies, although very distressing, was not surprising. What *was* surprising were the conversations pointing to evidence that even charitable and humanitarian programs of assistance can also be dehumanizing and a part of the problem rather than the solution. This experience was disconcerting because I had believed that human need was to be met by concerned Christians wherever it was found. Matt. 25:31-46 seemed to be clear in that regard. But in our conversations with many Vietnamese, pleas for justice and peace seemed to be of more immediate concern than humanitarianism.

A leading Saigon attorney suggested that throughout the war US humanitarian aid was aimed at "humanizing the war"—at giving the war a more human face. He went on to suggest that non-governmental humanitarian programs, such as those conducted by the churches, were "less dangerous" because they were smaller in scope but even so were a part of the problem because those agencies were only allowed to provide their services as long as they were not in conflict with the objectives of the government of the RVN.

Another criticism was raised that foreign humanitarian programs often generate expectations within people that can never be met locally and apart from the continuation of the foreign program on the long-term basis, tending to cultivate a dehumanizing and unacceptable dependency.

Why were we more concerned in the churches with humanitarian aid than with policies in our country that allowed war to continue, further depleting the productive capacity of Vietnam? It is because we have felt that humanitarian assistance has few or no political implications, while working for peace and reconciliation involves political realities and choices that are often ambiguous and present moral dilemmas. Another reason, I suspect, is that the results of humanitarian assistance is often more evident and tangible (a refugee fed, a family resettled, a child in school) than peace work. Still another complicating factor is that we benefit financially from a permanent war economy.

The question, however, is much larger than Vietnam or Indochina. These questions confront us because the need for humanitarian assistance is so often inextricably related to unjust systems of oppression that have spawned conflict and thrust people into situations of need. The struggle for peace, justice, and reconciliation remains primary but humanitarian assistance cannot forever be delayed for more optimal conditions. Given such situations, "as wise as serpents and innocent as doves" is the watchword and these guidelines, it seems to me, are imperative:

- acute human need must be met irrespective of ethnic background or religious or political creed, and by methods sensitive to human rights and dignity.
- local criteria must be sought out and understood and the peoples' integrity respected.
- programs must reflect maximum indigenous participation and leadership.
- the best available ecumenical and non-governmental and governmental agency assessments and judgments must be sought in order to comprehend the often complex implications and effects of the assistance being offered.
- repressive and unjust situations demand sensitive and creative approaches to secure liberalization and liberation.
- continual assessment and review of programs are necessary to ensure commitment to Christian principles and to avoid compromise with corrupt or repressive forces that affect the well-being of the persons being served.

Humanitarian assistance cannot simply be concerned with the morality of assisting persons in need (a "good" that is readily evident and acceptable), but it also must be concerned with the key questions related to conflict situations: Why are there violent conflict situations? What is the nature of violence and conflict? Are programs of humanitarian assistance erasing, or helping to perpetuate, violence, and conflict? In this arena there seems to be few if any clear and unambiguous answers. One thing is clear: the struggle for justice, peace, and reconciliation can never be artificially separated from our "cup of cold water." ☐

turning points

Licensing/ ordination

Terry Adkins, ordained Jan. 26, 1975, Santa Ana, Pacific Southwest

James Hostetler, licensed Dec. 29, 1974, East Chippewa, Northern Ohio

Patrick Leonard Mellott, licensed Feb. 1975, Cedar Grove, Shenandoah

L. Jay Minnich, ordained March 2, 1975, Stony Creek, Southern Ohio

John Snell, licensed June 16, 1974, Santa Ana, Pacific Southwest

Ronald E. Wyrick, ordained Feb. 23, 1975, Waynesboro, Shenandoah

Lee Zachman, ordination transferred from Congregational Church to Church of the Brethren, Dec. 1974

Pastoral Placements

Merrill Branson, to Center, Western Pennsylvania

Wendell Carmichael, resigned Buck Creek, South/Central Indiana

Earl F. Cater, from student, to Brooklyn, Northern Plains

John Geary, from Mount Joy, Western Pennsylvania, to Wooddale, Western Pennsylvania

Ray Hileman, to part time, Middlecreek, Western Pennsylvania

James Hostetler, to North Bend, Northern Ohio

Peter Kaltenbaugh Jr., to Rummel, Western Pennsylvania

Olen Landes, to interim pastor, Pine Ridge, Shenandoah

Gerald R. Mease, from Fredericksburg, Northern Plains, to Morrill-Sabetha, Western Plains

J. Weldon Myers, to Johnson City-Jackson Park, Southeastern

Bobby Phillips, from Greenmount-Mount Zion, Shenandoah, to Meyersdale, Western Pennsylvania

Dolar Ritchey, resigned Spring Creek, South/Central Indiana

Paul M. Robinson, from Bethany Theological Seminary, Illinois/Wisconsin, to Crest Manor, South Bend, Northern Indiana

Earl D. Rowland, from Annville, Atlantic Northeast, to Spring Run, Middle Pennsylvania

Donald O. Shankster, from secular, to Mount Carmel, Southeastern

Richard Shreckhise, from Bethany to Carlisle-Boiling Springs, Southern Pennsylvania

Harold Springstead, from secular, to Muskegon, Michigan

Earl F. Stovall, from student, Bridgewater College to Pine Grove of Melbeth Grove, Shenandoah

Stan Sutton, to interim pastor, Howard, South/Central Indiana

John D. Tilson, to Rowland Creek, Southeastern

Arthur H. Whisler, from secular, to Shepherd, Michigan

Stephen White, student, to Bella Vista, Los Angeles and La Verne Fellowship, Pacific Southwest

Earl M. Zigler, from retirement, to associate pastor, part time, Bridgewater, Shenandoah

Wedding Anniversaries

Mr. and Mrs. Ray G. Bales, Stet, Mo., 55

Mr. and Mrs. G. Herbert Bridenbaugh, Martinsburg, Pa., 53

Mr. and Mrs. Carl Easton, De Graff, Ohio, 58

Mr. and Mrs. W. W. Gish, McPherson, Kans., 60

Mr. and Mrs. Ben Haines, Richmond, Mo., 64

Mr. and Mrs. Buford Hale, Norborne, Mo., 52

Mr. and Mrs. Ezra E. Hess, Mount Joy, Pa., 50

Mr. and Mrs. John Hogan, Hardin, Mo., 59

Mr. and Mrs. H. Lester Houff, Weyers Cave, Va., 58

Mr. and Mrs. Oscar Kendall, Kokomo, Ind., 60

Mr. and Mrs. George Larimore, Garrett, Ind., 60

Mr. and Mrs. John Leyda, Norborne, Mo., 58

Mr. and Mrs. Jess Metsker, Denver, Colo., 71

Mr. and Mrs. Leonard Mitchell, Sebring, Fla., 50

Mr. and Mrs. Leroy Mohler, Ephrata, Pa., 60

Mr. and Mrs. A. P. Musselman, Sebring, Fla., 65

Mr. and Mrs. Paul Roller, Ligonier, Pa., 50

Mr. and Mrs. Rawley Sandy, Norborne, Mo., 58

Mr. and Mrs. Lester L. Steele, Martinsburg, Pa., 53

Mr. and Mrs. Estill O. Still, Richmond, Mo., 53

Mr. and Mrs. Charles Thomas, Johnstown, Pa., 60

Mr. and Mrs. Walter Wolf, Bunker Hill, Ind., 67

Deaths

Lloyd Albin, 35, Quinter, Kans., Feb. 15, 1975

Mae Albright, 93, Bridgewater, Va., Feb. 11, 1975

Gladys Arnold, 73, Petersburg, W. Va., Jan. 18, 1975

Clarence Beall, 68, Beaverton, Mich., Jan. 28, 1975

Elizabeth Bicknese, 90, Santa Ana, Calif., Sept. 15, 1974

John H. Blough, 77, La Verne, Calif., Feb. 17, 1975

Annie M. Bowman, 78, Boones Mill, Va., Dec. 28, 1974

Estelle Brant, 72, Brodbecks, Pa., Feb. 7, 1975

Clarence D. Burkholder, McPherson, Kans., Jan. 19, 1975

Robert L. Byrd, 77, Bridgewater, Va., March 2, 1975

Susie Cartwright, 95, Cando, N. Dak., Feb. 18, 1975

Nelson Clapper, 62, Loraine, Ohio, Feb. 12, 1975

Ray Cooney, 78, Santa Ana, Calif., Feb. 15, 1975

Austin Craig, 85, Huntingdon, Pa., Jan. 17, 1975

Hazel Craig, 54, Mount Sidney, Va., Dec. 18, 1974

J. Ivan Crawford, 60, Flat Rock, Ill., March 5, 1975

James Davis, 74, Roanoke, Va., Feb. 20, 1975

Mrs. Howard Dickey, North Manchester, Ind., Dec. 31, 1974

Edward Dooley, 56, Cloverdale, Va., Feb. 5, 1975

Martha Rebecca Eckhart, 80, Glen Arm, Md., Nov. 6, 1974

William C. Edmonds, 43, Maurertown, Va., Feb. 19, 1975

Harper Eslinger, 79, Sebring, Fla., Jan. 23, 1975

Marcia Ann Ferrell, 30, Pomona, Calif., March 6, 1975

Flora Miller Fisher, 90, Mexico, Ind., Feb. 20, 1975

Josiah Flora, 100, Dallas Center, Iowa, Feb. 14, 1975

Cecil L. Fox, 81, Oldsmar, Fla., Feb. 22, 1975

Nellie Frantz, 65, Lebanon, Pa., Feb. 9, 1975

Margaret Fuhrman, 64, Manchester, Md., Feb. 24, 1975

Melvin L. Gans, 71, Cottage Grove, Ore., Feb. 16, 1975

William Aaron Hall, 78, Cloverdale, Va., Feb. 26, 1975

Virginia Halteman, 74, Elgin, Ill., Jan. 18, 1975

Minnie Weddle Harman, 84, Halifax, Va., Feb. 6, 1975

Pearl Hawbecker, 88, Shannon, Ill., March 1, 1975

Elma E. Helmick, 82, Cumberland, Md., Nov. 26, 1974

John G. Hershey, 76, Lititz, Pa., Feb. 26, 1975

Helen Wolf Hoke, 58, Manheim, Pa., Feb. 8, 1975

Rosamond I. Howerton, 83, Cloverdale, Va., Feb. 5, 1975

Alva Huber, 91, Glendora, Calif., March 1, 1975

Myrtie Huffman, 91, Roanoke, Va., Feb. 6, 1975

Todd Hunt, 6, Mexico, Ind., Feb. 8, 1975

Amanda Jarrett, 66, Elkhart, Ind., Feb. 9, 1975

Lettie Keeny, 84, New Oxford, Pa., Feb. 11, 1975

Effie Keyes, 95, Mexico, Ind., March 7, 1975

Grace Simmers King, 69, Harrisonburg, Va., Feb. 23, 1975

Ruth D. Lees, 83, Waterloo, Iowa, Feb. 25, 1975

J. King Leffler, 56, Myerstown, Pa., Dec. 24, 1974

Mary Leffler, 82, Myerstown, Pa., Jan. 9, 1975

Wilson Leonard Sr., 76, Ligonier, Pa., Jan. 24, 1975

Mattie Long, 88, Greenville, Ohio, Feb. 6, 1975

Alice Marsh, 91, Redondo Beach, Calif., January 1975

Emily R. Martin, 84, Oakland, Md., Dec. 1, 1974

Alice Marvin, 95, Cerro Gordo, Ill., Feb. 14, 1975

Mahlon C. Masterson, 103, Washington, D.C., Nov. 17, 1974

David McCornack, 70, Roanoke, Va., Jan. 11, 1975

Frank McCrossen, 72, Dayton, Ohio, Nov. 26, 1974

Sara McDonald, 42, Cumberland, Md., Jan. 14, 1975

Frank McGonigle, Nickerson, Kans., Nov. 2, 1974

Alberta E. McKinney, 65, Beverly Hills, Fla., Nov. 10, 1974

Elsie M. Michael, 65, Nokesville, Va., March 5, 1975

Olin Middlekauf, 88, Mount Morris, Ill., Jan. 24, 1975

Amelia Eby Miller, 89, Lititz, Pa., Feb. 24, 1975

Elizabeth Replogle Miller, 92, Martinsburg, Pa., July 29, 1974

Guy Miller, 81, Richvalley, Ind., Nov. 15, 1974

Helen Miller, 70, Mishawaka, Ind., Feb. 23, 1975

John R. Miller, 65, Woodbury, Pa., Nov. 25, 1974

William C. Molison, 77, York, Pa., Jan. 6, 1975

Arthur M. Moore, 94, Hollansburg, Ohio, Dec. 24, 1974

Roy Moore, 86, Santa Ana, Calif., Sept. 26, 1974

Velma Moore, 64, Dayton, Ohio, Jan. 5, 1975

Laura Morris, 91, Richmond, Ind., Jan. 12, 1975

William T. Moyer, 70, Waynesboro, Va., Feb. 14, 1975

Minnie F. Neff, 74, Harrisonburg, Va., Jan. 22, 1975

Etha Neker, 78, North Manchester, Ind., Jan. 21, 1975

Grace Nelson, 76, Harrisburg, Pa., Dec. 27, 1974

Bessie L. Paul, 82, Kansas City, Mo., Jan. 9, 1975

Ivah Jane Paul, 91, Fordland, Mo., Jan. 23, 1975

George Peat, 78, Lanark, Ill., Jan. 18, 1975

J. Bunyan Peters, 92, Roanoke, Va., Feb. 4, 1975

Clara Petersen, 83, San Diego, Calif., Jan. 15, 1975

Terrell W. Phenice, 34, Honolulu, Hawaii, Jan. 10, 1975

Georgie Flora Plunkett, 85, Boones Mill, Va., Dec. 26, 1974

Elmer Randler, 71, Mount Joy, Pa., Jan. 22, 1975

Ralph G. Rarick, 81, Elkhart, Ind., Jan. 17, 1975

Owen Rich, 79, Richmond, Ind., Jan. 16, 1975

Mary Marker Rippetoe, 76, Greenville, Ohio, Dec. 7, 1974

James Elwood Rodgers, 49, Eden, N.C., Dec. 22, 1974

Earl B. Rohrer, 80, Lititz, Pa., Jan. 10, 1975

Harley Ronk, 82, Marion, Ind., Jan. 12, 1975

C. Merle Rummel, 68, New Paris, Pa., Dec. 9, 1974

Mary Schleinitz, 54, Dayton, Ohio, Nov. 24, 1974

A. Lucille Schroyer, 55, College Park, Md., Jan. 18, 1975

Leonard Schultz Sr., 71, Greenville, Ohio, Oct. 13, 1974

Ethel Secrest, 82, Roanoke, Va., Jan. 19, 1975

Roy J. Showalter, 83, Canton, Ohio, Jan. 16, 1975

Elmer W. Showns, 81, New Market, Va., Nov. 15, 1974

Mary Jane Miller Simmons, 83, Bridgewater, Va., Dec. 8, 1974

Maurice D. F. Slifer, 96, Frederick, Md., Jan. 2, 1975

Larry Smallwood, 17, Marcum, Ky., Jan. 3, 1975

Jesse Smith, 89, Marcum, Ky., Dec. 18, 1974

Jim Smith, 82, Marcum, Ky., Nov. 16, 1974

Mrs. W. Harlan (Frances) Smith, 79, North Manchester, Ind., Feb. 21, 1975

Levi K. Sollenberger, 79, Martinsburg, Pa., Jan. 5, 1975

Jean Spoon, 80, Dayton, Ohio, Jan. 13, 1975

George Strycker, 76, Goshen, Ind., Feb. 4, 1975

Sylvan Studebaker, 62, Pennville, Ind., Jan. 20, 1975

Otis Taylor, 87, Mound City, Mo., Jan. 12, 1975

Ora Bacil Thomas, 72, Leeton, Mo., Feb. 11, 1975

Dennis L. Thompson, 80, Mount Perry, Ohio, Oct. 21, 1974

Henry H. Torrence, 72, Toledo, Ohio, Dec. 19, 1974

Russell O. Umphress, 62, Seymour, Ind., Dec. 4, 1974

Liela J. Walton, 80, Castro Valley, Calif., Dec. 26, 1974

Guy G. Warfield, 56, Norwich, Ohio, Jan. 22, 1975

Anna Weaver, Proctor, Mont., Aug. 24, 1974

Ernest Weaver, 62, Dayton, Ohio, Oct. 22, 1974

Mabel Wenger, 87. Neffsville, Pa., Dec. 31, 1974

Henry Wertz, 94, Quinter, Kans., Jan. 25, 1975

John Williams, 49, Allentown, Pa., Jan. 12, 1975

Edna Wisseman, 74, Pittsburgh, Pa., Dec. 29, 1970

Harold W. Wolfe, 61, Pittsburgh, Pa., Aug. 8, 1974

Paul Wolfe, 65, Pittsburgh, Pa., Aug. 12, 1971

William Homer Zigler, 94, Bridgewater, Va., Dec. 28, 1974

Elsie Zimmerman, 54, Baltimore, Md., Oct. 25, 1974

Long Beach: Chris

This is the story of how to enable a church really to grow, to set attendance goals and then meet them.

In five years the Long Beach Church of the Brethren has doubled the average attendance at worship to 300 and participation in the church school has increased to 200. Once among the group of churches that had been losing members, the congregation now is gaining. "Seventy-four new members in 1974" was the watchword all through 1974. On the last Sunday of the year the goal was attained.

Dr. James S. Flora, Long Beach's pastor

Long Beach is a city of 365,000, part of metropolitan Los Angeles with 10,000,000 people—half the population of the state and the second most populous area in the nation. Brethren have been ministering here for almost 70 years.

When the church desired to call a new pastor in 1970, it sought one who knew how to enable a church to grow large without people getting lost in numbers. The call was issued to James S. Flora of the Palmyra church in Pennsylvania.

Pastor Flora was ever ready to try something new. He and the church sought exposure to the larger area by having a 15-minute radio program for two years. When they believed they had reached their objective, they relinquished this form of reaching out and sought another. Perhaps the one single event that started the ball rolling about three years ago was the beginning of an exciting "bus ministry."

Pastor Jim had graduated from Bethany in 1956 and had further training. But new challenges and needs were present, so in 1972 he enrolled in a doctoral program at the California Graduate School of Theology. There he was introduced to the bus ministry as a means of more rapid church growth.

The Board of Administration of the Long Beach church first agreed to rent a van weekly and start a bus route in the surrounding neighborhood. It wasn't long before the church purchased a van to continue its new ministry. Today the congregation operates a 60-passenger bus and two vans every Sunday to bring in about 70 community boys and girls. A further expansion of this ministry is being considered.

If you want to find excitement in a Sunday school program, suddenly add this many new children to the rolls. It brings a thrill along with a few problems such as discipline, space in classrooms, and having enough materials. But the new life in the church school makes it worthwhile. Carolyn Barnhart, chairperson of the Christian Education Commission, and the staff of teachers are thorough and patient.

A further step in the church's enlarging ministry came two years ago when Roy Richey, retired pastor from many years experience in Indiana and the surrounding area, came on the staff as associate pastor. The two pastors worked closely together with lay leadership in determining needs and opportunities.

The first step in the ground work was some goal setting. Almost without exception, progress is made in proportion to the goals at hand. When Jim and Roy announced the goal of "74 new people for Christ in 1974," the members of the congregation hardly took it seriously. But when Pastor Roy asked each member to sign a commitment card stating that that person would "pray every day for at least 40 new members by Easter," the congregation suddenly experienced the new power that comes from nearly 200 persons praying every day for their church. By the end of the year 31 persons had been baptized and 43 had joined the church by transfer of letter or reaffirmation of faith.

Coupled with daily prayer was a consistent visitation program. Pastors Jim and Roy discovered that the one thing desperately needed in their city ministry was an "evangelistic approach." Therefore a regular visitation program was added to the bus ministry. Pastor Roy headed this weekly Thursday evening program. At present it continues on a biweekly basis; and regular visitors such as Kenny Cool, Jerry Welty and Larry Barnhart are now training others to make an effective personal witness for Christ.

The vision to grow and meet emerging needs caught up youth and older members as well. A growing ministry with and for youth is being carried on under the leadership of Bud and Diana Davis. There are nearly 50 junior and senior high youth now involved in the regular Sunday schedule. In addition there is a regular Monday evening Bible study group that

Above center: Greeting the worshipers

Above: Goodies close the morning program

Right: A 60-passenger bus brings them in

s the goal setter

meets in the Davis home. These youth are part of the 100 people gathered weekly in three Bible study groups.

During the 1960s, under the leadership of Pastor Leroy Doty, the Long Beach Brethren Manor was constructed adjacent to the church facilities. This retirement home contains 296 apartments and houses over 300 senior citizens. Joseph R. Jennings, an active member of the church, is the administrator. About 75 residents of the manor are members of the Long Beach church. Pastor and Mrs. Richey reside there and frequently visit as a team among residents.

Others besides youth and the older people have become part of the growing ministry. Recently a new special education class was started for several retarded children. The vacation church school more than quadrupled from where it was a few years ago.

One of the most demanding new programs is the large children's church program during the Sunday morning worship hour. Most of the children coming on the buses had no parents present with whom to sit during worship. The fact necessitated the development of a complete children's church program. The two nurseries handle the babies and toddlers. Children from kindergarten through grade two are directed by qualified adults in a large room. The older boys and girls, grades 3-6, come into the sanctuary for the first portion of the worship hour, which includes a junior sermon. Then they move to the fellowship hall for various activities such as crafts, films, stories, and singing. A total of some 80 to 90 children are involved in this special program. They enjoy a refreshment period on the lawn each Sunday just before going home. Included in this program is a "pilot Cub Scouts program" that is held during the worship hour. It is one of just two such efforts in the entire city.

FIRST CHURCH OF THE BRETHREN
3332 MAGNOLIA AV

A beautiful result of the expanding witness is the contact with ethnic groups. Since the bus ministry began, some 30 to 35 black children attend regularly as well as several orientals. Dorothy Palmer is a highly skilled church school teacher who is black; she and her husband, Richard, were recently elected deacons in the congregation.

The Long Beach church is not ingrown. Over the years it has established a tradition of outreach and service. It is one of the 70 churches in the Long Beach area Council of Churches. The church is also active in the Pacific Southwest Conference. Both Pastor Flora and laypersons give vital leadership in both of these larger groups of churches working together.

The church takes seriously the stewardship of buildings and grounds. A unique feature involves a congregation of Samoan Christians who use the building for their weekly services. They migrated from the South Sea Samoan Islands, 4,000 miles away, and carry out their worship services in both Samoan and English languages.

The facilities are becoming more widely used for the community with three Scout groups and other non-profit organizations using them. The church bus is available occasionally to outside groups. Under construction is "Little Park," a sizable plot of ground beside the church designed for church and community recreational use. In granting it approval the city council and the mayor gave the project special commendation.

Any person in need of material aid who comes to the church door is given food from the "Pastor's Pantry" or clothing from a well-supplied clothing closet. A blood bank was recently established in the church's name through the Red Cross.

1975 is the 25th anniversary of the church on its present site. The attractive, colonial style buildings including sanctuary, chapel, educational and fellowship facilities, and parsonage drew the attention of the city. On May 11, 1973, the city Chamber of Commerce presented the church with an "Environmental Beautification Award" for being the most beautiful older church structure in Long Beach.

First Church is interested in presenting Christ to our society in a meaningful way. Brethren doctrines are taught and preached each Sunday. Baptisms, bread and cup communions, love feasts, anointing services—these are at the heart of the ministry of the church. Within the membership there are almost 25 different denominational backgrounds, all finding Christian expression in one single congregation. Together the members seek to uphold (1) the Bible as central in teaching and preaching, (2) an outreach ministry as all important—going out to find and reach people for Jesus Christ, (3) keeping the Good News of Christ and his Church before as many people as possible. A community news letter is sent periodically to about 1,300 community residents.

Having reached some goals, First Church is out for more. The congregation has received leadership, so it wants to give. The church plans to challenge three or four persons to become licensed ministers this year. New members? You guessed it—"75 in '75." Long Beach brings the living, vibrant Gospel to a needy world. ☐

by R. Truman Northup

MISSION EDUCATION

We Brethren need to know about the ways in which we as a denomination are responding to God's call to be in mission in the world. We Brethren need to know about ways in which we as individuals and as congregations can decide to respond to God's call to be in mission in the world.

The MESSENGER is a continuing source of information about people and programs in mission around the world. In addition, we recommend some additional resources to you as individuals, as families, and as congregations.

World Map Pac

One of our congregations has a world map hanging on a bulletin board in the entry of the church building. They cut out articles from MESSENGER of activities around the world and pinpoint the locations on the map. Once a month, "moments for mission" are included as a part of the service of worship during which a 10-minute presentation is made about some work that the Brethren do somewhere in the world.

Persons in that congregation have no difficulty identifying themselves as Brethren who are working actively in the world. They know they are part of the whole world.

A slick-surfaced 24" x 34" world map, some self-adhesive stickers, suggestions for its use, and the most recent listing of the location of personnel of the World Ministries Commission are included in the World Map Pac available for $4.50 from the Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120.

Making Mission Happen

This book is available for $3.50 from the Brethren Press or from Friendship Press P.O. Box 37844, Cincinnati, Ohio 45237 (add 50¢ handling charge).

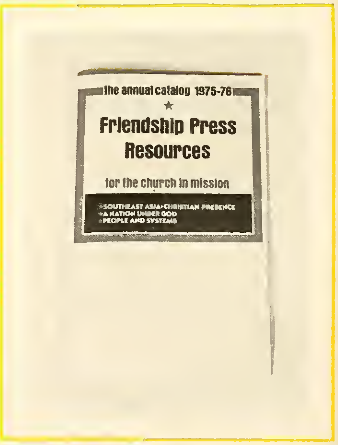
It aims to assist the congregation in carrying on an effective mission education program. This practical book gives ways and means for doing the job. The first and second sections consist of quotations of current mission ideas. The third section discusses organization, activities, and resources for mission education in the congregation and community.

You can write to Elgin for information about people and program related to the Brethren in mission in Africa, or in South America, or in this country. You can ask for statements of how Brethren understand mission these days. You can ask for information on particular programs like SHARE, New Windsor, or BVS.

Make your question a specific one. Ask for something in particular. Information pieces will be sent in response to your request. These come without cost to you. Send requests to Educational Resourcing System, 1451 Dundee, Elgin, Ill., 60120.

SHARE
WHAT IS BVS?
new Windsor service center
facility for conferences and ecumenical world programs
Partnership in Mission
MISSION PROFILES
OUR WITNESS IN WASHINGTON

From Friendship Press



the annual catalog 1975-76
★
Friendship Press Resources
for the church in mission
•SOUTHEAST ASIA•CHRISTIAN PRESENCE
•A NATION UNDER GOD
•PEOPLE AND SYSTEMS

The 1975-76 catalog of Friendship Press resources describes resources that can be used both at church and at home. In addition to study resources, there are books for children, youth, and adults, that are just-for-fun reading.

The Bold Believers Series includes biographies of exciting persons like Sarah Chakko who was the first woman and the first Indian to become president of the World Council of Churches.

Important resources as we celebrate the American Bicentennial include books on religious freedom, worship resources, resources presenting contributions and concerns of Afro-Americans, Indian Americans, and Hispanic Americans, as well as resources that deal with how the religious faith speaks to American issues.

A copy of the catalog will be sent to your pastor through AGENDA in August.
—SHIRLEY J. HECKMAN

Act now on amnesty

by James E. Tomlonson

Clemency is not amnesty! This reality is now becoming clear for the American people and the religious community. Attempts have been made by our political leaders to take our attention away from the real issues involved. In some ways this has succeeded.

But the fact remains the American community needs definitive leadership that will bring us from the mark of a generation of war to a positive posture of peace.

The Church of the Brethren Annual Conference expressed this deep concern in June 1973. Our official statement on amnesty there asserted that "... thousands of persons today have felt the effects of the dividing wall of hostility that has been generated by war. Social relationships in the family and between families have been damaged ..."

It is to heal this brokenness that we are called.

In June 1973, the Church of the Brethren statement came through like a voice crying in the wilderness. Efforts to effect changes in Congress and the Administration seemed almost futile but very essential. We declared: "... the Church of the Brethren regards this situation with concern and sorrow not only because we believe that war is sin, but also because we understand that the Gospel message can bridge the walls of hostility that exist between exiles, families, and government."

This listing of broken relationships, along with a call to each member and church congregation to "... provide a supportive community for all persons who desire reconciliation with their government, families, and/or local communities," provided the backdrop for the General Board in October, 1974, to call for *a ministry to persons* caught up in the "clemency" proclaimed by President Ford a month earlier.

President Ford's proposal was not amnesty. He said very clearly, "... I reject amnesty and I reject revenge." The latter, however, is exactly what we have gotten, a punitive program of earned re-entry which implies that the young objector was wrong and the nation at war was right. The President's call was for "... an earned reentry into a new atmosphere of hope, hard work, and mutual trust."

In reality, we got a program that was helpful only to a few and harmful to many. Less than 12% of a possible 500,000 persons eligible for earned reentry found themselves taking any part in the program.

Where does this leave the church and American society? In a state of conflict and confusion. We have heard a call for hope while experiencing despair and disillusionment. We have seen many young objectors who are still without their civil rights or the opportunity to make even a short home visit. Thus we are caught between hope and despair with our own call for dealing from a position of compassion.

There were many examples of intrigue and injustice within the "clemency" program. For instance, some called the publicized government phone numbers to seek information only to have their conversations tapped and traced. Others who lived outside the US for nearly five years found that charges had been dropped on their cases years ago or that there were never any charges filed. Others served up to 18 months or more in prison for draft violations and found themselves being required to serve additional periods of "reconciliation service" as determined by the Presidential Clemency Board. And the list could go on.

In the midst of this is our church's call for breaking down the dividing walls of hostility and for repairing the brokenness within families and communities.

For several months the publicity given the clemency program took the issue of amnesty away from the American people. Now, however, Congress has placed the issue back within our grasp. During these first months of the 94th Congress, the issue of amnesty will be dealt with in terms of committee discussions, public debate, and the possible reporting out of a bill or bills to the floor of Congress, it is in this context we now have the opportunity to act.

It is difficult to report and call for action here on an issue in a particular way because by the time this article appears a bill may have changed its number and/or thrust. Therefore, we need to speak in general terms of congresspersons who seem committed to principles of justice.

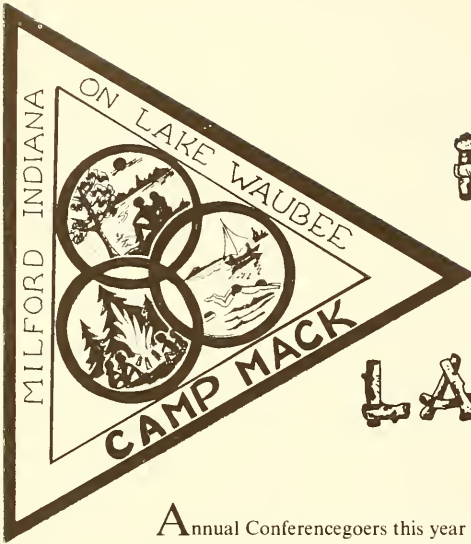
During these months, both Senate and House Committees will be acting on this issue. In the Senate, one will be the Subcommittee on Administrative Practice and Procedure, chaired by Senator Edward M. Kennedy (D-Mass.). One in the House is a Subcommittee of the House Committee of the Judiciary, chaired by Congressperson Robert W. Kastenmeir (D-Wisc.). Each of these committees will conduct hearings that could lead to the reporting out of amnesty bills for debate and action. This is one juncture at which we can become involved.

An important way to plug in to this congressional process is to deal directly with both our own representatives and with members of these committees. It is through the committee structure that basic decisions are made for most legislation.

We need to visit or write our senators and representatives to express our views. It is also important to contact the chairpersons of the two committees. We need to state our concerns and express support for a Congressional unconditional amnesty. Asking them to respond with their views and anticipated actions, enlisting their support and asking them to keep us informed on their actions, and requesting specific information causes these persons to focus on the issue. Our letters/contacts are then less likely to be lost in the process of automation. We want our input to have impact and not to just be counted as part of a stack of mail.

For Brethren it is important to act now! We were and are currently very much at the center of the counseling community. During the height of the ongoing Vietnam conflict we provided counsel and support, and, in some cases, even facilities for individuals acting in response to their consciences. For some, this included resistance.

Now, we are being called upon again to support them—our sons, neighbors and community members—in need of an open, supportive community. We can respond by supporting efforts toward a general amnesty for all war resisters. ☐



FIFTY YEARS ON LAKE WAUBEE

by Robert Tully

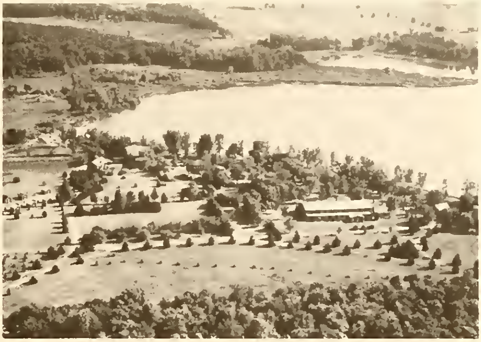
Annual Conferencegoers this year have the opportunity to be part of a special celebration. Camp Mack, on the shores of Lake Waubee near Milford, Ind., is marking fifty years of the Brethren camping experience.

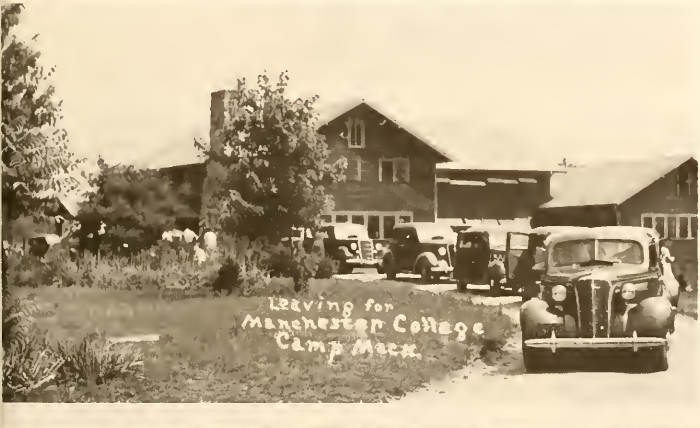
Out of young people's conferences held in rented facilities, 1921-24, arose the desire for a camp "of our own." That desire led to dreams, plans, construction, and the opening of Camp Alexander Mack July 27, 1925. Deeter Hall, a newly constructed log cabin, served as administrative headquarters. Sarah Major Hall, barely ready, served as assembly hall, dining hall, and girls dorm. Boys and their counselors slept in tents.

Today Camp Mack, serving the two Indiana districts, has a year-round program that offers not only facilities for camps and conferences, but an outdoor living educational environment on 200 acres of camp property. Probably the camp's most famous feature is located in the auditorium: a twelve-panel mural history of the Church of the Brethren, by Brethren artist Medford D. Neher.

June 15 is marked for the Fiftieth Anniversary Mass Meeting. A Golden Anniversary Youth Camp will be held August 17-23. Brethren who are interested in attending these commemorative events, or in seeing the camp again—or for the first time—should contact Arden Ball, Resident Director, Camp Mack, Milford, Indiana 46542. Phone (219) 658-4831. □

Clockwise: An aerial view of Camp Mack on the shores of Lake Waubee. A 1930s scene of leaving day. L. W. Shultz, a founder of Camp Mack, in an early photograph. 1929 camp leaders pose in front of Deeter Cabin. The present-day scene—Becker Lodge houses the dining hall and is the headquarters for the eastern section of the camp.




Leaving for
Manchester College
Camp Mack

Fireside
Camp Mack
58
Dils Studio

LOVE,
HONOR
&
BE FREE
A CHRISTIAN WOMAN'S RESPONSE TO TODAY'S CALL FOR LIBERATION
Maxine Hancock

"I recommend Love, Honor & Be Free to women of all ages, married or single, who are still unsure of their role in the light of Scripture."
—Mrs. Ken Taylor

LOVE, HONOR & BE FREE

A Christian Woman's Response to Today's Call for Liberation

by Maxine Hancock

"Be free," you say! How?

I take the Bible seriously, and it says right there in Ephesians 6:22, "Wives, submit." What's today's Christian woman to do . . . dismiss Paul as a first century Chauvinist? Or meekly give in to the "barefoot, pregnant and in the kitchen" image?

Neither, says Maxine Hancock. "The more closely I conform to the teachings of the Word of God," she says, "the happier, *freer,* and more fulfilled I am."

Read Maxine Hancock's practical, Bible-based, life-tested advice in **LOVE, HONOR & BE FREE.**

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Pastor, prophet, and power

An imaginative form of Christian discipleship has been launched in the nation's capital. Through a venture sparked by the Church of Our Savior, some 30 persons are engaged in a wrestling with two often distinct types of power—spiritual and political.

Their wrestling is not in the abstract. Rather, the focus of their concern as a group is a specific legislative issue. Further, as individuals they seek to relate on a one-to-one basis to a particular member of Congress who carries leadership responsibility on that issue.

Through Dunamis groups—the word *dunamis* taken from the Greek word for power—the persons commit themselves to a deepening of faith and to a channeling of power into the political realm. Mindful of the power given the disciples at Pentecost, these present-day disciples seek to bring the power of the Holy Spirit to bear upon political structures. Personal discipline, group accountability, Bible study, and intercessory prayer are integral to the Dunamis approach.

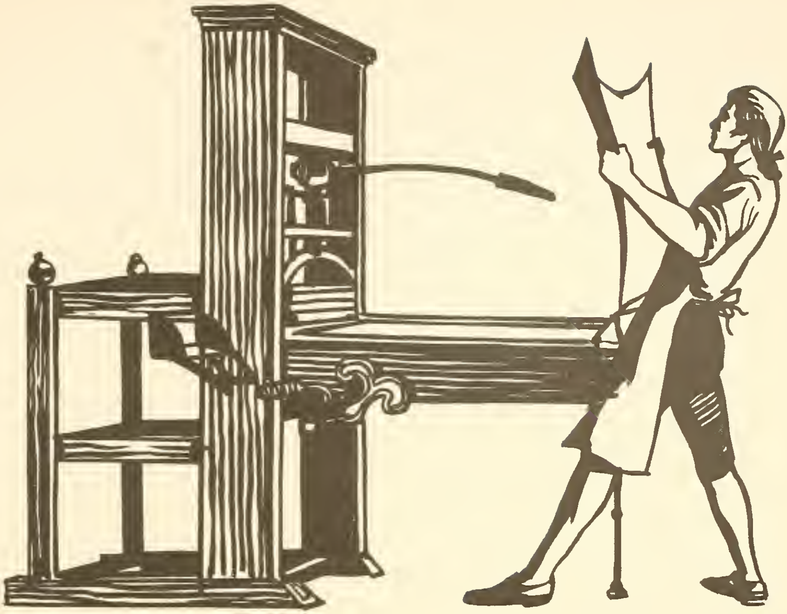
The need for such a mission group was pointed up recently in an address we heard Sen. Mark Hatfield give to religious communicators. When church representatives come calling on government, he said, he feels the moral or social position they espouse usually is set forth effectively. But rarely does he discern from these same leaders an understanding of or interest in the dilemma that officials may face in arriving at a decision or in defending an unpopular stance. He insists "the church has not sufficiently realized the potential impact and importance of its pastoral responsibility to those in political power."

As another on-the-scenes observer put it, the politician may be so bombarded with visitors, letters, schedules, and other demands as to find little or no opportunity to think deeply and openly on issues. Or be so engrossed in maintaining an image of righteousness as to lose sight of that which is right. Or be so caught up in serving the public as to lose touch with oneself.

What Dunamis people seek to cultivate are relationships in which they can be both pastoral and prophetic. They seek to be pastor and prophet to persons who carry the awesome responsibility of government by praying for these persons daily, by studying at depth the issues to which these persons are called to give leadership, by interacting with them as opportunities can be arranged, by building a relationship in which the living Christ is encountered.

The Dunamis model is refreshing on many counts. It does not argue personal salvation over social action or vice versa; it entails both. It neither reveres nor disdains those elected to positions of authority; it recognizes the church has gifts to share with them in their tasks. It does not preach or speak to them with an all-knowing attitude; it aspires for a relationship of mutual freedom and respect. At times it may do little more than help the elected official live by the courage of conviction, and to facilitate that conviction being arrived at through contemplation.

The Dunamis goals and disciplines commend themselves to varied situations—within the local parish and community as well as in national government. Begin by thinking of instances where you and a cluster of persons with similar concerns might be pastor and prophet to others with special needs or special responsibilities. Outline the disciplines that will enable you to be bearers of New Life. Enumerate the gifts that are yours to give as people called of God. And finally, reach out, in confidence and love.—H.E.R.



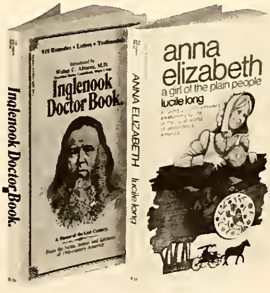
Brethren reprints from yesterday's America–in paperback

Inglenook Doctor Book, Introduced by Walter C. Alvarez, M.D., Emeritus Senior Consultant, Mayo Clinic—Dr. Walter C. Alvarez describes the Inglenook Doctor Book, first issued in 1903, as a "charming and delightful look at the not-too-distant American past." Like the Inglenook Cook Book, the Doctor Book consisted of remedies and cures "contributed by sisters of the Brethren church, subscribers and friends of the Inglenook Magazine."

Today's readers will find in the book a source of humor and earthy wisdom as well as a mirror of a heritage reflecting the necessities of an earlier, simpler, and harsher life.

Anna Elizabeth: A Girl of the Plain People, Lucile Long—You've heard about the Christopher Sowers, Peter Becker, Peter Miller, Conrad Beissel. If all that seems so long ago and far away, perhaps the most convenient way to learn more about the 1740's in Pennsylvania is to discover—or rediscover—the world of Anna Elizabeth.

Lucile Long's story of a twelve-year-old Brethren girl, growing up in eastern Pennsylvania in 1747-48, first appeared as a serial in the Gospel Messenger in 1942. It is now available in a bright colored paperback edition, with a new introduction by the author.



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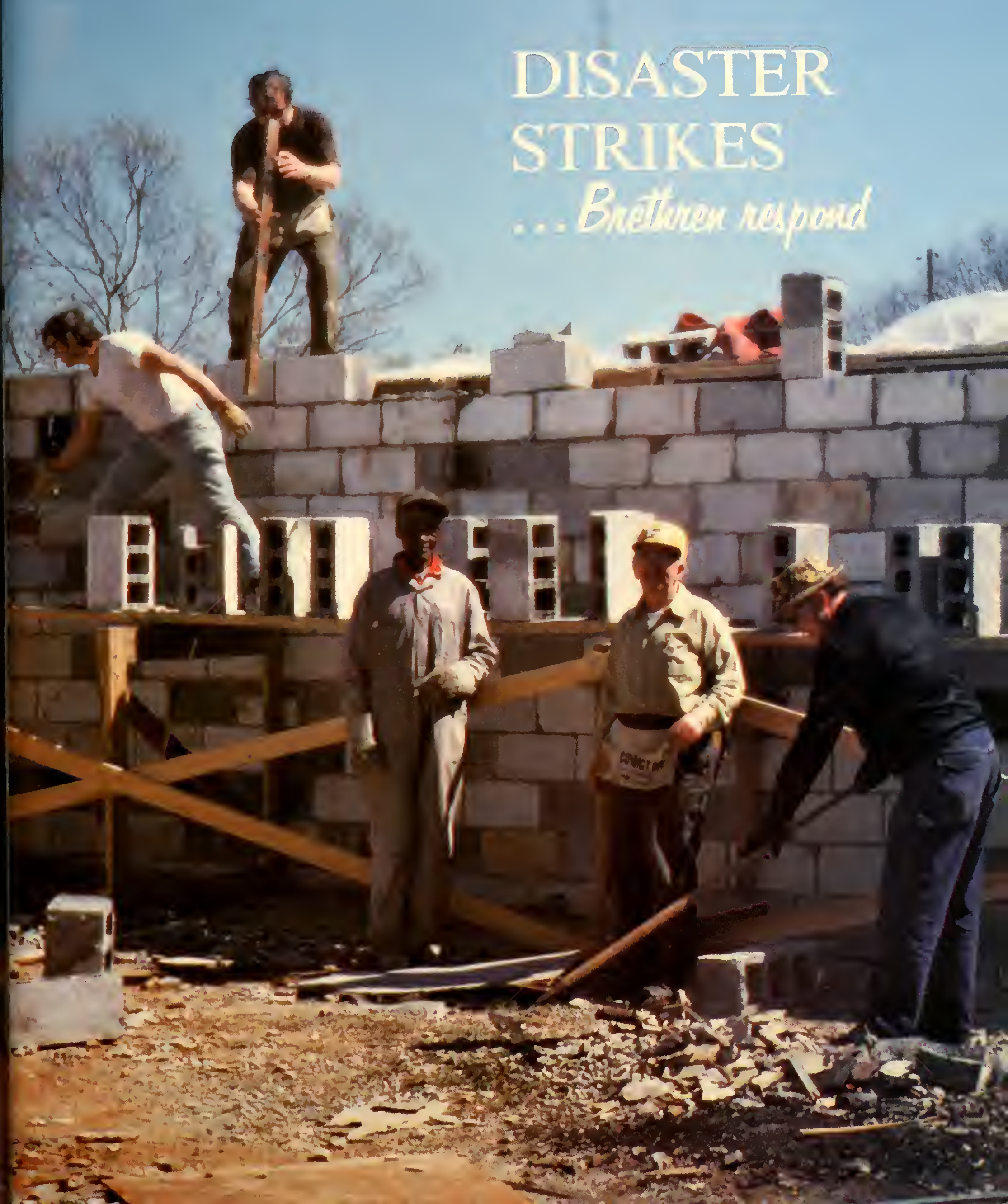
messenger

CHURCH OF THE BRETHREN JULY 1975



DISASTER STRIKES

. . . Brethren respond

contents

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10 **Rekindling the Spark.** In our cover story Randy Miller lifts up the Disaster Response Network as the flint that rekindles the hidden spark of spontaneity in giving that our Brethren forerunners displayed for each other and for their community.

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EDITOR
Howard E Royer
MANAGING EDITOR
Kermon Thomason
ASSOCIATE EDITOR
Kenneth I. Morse
DIRECTOR OF MARKETING
Clyde E. Weaver
PUBLISHER
Galen B. Ogden

VOL. 124, NO. 7 JULY 1975

CREDITS: Cover, 12 fourth from top, Dick Roller. 3, 6 Edward J. Buzinski. 8, 24 art by Ken Stanley. 10, 12 third from top Ken Kreider. 12 second from top *Tuscaloosa News;* top, bottom left Tom Ryan; bottom right BVS office. 13 Ray Good. 15 Philadelphia Museum of Art. 16-20 *Communications Arts.* 21 Three Lions. 24, 27 photos by Kermon Thomason. 32 Leland Wilson. 33 drawing by Alvin Lewis. 34 *Film Information.*

Messenger is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $5.00 per year for individual subscriptions; $4.00 per year for Church Group Plan; $4.00 per year for gift subscriptions; $2.75 for school rate (9 months); life subscription, $75.00. If you move clip old address from Messenger and send with new address. Allow at least five weeks for address change. Messenger is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., July 1975. Copyright 1975, Church of the Brethren General Board.

letters

WITHOUT JUMPING TO CONCLUSIONS

As one of very few ordained non-whit Church of the Brethren ministers here i America, I wish to express my concern over th Annual Conference Bulletin about the Rhode sian exchange student in the May Messenge Without jumping to any conclusion, which must confess a strong impulse to do, let me ask few questions:

1. Why was it necessary to specify that th Rhodesian student was white?

2. Is this racial identity as advertised her (th student's) preference or Messenger's?

3. What additional benefit that may be dis tinctively Christian is served by indicating suc an identity?

4. Did the ad go through the Messenge editorial or whatever board?

I believe we, meaning our denomination a well as our publication, must do a lot more tha carry an article or two on John Perkins' ministr and missionary work in Nigeria. Let us b biblical about it.

Ka Tong Gaw
Maywood, Ill.

(We appreciate your not jumping to conclu sion. The bulletin in question was not intende as "racial identity." Rather, it reflected the un fortunate political situation in Rhodesia, wher a white minority government rules a large pop ulation of African blacks. The family placing th bulletin simply felt that Brethren who would re spond to the request would do so because of in terest in Africa and the Rhodesian politica situation. And, if so, they considered it relevan to know which side of that divisive situation th student represented. That was the sole purpos of the identity. A rough parallel might be: "Middle East exchange student (Arab) ..."—Ed.)

DISCERNING THE GOSPEL

We enjoy Messenger. It seems to have quit a bit of "Gospel" to it yet.

We have been getting the magazine in ou home all 58 years of married life.

Harley F. Hoover
Albany, Ore.

OBSCENITIES ON TV

During recent months the ever-increasing us of profanity and obscene language in all types o tv shows with the exception of religious ones ha become a source of great concern to us.

We are writing a letter of protest to the thre major networks and have instituted a campaig among our friends to do likewise. We feel this t be our duty as Christian witnesses.

Isn't there something that our church can do perhaps through our Washington Office? A least those who feel that this is a growin menace to the Christian life should write thei opposition to the networks. Perhaps Messenge could promote a campaign.

Dean and Adaline Weibly
Lansing, N. Y.

page one

HOW ARE WE KNOWN?

Today we received the May MESSENGER. That was the best number yet. I really liked "Impressions of Niger" and Joel Thompson's "All in the Ecumenical Family."

Our April MESSENGER was with us as we sat recently in the bus depot in Springfield, Mo. A young man, seeing it, asked us if we were Brethren. Then he said he was a student at McPherson College. We told him we were student Roxy Royer's grandparents and he remembered to tell her that he had seen us. And all because of that MESSENGER.

That just emphasizes the feeling I had in Nigeria as a missionary. The Moslems pray and let folk know their religion, but the Christians—how are they known? I was reminded of that on the Yola ferry when a Moslem began to pray. I wondered how many of the others on the ferry raft were Christians, but I had to ask to find out.

GLADYS ROYER

La Verne, Calif.

DISCERNING AND CRITICAL

During the past few days I've read and reread the editorial in the April MESSENGER "A Discerning, Critical Minority."

I simply want to say that this article came to me at a very appropriate time and served as one of the finest sermons I've known in a long time.

ROGER INGOLD

Jos, Nigeria

SURPRISE ON THE NEWSSTAND

It was a very pleasant surprise, as a newcomer to Arcadia, Fla., to walk into the grocery store and see Edward Ziegler's *Simple Living* displayed on the newsstand. I purchased a copy and found within it another surprise—a glimpse into the life-style of Jason and Julie Bauserman. Last January, while the snow swirled outside, I enjoyed their cozy home; and watched them prepare and share with me a meal of organically-grown foods. As I stepped out into the winter storm, I asked myself, "Are these two gifted persons wasting their talents or are they pioneers on new trails to the abundant life?"

Finding their story in *Simple Living* 1200 miles from their home is a thrill indeed! Congratulations to Brethren Press for putting *Simple Living* on the newsstands. Many Americans are going to be grateful for its message.

JOE RITTENHOUSE

Arcadia, Fla.

FULL OF TRUTH AND HELP

I was given the March MESSENGER to read the story "The Night Jesus Came to Love Feast." I don't know when I have ever read anything so wonderful, so full of truth and help as in this article. Is there any way I could get a few copies of this story? Please send me a few if you have them. I know of some whom this might help.

DOROTHY BAKER

James Creek, Pa.

AN ISSUE IN REVIEW

MESSENGER, April 1975, tops all previous tops! Layout, front and back cover, center spread—great. Almost every page of contents merits comment, but I will limit to following.

Especially liked the editorial. I have long kept a file labeled "Fanatics for Freedom," pending time to draft an article with "cases" illustrating the excellent points you make.

Manchester students participating in probation today ("Students and Offenders," p. 10) had forerunners in the 1940s, when several graduates were recruited by pioneer Cook County (Ill.) Juvenile Court. A contemporary/professional, the long-time assistant director of probation, Irene Kawin, now retired, used to report the court's great satisfaction with the skill and commitment of Manchester recruits. They would hire all MC graduates available.

Donald Durnbaugh's excellent article on Sarah Major mentions her conversion by a woman preacher. I am in the process of finishing an historical vignette for *Brethren Life and Thought* on this New England early woman preacher of Puritan non-Brethren descent, Harriet Livermore (1788-1868). Miss Livermore was accepted in some Brethren pulpits and was buried by her Brethren friend and benefactor, Margaret Worrell, in her lot in the Germantown meeting house cemetery.

MESSENGER is to be congratulated on the excellent contents of wide interest of each issue.

HARVEY L. LONG

Elmhurst, Ill.

NOT CHRISTIAN AND NOT BRETHREN

I am concerned over two statements in the May MESSENGER. On page 4 the present form of life in China is compared to Christianity and praised. Again, on page 34, inference is made that God may have been at work in China's history to produce what is compared to a Brethren way of life.

I agree that what is described in these articles sounds almost utopian, but I am concerned over what *isn't* taken into account by these observers. The present Chinese way of life has been arrived at at the cost of millions of lives. Whole classes were exterminated so that only those who were willing to cooperate could live. Does this sound Christian? Is this the way God works in history?

I have no answers. I am not a right-wing nut. I have great concern over the inequality of wealth in the world and for the millions of people who are hungry. But I also have a concern that we be not blind to other equally important considerations when we seek solutions to the world's problems. Considerations like political freedom, intellectual freedom, and religious freedom. Agreed, that problems would be much easier to solve if everyone who didn't want to cooperate were eliminated.

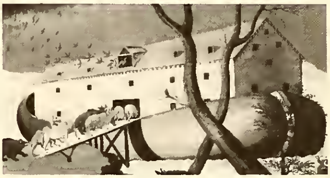
But this is *not* Christian and it is *not* Brethren.

CAROLYN TEACH DENLINGER

Tipp City, Ohio

It was back in April, when spring rains were inundating the Elgin area, that MESSENGER's editors thought of picking up the Ark theme in an upcoming issue of the magazine. Come to think of it, it may have been further back than that, about the time the Fox river was overflowing from the thawing winter snow.

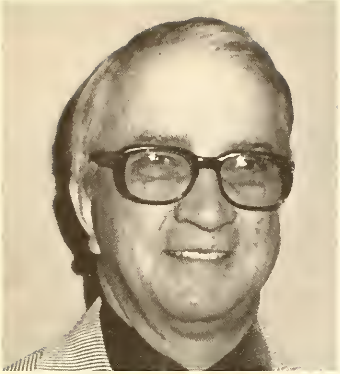
Communication Arts magazine kindly cooperated with us to present the exhibit of Ark paintings in the color section we are running this month. Not a bad idea they had, inviting different persons to offer their original Ark interpretations. It could be used in your church or Sunday school on a special study topic.



Paul Grout, of Lancaster, Pa., a Bethany Seminary senior, and artist and writer, caught our enthusiasm and on short notice supplied the Bible Study. An Edward Hicks painting of Noah's Ark, mentioned in a MESSENGER article about the artist last December, fitted beautifully as an illustration for Paul's article.

The deluge of Noah's day was the greatest natural calamity recorded in history. Present day disasters pale beside it. Yet, for their unfortunate victims, they suffice as good substitutes. Communications Intern Randy Miller researched and wrote our July cover story about the wholehearted response of the Brethren to their neighbors' need when such disasters strike.

Matt Meyer, who explains glossolalia to us, is Parish Ministries consultant for evangelism. Richard L. Landrum is pastor of the Stone Church in Huntingdon, Pa. This month's Here I Stand contributors are Stephen Reid, a Bethany Seminary student, and Dale Aukerman, Mid-Atlantic peace evangelist. Film reviewers Peter P. Schillaci and Bea Rothenbuecher write for *Film Information*, a service of the Communication commission, National Council of Churches. In Touch writer Brian Anderson is from Minneapolis, Minn. Lois Teach Paul, People & Parish writer, is managing editor of AGENDA.—THE EDITORS.



Noble Sherck: Bible-toting Supersalesman

When Noble Sherck gathers his feed customers together for a meeting, he doesn't open the session with a racy story or raucous joke. He reads a biblical passage.

When he travels the country roads of his Supersweet sales territory near Goshen, Ind., he doesn't keep a golf bag in the back seat ready for a quick game with a customer. He keeps instead a supply of apples that he shares with his customers when he talks with them in the field.

After a hard day of work, Noble doesn't relax by plopping himself down in front of a tv set for the evening. He goes home and plays the piano and writes poems.

For 38 years Noble Sherck has been selling feed to—and earning the goodwill of—the dealers and farmers of LaGrange and Elkhart counties in northern Indiana. More than a salesman, he has to be a financial counselor, marketing man, accounts receivable man, civic man, chemist, diplomat, churchman, . . . "and a good husband too," he says.

Noble drives between 600 and 800 miles a week, visiting each of his ten dealers at least once and making innumerable calls on farmers. He helps solve their feeding problems.

Noble is a man of strong religious conviction—a factor of some significance in a farm area dominated by Amish and Mennonites. When he deals with his customers, he treats them as fellow Christians—an attitude that is respected and appreciated by the farmers and dealers.

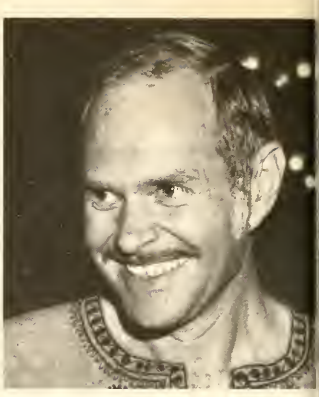
It is not uncommon for religion to pop up somewhere in a discussion of flaked feed or total digestible nutrients, for religion is as much a part of the daily lives of Noble and his customers as is the well-being of the farmers' livestock.

Although almost all his customers are religious people, Noble suggests he would use the same sales approach regardless of the territory in which he worked. "And I would sell feed too," he added. "You just have to be what you are."

At age 62, Noble admits to feeling a bit tired at times, even though his enthusiasm and positive attitude remain as strong as ever.

"First of all, sell yourself—then you can sell anything," Noble says. "You must also have the right attitude and, along with that, plenty of enthusiasm. Add God as your partner, and no one can stop you."—Brian Anderson

intouch



Ralph Royer: Suited

Mission boards, it seems to me, hav
always attempted to work from an
inoperable premise: Ideally their missionaries should be endued with a
passion for souls that can surmount
all obstacles, while at the same time
having that passion so disciplined
that no roots of their own souls tak
hold in the land of their endeavors.
Yet the most effective missionaries
are the ones most likely to be flawe
by lapses of that discipline.

Take Ralph Royer, for instance:
He was born in Nigeria to missionaries Harold ("Red") and Glady
Royer. He grew up in Nigeria and
learned the Margi language alongsid
of English. After college in the US h
returned to Nigeria. That was in
1953. Since then, except for short
leaves (even in the times when missionaries were expected to take year
long furloughs) Ralph has lived and
worked in the land and among the
people he loves. Nigeria is home.
There Ralph met and married Flossi
Miller, a missionary nurse, and thei
three daughters have spent their pre
college lives in their parents'
"homeland."

Knowing his "fellow Nigerians" a
he does (they call him *Bzir Virgwi,*
"son of Virgwi," the village where h
was born in 1932), Ralph has been
effective as an administrator in the
education work of the Church of th
Brethren Mission (CBM). After
several years as a primary school
teacher, he became in 1959 supervis
of the mission's primary school
system (the area then had few

hel

vernment-run schools.) In the late
60s he was instrumental in the
ooth turnover of that system to
local governments.
Worked out of that job, Ralph
xt took on the task of superinten-
nt of Waka Schools, an
ucational complex of a large
chers' college and a secondary
ool. In 1972, that position being
minated as Waka moved toward
nover as well, the Royers took an
ignment as houseparents at
llcrest School, an institution begun
the 1940s for CBM missionary
ldren, but gradually expanded to
lude other missions and Nigerians
well.
Now a new challenge has been
sented to Ralph and Flossie. With
$145,000 food production
gram for Niger Republic voted
t October by the General Board,
lph has been tapped to survey that
hel country north of Nigeria and
pose directions for the project.
With Ralph's years spent in
geria, his intimate knowledge of
rican culture, his educational
ckground in agriculture, his facility
languages—Margi, Bura, Hausa,
ne Fulani and Kanuri (he is busy
dying French now)—World
nistries has picked a natural for
job!—K.T.

J. Perry Prather: He'd do it again

Reflecting on more than sixty years in the ministry, J. Perry Prather can recall vividly the day the church called him to preach (the first Saturday in October, 1914), and he has some strong convictions concerning the church in 1975.

There was an all-day council meeting at the North Bethel church near Mound City, Missouri, on that October day when Perry was unanimously elected to be a minister. But for him the call came from God, and "immediately my whole life plan was changed."

A year later Perry was a student at Bethany Bible School, but his training was just beginning. Later he graduated from McPherson College and Yale Divinity School. And together with Hope Deardorff, whom Perry married in 1921, he was now prepared to accept a series of significant pastorates in Brethren churches: Ashland, Ohio; West Dayton (now Mack Memorial), Ohio; Detroit, Michigan; Waterloo, Iowa; and Ashland, Ohio (in a second pastorate). Since retirement the Prathers have served in more than 75 churches of 13 different denominations. They are now living in Ashland.

As a pastor who was sensitive to the needs of people, Perry sometimes found it necessary to move ahead of the church at large, as when in the twenties he pioneered in developing church membership materials, when in the forties he launched a daily devotional booklet, or when he helped organize local councils of churches and developed religious news programs for radio and television.

About the church today and its needs, J. Perry Prather can be quite specific. Regarding the ministry, he says, "I have served in the free ministry, moving into the salaried ministry. I feel a grave danger looms in overprofessionalizing the ministry." He feels that church choirs have vastly improved through the years, but warns against "dead formalism" in worship. He regrets that "the laying on of hands is passing out of our church life.... People take too lightly the call to service."

Perry calls for reemphasizing the anointing service: "Healing was at the heart of Christ's ministry, and must be in ours." Another basic concern is for evangelism: "Nothing is comparable to winning men for Christ. The most powerful force on earth is a human soul on fire for God."

After more than sixty years in the ministry, J. Perry Prather says he would do it again. "God has a great work for our church in the future." He is especially appreciative of the support his wife Hope has given him ("a marvelous strength in my ministry"). He continues to pray that the church will come alive, asserting that "our greatest need is to keep our spirits aglow and on fire for Christ."—K.I.M.

Fort Chaffee's message 'Don't slam the door!'

It is midnight at Fort Chaffee, Arkansas, but in the Church World Service office the lights still burn and volunteer Rita Beam types the final file copies of the day's refugee processing. A spring storm brews in the skies over the Vietnam refugee camp as an exhausted Galen Beery progresses slowly from one building to the next in the pre-storm sprinkle with the last little group of the day. A paper signed here, a document verified there, an indispensable form photo copied in another building . . . Finally, as the rain begins to fall in earnest, he announces to a weary ex-GI, his Vietnamese wife, and her sister that final government approval has been granted. Tears join the raindrops on her face as refugee Nhung Hoang realizes she is free to join her sister and brother-in-law as a new American. She gropes for English words to tell her gratitude.

Since May 12, Church World Service (CWS) has operated a refugee resettlement office at Fort Chaffee (and at Eglin Field, Fla., and Camp Pendleton, Calif.) as a link in the chain of voluntary agency offices wrestling with the problem of finding new lives for the some 130,000 Vietnamese who left South Vietnam after its collapse in April.

Mac Coffman, director of the Brethren Service Center, New Windsor, Maryland, who directed the Fort Chaffee office until mid-June, tersely defines the job of CWS: "To make sponsorship available to the refugees and work out a good resettlement for them, not just a placement to get them out of the camp."

To do that, Coffman and his successor, Galen Beery, with a staff of Americans and refugees, coordinate responses from the Protestant groups represented in CWS. Of the 29,000 refugees who have come to Fort Chaffee, CWS hopes to resettle 10,000, and more if sponsorship response is favorable.

First glance impressions of the Fort Chaffee camp suggest a small southern college campus on freshman registration day, but closer scrutiny reveals the real trauma suffered behind the facade. The refugees mask with a polite demeanor an array of acute anxieties—loved ones lost or left behind in circumstances perhaps forever unknown, memories of unspeakable war horrors witnessed or encountered, the panic of flight, and above all now the uncertain future ahead in America.

In the US government offices and those of CWS and the other voluntary agencies the bedlam that prevailed in May has been gradually reduced to a complicated but workable system. Galen Beery compares the red tape to "a garden hose with a kink in it. You can't just give it a flip and straighten it. You have to work the kink all along the way to the end of the hose."

Another Vietnamese refugee placed: Galen Beery (right) looks on with satisfaction as the Michael Speers of Joplin, Missouri, get final clearance stamp for Nhung Hoang (left).

Basically, the government screens the refugees through identification, health, and security checks. The voluntary agencies handle the actual resettlement, with the government okaying the final release from the camp.

The refugees, upon initial interviews, are put into two classifications—those with sponsors (relatives or someone they know in the US) and those without. Sponsors likewise are divided—those with specific refugees in mind and those without. Getting refugees and sponsors who know each other together is relatively simple. More time-consuming is the matching up of the others.

Appealing to Church of the Brethren congregations to respond more rapidly to the crisis, Mac Coffman points out that the resettlement task would be greatly facilitated and the process accelerated if prospective sponsors would refrain where possible from setting limitations on whom they can accept, and respond in a more open spirit of service to humankind, agreeing simply to accept a "unit" (which may consist of three to five or six persons—parents with children, or simply family fragments) and strive then to somehow integrate into the local community the refugees they receive. Quick responses from open, receptive hearts are the answer to the problem of refugees lingering unduly in camps like Fort Chaffee.

At best the resettlement operation is bound to take months to complete, and if a year from now refugees still languish in these camps, Americans will have inflicted in peace yet another wound on the gentle people they have already so badly served in war.

A hand-lettered sign on the screen door of the CWS office implores in Vietnamese and English, "RA VĀO ĐÓNG CƯA NHẸ CÁM ỎN, PLEASE DO NOT SLAM THE DOOR!" Brethren throughout the Brotherhood must heed that message too.

(Submit inquiries about sponsorship of Vietnam refugees to: Immigration Office, Brethren Service Center, Box 188, New Windsor, Md. 21776, or call (301) 635 3131.)

Volunteer services director Chuck Boyer greets arriving BVSers for in-service retreat

In-service retreat an oasis in BVS term

Camp Little Grassy Lake, a United Methodist camp in southern Illinois, was the setting April 8-10 for a three-day in-service retreat for volunteers on project in states from Indiana to the west coast. The camp, near the town of Makanda, hosted the group of 27 volunteers, plus volunteer service director Charles Boyer and assistant training coordinator Annamae Rensberger.

In-service retreats have been a part of the volunteer service program since 1970. Their purpose is to provide BVSers with the chance to receive support and renewal in the midst of their period of service.

In addition to Bible study sessions, singing, and sports, a great deal of time at the retreat was spent in the sharing of individual project experiences. Most of those at the retreat were quite involved in, and satisfied with, the progress of their projects. Myra Ingmanson, a volunteer working in a home for delinquent girls, commented, "I was torn between wanting to come to this retreat and wanting to stay on project with my girls, even though the retreat trip meant going on a plane ride, which I'd never done before."

For others the retreat was a more than welcome chance to step outside their project environment and get a clearer, more objective view of their situation from another angle. The presence of a supportive, concerned group of volunteers, as some struggled with feelings of doubt gave many the needed strength and courage to go back to their projects and face difficult challenges.

Prior to 1970, and in operation nearly since the inception of BVS, were the end-of-service retreats for BVSers who had just completed their term of service. Their purpose was to give veteran volunteers a chance to reflect on their projects, offer advice and suggestions to BVS coordinators, and consider their future roles in a complex and challenging society. However, many BVSers, having left their projects and gone on to involvement in new fields, were not interested in returning to something they felt they already left in the past.

In the late 1960s Chuck Boyer, after a year of settling into his role as BVS director, determined that BVS gatherings would be of more value during, rather than after, a volunteer's stint on project. So he initiated the shift from end-of-service to in-service retreats.

In Europe, BVSers serving their minimum two-year term, meet for a BVS "annual conference," coordinated by Brethren Service representative Dale Ott. Held in a different location each year, the site for the week-long retreat was in Yugoslavia for 1975.

"BVSers abroad as well as at home can sometimes get to feeling pretty isolated on project," comments director Boyer. "The in-service retreat provides an often needed opportunity for volunteers to feel a kindred spirit with one another again."

Manifesto lifts dream for Third Century

In preparation for the celebration of the Bicentennial, a "Manifesto for Our Nation's Third Century" has been adopted by a commission of the American Lutheran Church. It is commended for use as a working document by the church's agencies.

Subtitled "a commentary on the American Dream in light of the Gospel," the statement holds that "our loyalty to Jesus Christ takes precedence over any other loyalty. For us, the dream of the Gospel comes before the American dream."

"We further declare our unshakable conviction that through allegiance to Christ and his vision for the human community we can serve our country most profoundly and exercise the privilege of United States citizenship most effectively."

The 675-word manifesto proclaims that "as pilgrim people of God we step boldly and firmly into the Third Century.

"We look to Jesus Christ for direction. Jesus and the Prophets give us the vision of a world made new for a life of social justice and mercy, of reconciliation and peace, of promise and fulfillment. The Spirit gives us the power to do the deeds that faith-active-in-love finds to do. Our hope is in God.

"We will join forces with the powerless, the poor, the lonely, the exploited, the deprived, and the rejected. We will resist any governmental, social, economic, or ideological force which would blunt justice or demean persons. We will work with any movement, party, or institution which will help us to respect all, care for all, and aim at freedom for all."

"We seize with joy the challenge of reshaping our nation in its Third Century."

Robert Byerly meets with India pastors

To further the peace witness of the Christian Gospel in India, the Church of the Brethren World Ministries Commission sponsored one of the resource leaders for a workshop at United Theological College in Bagalore.

He was Robert A. Byerly, pastor of the Michigan City and La Porte congregations in Northern Indiana and a member of the General Board. He formerly was head of the religion and philosophy department and professor of Bible at Elizabethtown College.

A representative group of pastors from across India participated in the course on "Pastoral Ministry and the Christian Concern for Peace." It was to this group Dr. Byerly lectured in May on the work of the peace churches and the ministry of reconciliation.

He was accompanied by his wife Helen. They also visited Church of North India program developments in Gujarat State, the area of long-time Brethren ministry.

Ingold transfer affirms Lardin Gabas strength

"This move is intended to convey complete confidence in and support of the strength of the Lardin Gabas church and its leadership," remarked World Ministries executive secretary Joel K. Thompson in announcing the relocation of Africa representative Roger Ingold in the Elgin headquarters. Ingold and his wife, Virginia, who have lived and worked in Nigeria since 1960, will move to Elgin in October. A son, David, works with Lutheran World Relief in Niger (See March 1975 MESSENGER, page 3).

The World Ministries head gave several other reasons for the relocation. Most important, the move will facilitate Ingold's developing new programs in other African countries, and it will give him easier access to related mission agencies for creating joint programs.

In addition, other World Ministries staff need the counsel, expertise, and insights of the Africa representative that an Elgin General Offices location avails. Conversely, the representative will be strengthened by direct contact with other staff.

Since becoming Africa representative, Ingold has been making at least two extended trips each year to attend commission and General Board meetings and Annual Conference, in addition to occasional meetings in Europe. Basing him in Elgin will free him from a considerable amount of travel.

Recent terminations and relocations of Nigeria-based personnel have concerned some Brethren. Some see it as retrenchment, a pulling back from the frontlines of the evangelistic thrust that marked the earlier years of Brethren missions.

Queried on that point, Thompson reaffirmed support for the furthering of Christ's kingdom in Nigeria and Africa.

"The goal of the Church of the Brethren Mission in Nigeria has always been to enable the emergence of an indigenous church," replied Thompson. "Roger's relocation is calculated to strengthen both Lardin Gabas and the Church of the Brethren in continuing partnership. He will continue to make yearly visits to meet with Lardin Gabas leadership in program planning, budget conversations, theological discussions, and dialogue of mutual concern."

To facilitate the Africa representative's transfer, the WMC head and M. Virgil Ingraham, general secretary of the Brethren Church's missionary board (associated with the Church of the Brethren in Nigeria mission work) will visit Lardin Gabas in August.

Roger Ingold, WMC Africa representative

In other World Ministries personnel shifts, Von and Elsie Hall continue in WMC employment, but have been seconded to Lutheran World Relief for community development work in Niger. J. Roy and Carol Valencourt are being succeeded at the Center for Theological Studies in Quito, Ecuador, by Merlin G. and Mary Grace Shull, of Gettysburg, Pa. James B. and Merle Bowman, missionaries in Nigeria since 1946, terminated that service in June.

The PVS idea—end of a search for handles

"I'm convinced that most people want to be of service," says Pastor Robert Rowe of the Linville Creek church in Virginia, "but it's hard without specific opportunities." With the advent of Parish Volunteer Service (PVS) those opportunities abound now across the Brotherhood.

Parish Volunteer Service, a reach out and touch program, grew out of the service motif that has long been a part of Brethren heritage. The parish or home territory counterpart of Brethren Volunteer Service, PVS provides a wider range of opportunity for Brethren to participate in a service ministry, give recognition to persons who are already giving much of themselves in service, and to motivate Christians to live their beliefs. Through such a program the life of local congregations takes on a sense of community.

As the program gains momentum over the Brotherhood many variations on the theme are being played. All volunteers have approached their commitments as a joint venture with their church fellowship and have been rededicated to their task as an offering of time and talent to God. What those talents were, and the involvement of time is where the delight of diversity is found.

A case in point is the Linville Creek church in Shenandoah District, where 14 PVSers are at work now. Several are serving at the Bridgewater Home. Priscilla Raney is a spinner and weaver who teaches and relates through her art to the residents. Frances Moyers and Mary Lineweaver spend their time at homemaking tasks and person-to-person contact that has meant as much to the PVSers as to their Bridgewater friends and has sparked a concern on the part of one worker for other elderly homebound and lonely persons.

"This is one of the things that's grown out of our PVS experience," says Eugene Lantz, witness commission chairperson for Linville Creek. "One project will suggest another. The choice of concern and opportunity grows both in the church and community. PVS came at a time when we were searching for handles. There was work to be done, people feeling a need for deeper personal commitment and the indication that the small group approach to community should strengthen the whole church. Linville Creek grasped the handles offered and we praise God for what's happening."

Other projects involve volunteers in counseling and working at a shelter for homeless children; sharing concerns with mothers of pre-schoolers; doing clerical work for a camp manager; assisting in pastoral calling; leading a Bible study and prayer group; managing a Clothes Closet project; and helping in occupational therapy.

The PVSers at Linville Creek are unanimous in their testimony to the personal growth they are experiencing. They credit their pastor as the prime mover of the project and are warm in their response. All express appreciation for the feeling of a caring community and support that the laying on of hands ceremony conveys. The structure of the program itself—the businesslike way that PVS is organized and conducted—was found to be encouraging and helpful.

"As a pastor, PVS provides the framework in which I can operate," says Robert Rowe. "It provides specific ways through which I can call persons to Christian service. PVS is really the essence of the church. It offers nurture, support, training for witness and service to one's neighbors in a context of worship."

:vangelism counselors et three-year plans

'he new sense of excitement and commit- ent to promote evangelism has set a omentum that will find expression all over e Brotherhood," was the way Matt Meyer, nsultant for evangelism described the /angelism Counselors Conference that met pril 28-30 in Elgin. Twenty-five members the denomination's evangelism team ared, planned, and listened to guest aders, who provided some resources for ac- on. Dr. Rick Gardner, Brethren editor for blical resources, spoke on the "New Testa- ent Approach to Evangelism for ethren." Dr. Ira Galloway, pastor and rmer chairman of the United Methodist oard of Evangelism, and Dr. Donald nedict of Chicago's Community Renewal rvice shared from their perspective.

"There is a new understanding and sense urgency about evangelism. Our emotional th and rational faith are coming together make a whole Christian. This we must ex- rience ourselves and offer to our fragmen- ed sisters and brothers who are hungry for st such a sense of wholeness. We live on the reshold of the greatest opportunity for rist in fifty years and the established urch must meet it or be left behind," said . Galloway. "First we build a supportive, urishing community of faith that will be clusive, is not threatened by change or versity, then we go out to invite others to rist and the church. One cannot be parated from the other."

The evangelism counselors responded by veloping a three-year program to further uip the church to meet such a challenge. alizing that it is the pastor that is crucial to e evangelizing process in the local church, district evangelism seminars for pastors e scheduled for 1976. They will be training d planning sessions for renewal and up- te on specific evangelism programming. e following year evangelism conferences ll be called in five regional locations incor- rating training workshops and celebration r church leaders.

"The 1974 statistics show a numerical owth in the denomination for the first time years. We feel the figures reflect the thing at seems to be happening in our urches—a growing sense of awareness of rselves as children of and partners in mis- on with God in the world. This feeling is owing as evidenced by the counselors. t's keep it rolling," concludes Dr. Meyer.

underlines

THE SPIRIT OF GIVING ... *Grace (Granny) Dunwin*, 84, oldest member of the Woodbridge, Va., church, on Palm Sunday told her son she would not attend church on Easter. She anticipated the congregation would present her with an orchid and she wanted someone else to have the honor. On Easter eve Granny died, but shortly before an orchid was presented her.

When Brethren Disaster Service volunteer worker *Ken Duckworth* fell and injured his back while working in Tuscaloosa, Ala., the local people, though poor, insisted on taking an offering to help cover his flight back to Westminster, Md. They contributed $150 toward the trip.

MESSENGER REFLECTIONS ... *Kermon Thomason's* account of *the Hersches* of Manassas, Va. ("The Shadow of a Kingdom," November 1974) earned the Best Feature Award in this year's Religious Public Relations Council competition. . . . The plasma scalpel developed by Indiana scientist *Bill Link* and featured as Messenger's July 1974 cover story had its first use on a human patient this spring. It was used successfully in treating a fire victim.

PEOPLE YOU KNOW ... Bethany Seminary professor *Robert Neff* will participate in a Conference on Anabaptism in Zurich, Switzerland in July. Bob and his family have been studying at Cambridge, England the past year. . . . *Lucinda M. Mays* died April 13 at Lancaster, Pa., after being in declining health for several months. Her husband *Morley J. Mays* is president of Elizabethtown College. . . . *Edward M. Kintner*, who for over four decades taught science at Manchester College, died April 1. He was 95. He had been pastor of six congregations, elder of 15.

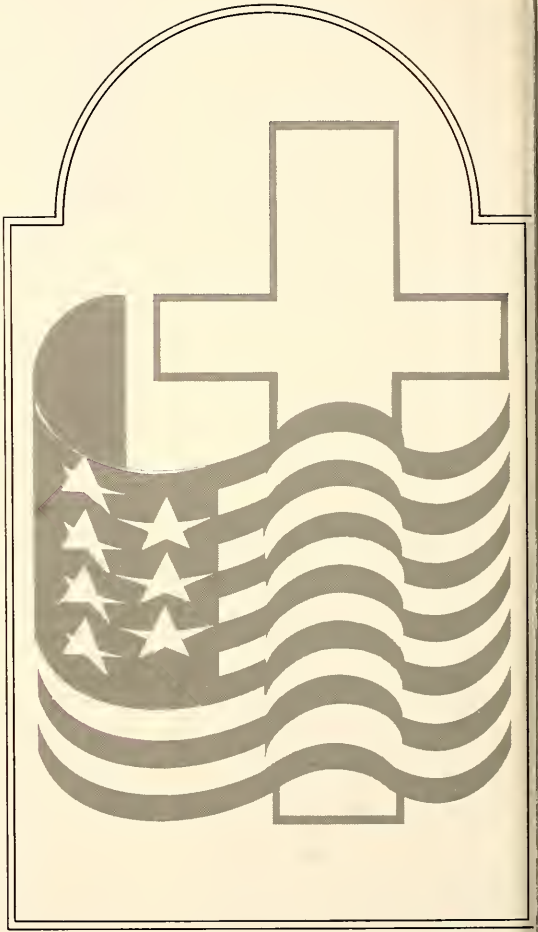
Shirley J. Heckman, Parish Ministries' consultant for educational ministries, received a Ph.D. in social foundations of education May 31 from the University of Denver. . . . *Dolores E. Teufel* of Pennsylvania's Spring Creek church has authored a sixth volume of poems, "Let Freedom Ring!" It is priced at $1 from 322 Meadow Lane, Hershey, Pa. 17033.

"ASSOCIATED" RELATIONS ... *Robert C. Campbell*, American Baptist Churches general secretary and biblical scholar, is the speaker on NBC's "Art of Living" radio broadcasts, July through September. . . . *L. Elaine Halstead*, a regional consultant with Comprehensive Building Service of the American Baptists, has located her office at the Church of the Brethren headquarters, Elgin, Ill.

OLD AND NEW ... First Church, York, Pa., invites former members and friends to its 80th anniversary celebration July 20. Planned are an old-fashioned Sunday School hour, a worship service, an afternoon program of fellowship and recreation, a picnic supper, and a vespers and choral program. Former pastors *Edward K. Ziegler*, *Bernard King*, and *M. Guy West* will participate. . . . A Brethren fellowship group in the Flagstaff, Ariz., area plans its first gathering Sept. 7. Information on persons who may be interested should be sent to *Robert E. Keim*, 1141 University Heights Drive, Flagstaff, Ariz. 86001.

Celebration and reconstruction

by Richard L. Landrum



I have served two churches that were caught in the polarization of the sixties and quarreling over the flag of the United States. While pastoring in Topeka, Kans., we decided to keep the flag in the sanctuary, even though I personally wanted it out of the sanctuary because I felt we were celebrating a higher loyalty in worship than the state. During that time the church I presently serve in Huntingdon, Pa., was experiencing the same conflict, but the decision was to keep the flag out of the sanctuary. In both congregations there was much pain. I suspect that congregations over the Brotherhood shared the same pain as we struggled with civil rights, the Indochina war, and civil disobedience.

Since coming to Huntingdon in the early 1970s, I encouraged the congregation to bring the flag back as an act of reconciliation. The flag now stands in the corner of the sanctuary. I still prefer that the flag fly over the courthouse, the public school and the capitol—and also in the fellowship hall of the church, but not in the sanctuary. However, I realize that the issue has at least two sides. There are patriotic values of liberty and justice symbolized in the flag that Christians can celebrate.

So I can live with the flag inside or outside the sanctuary, but we must keep working at the creative tension between church and state. The essential perspective to keep in mind is that Christ is Lord over Caesar. The Bible helps us keep that Christian perspective. The Bible calls for a celebration that reconstructs all of life under the Lordship of Christ.

Luke tells us that Jesus is in his hometown at the beginning of his public ministry. He stands up in the synagogue in front of his neighbors to read from Isaiah. When he has finished the passage, he says, "Today this scripture has been fulfilled in your hearing." Some spoke well of this young son of Nazareth, but others blew their tops! They even made an attempt on his life. Before the sun went down Jesus found himself expelled from his own hometown. Why were they so offended? Because the local boy just dared to speak of himself as the initiator of God's movement to reconstruct their way of life.

The very last phrase Jesus quoted from Isaiah gives us a cue to the depth of the offense: "to proclaim the acceptable year of the Lord" (Luke 4:19). Biblical scholars consider this phrase a reference to the "jubilee year" in the Old Testament. Jubilee comes from Hebrew, *yobhel,* meaning "ram's horn. The word comes from the practice of blowin the horn on the Day of Atonement when all the sins of the people were atoned for by sacrifices of animal and cereal offerings in worship. That day was a great celebration o the mercy of God in keeping his covenant wit the people. So a jubilee is a fantastic liturgic party—a thanksgiving service. But the year of jubilee refers to a special fiftieth year celebration, beginning with the Day of Atonement, that calls for the reconstruction of

Jewish life as prescribed by Levitical law:

"And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants; it shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his family" (Lev. 25:10).

This legal prescription was an effort to erase all the inequities that accumulate in economic and political life. All leases were terminated, property redistributed, and indentured slaves freed so that the whole Jewish society could start fresh after their sins were forgiven on the fiftieth year, Day of Atonement. There is no Biblical evidence that the jubilee year was actually ever carried out. It was too impractical. It would be chaotic, resulting in more suffering than correction of injustices. But the concept of a fresh start did serve the prophets in calling the people to mercy and justice in all their dealings even as the Lord God was merciful and just to them. A totally new beginning was impossible, but small, fresh beginnings were possible and necessary. A total reconstruction of society would be chaotic, but continual reconstruction to maintain a relatively just society was a must. For their watered-down version of the jubilee year, calling for continual justice, the prophets were ridiculed and jailed.

No wonder, then, that Jesus was nearly killed and thrown out of town! He had called for "the acceptable year of the Lord," for a revolutionary new beginning fulfilled in him, the boy from Nazareth. It was a judgment on all the hypocrisy of his hometown and the whole of Israel. A new order has come: "The kingdom of God is upon you!" He called for celebration of mercy and a total reconstruction of their way of life.

A revolution like that would upset us, too. Everything would have to be redistributed. Some would gain much while others lose much. It would be impractical and chaotic. But even the prophets' modified call to seek justice and peace within the existing political structures is difficult for us. We live in a power-conflicted world. Nations, cultures, races, economic systems, ideologies, businesses, and persons vie and compete for position, sometimes responsibly, but too often irresponsibly, dishonestly, and even violently. And many people suffer, caught and manipulated by the power struggles in the world.

For this reason we might conclude that the locus of Jesus' celebration and reconstruction is within the church and not out in the world. When Jesus stood before Pilate accused of being Christ, a king, he replied, "My kingship is not of this world." In worship we rejoice in the good news of mercy and love, celebrating that good news as a non-worldly kingdom under Christ. We allow that celebration to reconstruct our relationships so that we love one another within the church. We try to be a jubilee fellowship, praising God and reordering congregational life to show the reality of Christ's Kingdom.

Both in the early church and in successive experiments throughout history groups of Christians have shared all goods in common in communes that tried to show Christ's Kingdom in a fairer economic order. Some of these communities were relatively successful, but most have been short-lived and unable to make the jubilee society work even within the church. Most Brethren have not chosen to model congregational life so radically that we share all in common; rather we live in two different worlds—the economic and political order of the world and the order within the church. But even in our modest efforts to be Christ's new community we find ourselves in power struggles and personality conflicts, being more like the unredeemed world than the new kingdom. The world lifts high its flags and the Church its cross, symbols of two kingdoms, in which we try to live responsibly.

The War of 1812 is sometimes called the war that never should have been fought. While the British were embroiled against Napoleon in Europe the Americans tried to take advantage by seizing British territory in Canada. The shameful attempt failed. The American fleet barely managed to stop a British invasion in New York. Then the British retaliated by burning Washington, D.C. The final conflict of the war that never should have been fought is sometimes called that battle that never should have been fought. A folk song sings the glory of the "Ballad of New Orleans" where General Andrew Jackson led the troops against a British attack, defeating them soundly on January 8, 1815. The irony is that the peace treaty had been signed between the British and the United States two weeks before, but neither side knew that the war was over.

Sometimes I get the feeling that the church doesn't know that at least within the new kingdom the war is over. Christ Jesus has brought us peace with God and reconciled us to one another in the jubilee kingdom, but we keep fighting battles with each other that should never be fought as if we didn't know that peace has come. Still we manipulate each other in personality conflicts and battles for our view and program. Often this battle seems not just our struggle within the church to become a loving people, but a battle coming from commitments outside the church to other kingdoms and authorities above Jesus who is supposed to be our king. We struggle with divided loyalties. Sometimes it seems we are fighting the wrong battles unfairly for the wrong side, making a mockery of our loyalty oath to Jesus Christ as Lord and Savior.

It was during the War of 1812 that Frances Scott Key wrote the "Star Spangled Banner" while watching the bombs burst over Fort McHenry around the waving flag. What a shame that a flag representing so many wonderful, human values of liberty and justice should be raised to inspire an anthem in a war to seize the territory of another nation. That is desecration of the American flag. And if we defend the flag in conflicts that are unjust, imperialistic, or racist, then not only do we desecrate the American dream of justice and liberty, but we also betray Christ as our king. For the flag and the cross can only be united in those events and movements of human history that more responsibly serve to reconstruct life by the vision of the jubilee year. For Christ is king over Caesar.

So with responsibilities in Christ's kingdom, the church, and in conflicted kingdoms of this world, it seems that the celebration and reconstruction of life cannot be confined to the church only. Because of Christ and the church we are to be more responsibly in the world. Christ did not die to save the church but that "the world might be saved." We are to witness and work for celebrations of love and justice that are reconstructed in the world.

Romans 12 tells us that we are to "be subject to the governing authorities," indeed that the authorities have been "instituted by God." No doubt about it. We must have commitment and loyalty to social, political, and economic power struc-

(Continued on page 29)

Rekindling the spark

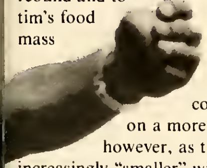
The Disaster Response Network offers the flint for rekindling the hidden spark of spontaneity in giving that our Brethren forerunners displayed for each other and for their community

by Randy Miller

"He huffed, and he puffed, and he blew it all down!" That was the reaction of three-year-old David as the Roller family crested a hill overlooking Tuscaloosa, Alabama, and saw a toppled church and splintered houses that lay in rubble in the aftermath of violent tornado winds.

The Dick Rollers, along with three other families from the Highland Avenue Church of the Brethren in Elgin, Illinois, had taken vacation time Easter week to trek 800 miles one way to assist in the reconstruction in Tuscaloosa.

Throughout history Brethren have been quick to respond when sudden need arises. If a neighbor's barn and livestock had been destroyed by fire, tornado, or flood, Brethren were ready within the week to rebuild and to replenish the victim's food supplies. With mass communication not yet realized in past situations, concern was focused on a more local level. Today, however, as the world becomes increasingly "smaller" with a heightened global awareness, we become concerned for not only our neighbors close by, but for those in other parts of the country and world as well. With this in mind, the Disaster Response Network has been established in order that we are not caught off guard, but are ready to act and assist when and wherever a disaster strikes.



The southern towns of McComb, Mississippi and Tuscaloosa, Alabama are areas where the Brethren Disaster Response Network has most recently been active in the reconstruction and repair work of buildings destroyed by tornado winds.

It was on January 10 that McComb was hit. In its wake the tornado left approximately 160 homes either completely destroyed or in some way damaged. "Up to 90 percent of the damage was covered by insurance of one type or another," says D. Miller Davis, director of general services at New Windsor, Md., and a member of the Disaster Response Coordinating Team. "Eighty percent of the damage was in the white community. But, on the other hand, 80 percent of the need is in the black community."

As if adding insult to injury, the tornado completely destroyed a newly renovated Head-Start building in the black community. The center was ready to be turned over to the community on the day the tornado struck. Fortunately the building was covered by insurance.

Brethren member Dave Knepper, of Indianola, Mississippi, who for a period of time served as project director in McComb, explained in a local newspaper that "the work of the Brethren and of the Mennonites, who are working with the Brethren, is with those persons who can afford to buy materials for the repairs or the rebuilding, not with persons who are financially able to pay a contractor to rebuild or repair."

The newspaper writer added, "The work his group is doing would not otherwise be done, for the owners of the homes cannot afford to have it done and would be in dire straits, were it not for these volunteers."

Preceding Dave as project director was Henry Gingrich, and presently filling that role is Dale Kreider of the Conewago church in Atlantic Northeast District. Before coming to McComb Dale had spent four weeks working in disaster recovery in Honduras.

Brethren crews began repair work in mid-March in the small community of Holt, near Tuscaloosa, where a number of houses, churches, and other buildings had been struck by the February 23 tornado.

Brethren professor, J. Kenneth Kreider, an educator in the field of European history at Elizabethtown College in Elizabethtown, Pennsylvania, served as project director for the first five weeks that the Brethren were on the scene in Tuscaloosa, beginning on March 17. In that role he did everything from preparing paperwork on state grants to engaging with residents and volunteers in the actual reconstruction labor. During that time his wife Carol served as cook for the volunteer crew that ranged from 16 to 34 persons, depending upon the week.

"To date," says Ken, "three houses and one church have been torn down and rebuilt. Plus, Brethren have reroofed and patched roofs for quite a number of other houses, in addition to doing some minor work on partly damaged houses."

Working side by side with the Brethren in the rehabilitation and reconstruction are students involved in industrial arts classes through the County Education Program. One week a crew from Ohio, consisting of eight Brethren, two Lutherans, and one Mennonite put the walls and roof up on one house. "At that point," said Kreider, "some students and their teachers from the County vocational school came in. Students in the electrical class did the wiring; construction students put in insulation and paneling. Aside from this, they also put a roof on the Weeping Mary AME Methodist Church after the joists had been put up.

"Much of this cooperative effort," Ken continued, "has been brought about by the efforts of the Tuscaloosa County School Superintendent, Charles Sprayberry. We think it is remarkable that he would take so much of his time with these people and be interested."

Ray Tritt, member of the Boulder Hill congregation in Aurora, Illinois, and construction supervisor during the initial three weeks of Brethren involvement in Tuscaloosa, comments, "If the superintendent of schools hadn't been a devout Christian, we wouldn't have had nearly the cooperation that we had."

Following Ken Kreider's period of service, Eugene Miller of the Carson Valley church in Middle Pennsylvania acted as construction supervisor. Presently Brethren member Percy Kegarise from Blair County in central Pennsylvania is construction supervisor and project director. The initial tasks of contracting and dealing with insurance companies that Kreider had performed are completed. The primary leadership need now for a person skilled in construction supervision is being met adequately in the person of Percy Kegarise.

In addition to the strong, local leadership of Charles Sprayberry, the friendliness and support of the village residents was a vital factor in the quality of relationship that existed between themselves and the volunteers.

Upon arriving Saturday evening, the families of Tom Ryan and Glenn Rohrer of the Highland Avenue Church of the Brethren were among those invited to attend Sunday morning services with members of the Weeping Mary AME Methodist congregation in Tuscaloosa. Services were held in the junior high school, since the church building had been leveled. The guests were received warmly into the service, and Glenn Rohrer later commented that he wished there had been an opportunity for a service at the end of their five days of work, after they'd become more acquainted with the congregation.

During those first weeks relationships and mutual assistance continued to flourish. The second of the two churches

Below: Ray Tritt, Ken Kreider, Charles Sprayberry. Above: Whole families work.

Second above: Local people join in the work. Above: Example of tornado damage.

hit by the tornado, ironically named the Hurricane Hill Baptist Church, was so badly shaken that, although its walls were still standing, it had been condemned as unsafe by the city and had to be torn down. It was when they observed what the Brethren were doing in the community that the congregation began to reconsider their initial decision to pay a wrecking company to demolish the building.

At the suggestion, and with the help of a number of Brethren, some members of the congregation began to salvage as much usable material as they could. As the walls began to come down, more and more congregational members joined in the demolition/salvaging operation that, with a little outside push, saved them $1500.

Many people wondered why all these Brethren came to Tuscaloosa to spend their vacation time working, when many could be spending it in Florida, basking in the sun on Miami Beach.

"We're having more fun here than we could have had in Florida," many responded. The ability to accomodate families of volunteers in Tuscaloosa was a quality unique to that particular disaster setting, not found in other disaster situations Brethren have been involved in. Having families along was certainly an added joy. But that alone does not account for the workers' positive attitude. Ken explained that "In the Church of the Brethren's heritage the Protestant work ethic has quite a heavy emphasis. We feel better about being involved working at something than we do lying around in the sun."

Although the damage done in Tuscaloosa may have seemed small in comparison to other disasters Brethren have been involved in, Ken stressed that "what was destroyed was very significant to those it hit; it was their whole world, and they did need help."

Among the workers, more than just temporary, relational friendships had developed. Contacts and ties were formed between the residents and the volunteers.

"One day when we were standing there at the school in Tuscaloosa after lunch," related Ray Good, member of the Highland Avenue church, "one of the black teachers, who was also one of the ministers at a church downtown said, 'This is really something. You know, we at our church have always been able to give money and food where needed. But you come down here and give of yourselves. This gives us inspiration to help ourselves.'"

Commenting to Ken Kreider, one local man said, "You ought to start a Church of the Brethren in this area. A lot of people sure are impressed by what you're doing. If this is the kind of thing Brethren do, coming long distances to help folks you don't even know, you'd have a lot of members."

In addition to disaster response work in the states, assistance has also been given to hurricane-ravaged Honduras. In the fall of 1974 Hurricane Fifi lingered over the San Pedro Valley for three days, dumping 24 inches of water on mountain crop land and villages. Small streams flowing down hillside slopes turned to roaring rivers. Muddy landslides followed, covering portions of towns. Rivers were unable to empty into the ocean, as the hurricane reversed their flow. One estimate is that 10,000 to 15,000 persons lost their lives in the disaster. Another sets the possible loss as high as 45,000 since there are many yet unaccounted for.

Assisting in the clean-up and rehabilitation of Honduras is former Chicago resident Chester Thomas, who, for four years worked as a Peace Corps volunteer in Columbia. Chet has been named regional advisor of the Church World Service program in Honduras and will be giving his attention to the long-range developmental needs of the country.

Ray Tritt, who recently served as construction supervisor for repair work in Tuscaloosa, performed the same task prior to that time for six weeks in Honduras. During his stay a construction team of 11 men from eastern Pennsylvania traveled to Honduras to work under him in housing reconstruction. Among them were six Brethren: Donald Shope, Timothy Aldinger, Dale Kreider, George Poff, Mylin Messich, and Emanuel Hoffer.

When a disaster strikes, concern immediately arises in many hearts for those affected. There is a desire to extend a helping hand. But much of the material sent in response to the often heard plea "send all possible aid," is useless because many times it does not meet the specific needs of a par-

Far left: Weeping Mary Church after the tornado, and (left) after rebuilding.

ticular disaster situation. In fact, the message itself does no real good.

"Not only is the 'send all possible aid' message useless," contends Walter D. Hyle, Jr., President of the United States Civil Defense Council, "it's also a damaging message. Damaging because of the results. Here's what happens all too many times:

"Food, medicine, and clothing of all types are sent to the disaster area—tons of material, much of it not useful in the recovery efforts.

"Transportation units are tied up to move the "all possible aid" supplies to the stricken area.

"Storage locations in the emergency area—storage spaces that may be scarce because of the disaster damage—are overwhelmed with unneeded materials."

Mr. Hyle stresses the importance of local organizations becoming aware of the specific needs of a disaster area. If they know of the needs, "they're in a much better position to organize an effective response. For example, the mayor of a Louisiana city asked the State Department's Agency for International Development what the city could do for Honduras victims. On the basis of information from the American Embassy, he was told that the real need of the Hondurans was for beans, rice, corn, and vegetable oil, packed so that they could be transported easily and would not require repacking for local distribution upon arrival at the disaster scene. Also, AID suggested the vegetable oil be put into one-gallon plastic containers which, after emptied, could be used to carry water or other liquids.

"The suggestions were followed, and hundreds of hungry people in San Pedro Sula, Honduras received the food they needed and could use immediately. What a difference between this plan of helping and the unplanned solicitation of unneeded used clothing and other materials that are difficult to distribute and expensive to transport."

Mr. Hyle continued by saying, "If local civil defense directors (in Brethren terms, disaster coordinators) can become the focal point for the coordination of relief supplies, the community response can become a structured response. Local directors can get information from their State civil defense directors (district or national coordinators) on the specific needs in a disaster area, and coordinate local response to meet those needs."

Aside from the uncertainty of what to send to a distant disaster, people often feel they lack skills needed to help in a nearby disaster situation, or feel that their services would be inadequate. "But," contends Kenneth McDowell, community development consultant and member of the Disaster Response Coordinating Team, "Annual Conference, in adopting the Disaster Service priority for 1975-76 is indicating that the people of the church *do* need to be involved in disaster work."

Much goes into the reconstruction and resettlement of a disaster area aside from the more obvious work of carpentry, plumbing, wiring, and masonry. Secretarial work, nursing, ham radio operating, kitchen supervising, and cooking often need to be done as well.

In addition to the need for people to give of their time and skills there is also a large demand for equipment like dump trucks, buses, travel trailers, chain saws, ladders, electric lanterns, and portable heating equipment.

Many in the Church of the Brethren have the desire and the equipment to help in the reconstruction/resettlement work, but are unsure of just how to become involved. They do not know what channels to go through, and some are unaware that Brethren channels do exist.

"The need now," says H. McKinley Coffman, director of Disaster Response "is for overall strengthening of the total network. If district disaster coordinators through their network can get the word out and get commitments by volunteers ahead of time, before a disaster strikes, we will likely be better able to respond to immediate need. The program needs this continued support, as well as the support of those themselves, who can't go to a disaster, but who can help finance the operation, whether it be domestic or international."

In the effort to strengthen and supplement its network's effectiveness, the Southern Pennsylvania district has gone a step farther than providing local churches with skills sign-up sheets for major disasters. They have developed a system whereby people can become involved in a program of service to other members on a local level. Individuals indicate the times they are available to provide specific types of aid—cook meals for the sick or the elderly, drive, baby-sit, or just talk. The sheets are filed and available for use whenever a need in the church arises.

Alvin Brightbill, professor emeritus of speech and the fine arts in religion at Bethany Seminary, and a Brethren patriarch, recalls from childhood memory an incident that occurred in a Brethren congregation in the early part of the century. A member's barn had burned to the ground; all equipment and livestock had been destroyed.

Aunt Hattie and Sarah became friends.

At the next Sunday service, recalled Dr. Brightbill, the disaster was mentioned, followed by a long pause. Then, one person stood and said, "I don't know about the rest of you, but I'm going to give the family two pigs," and sat down. A pause and another stood. "Our family wants to give them a cow." Another, "I'll do their plowing." A woman stood and said, "I'll cook meals for them for a week." And on it went. The sharing, the outpouring of help and assistance for that family in their time of need did not cease until they were well on their feet again.

Incidents where all seems lost often provide opportunity for barriers to be broken and love to flow through. Ties are made and bonds strengthened. Ray Good relates an experience his eight-year-old daughter had in Tuscaloosa.

"Sarah had a really good experience with this one lady who lost her house—Aunt Hattie they called her. She had made friends with Sarah, and had given her a little cast-iron souvenir skillet. As we were about to depart Sarah said to Aunt Hattie, 'You know, I wish there'd be another tornado so I could come and ... No, I don't wish there'd be another tornado, I just wish there'd be another good reason I could come down and see you again.'"

The Disaster Response Network offers the flint for rekindling the hidden spark of spontaneity in giving that our Brethren forerunners displayed for each other and for their community.

Looking at the Network as a whole, Ken Kreider commented, "Although we go into disaster situations to help, we learn a lot ourselves, gaining new insights about people. Through the Church of the Brethren Disaster Response Network we members have more than a channel for service; we have a valuable tool for education and growth." ☐

ARK IMAGE

Read: Gen. 6:5-9:19

It is both a whimsical and powerful thought; the remnant of creation floating over the waves of God's judgment. That ancient ark of Noah's is at once a lonely speck on a sea-covered earth and a wild, floating menagerie of every imaginable combination of sound and smell. Are we to be shocked that God's wrath should be so severe or should we feel joy for those saved? Within the story of the great flood, we have an almost childlike narrative that quickly becomes a model of faithfulness for all generations.

As the story opens we are shown both an aware and concerned creator. God is not depicted as an empty abstraction. There is no detachment; God is given an almost human quality as he grieves and shows sorrow over the outcome of his creation.

It may be of some significance that no particular acts of transgression are mentioned. We have a case of a whole society, save one person, being judged corrupt. It is possible that few are guilty but all are held responsible. If the individual is at least in some measure a product of society, then individual crime reflects the condition of the community. Throughout the Old Testament righteousness and transgression are corporate entities. The deeds are impossible to separate from the circumstances under which they occur.

The outward manifestations of sin are not elaborated upon but violence is the result of the human heart separated from God. God says to Noah: "I have determined to make an end to all flesh; for the earth is filled with violence through them." Violence may be seen then as the action of a few created by the condition of the total.

Within the corrupt society there was but one person who walked with God. It was only Noah, his family, and two of every kind of animal, that God chose to save from the destruction. God delivered to Noah specific instructions as to the make-up of his saving ark.

"Thus did Noah, according to all that God had commanded him." The directions were specific. We don't hear of Noah making any alterations or seeking a more practical solution to the problem. There are no feasibility studies. Noah begins building well before the rain starts falling. He does not even hear of the Lord's intention until the ark is finished. In fact, though Noah is told of the world's destruction, it is not clear that he and his family will escape the deluge until he is commanded into the completed ark. The emphasis of his performance is not on saving his skin but on doing the will of God.

The image of Noah working in his backyard on this enormous construction is at least comical. But the action is absurd only in comparison to what the rest of Noah's generation is about. It is only natural that the "one" who walks with God is acting differently from the mainstream of society. The one governed by faith will surely be acting differently from those whose hearts are set only on evil. The absurdity of the action only represents the absurdity of faith to an evil generation. Jesus would later speak to the situation of Noah's generation in reference to those who would not accept the coming kingdom of God. "But as the days of Noah were," he said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39, KJV).

After Noah and all those whom God intended to spare were safely within the ark, the door was closed "and the Lord shut him in." These words demonstrate to the ultimate degree both God's protection and judgment. Protecting Noah in the security of the ark also meant slamming the door on the unfaithful. It is clearly an act of rejection but only in response to the rejection that had already taken place. The judgment of the flood was only a consequence of the destruction of human character that had already occurred when God's word was not heeded, when a generation opposed the order of creation. Creation does not survive a revolt against the creator. Separation from God is death. Spiritual death creates walking corpses; physical death simply disposes of the remains. The echo of the slamming ark door rings down through the ages as a sign of wrath and hope.

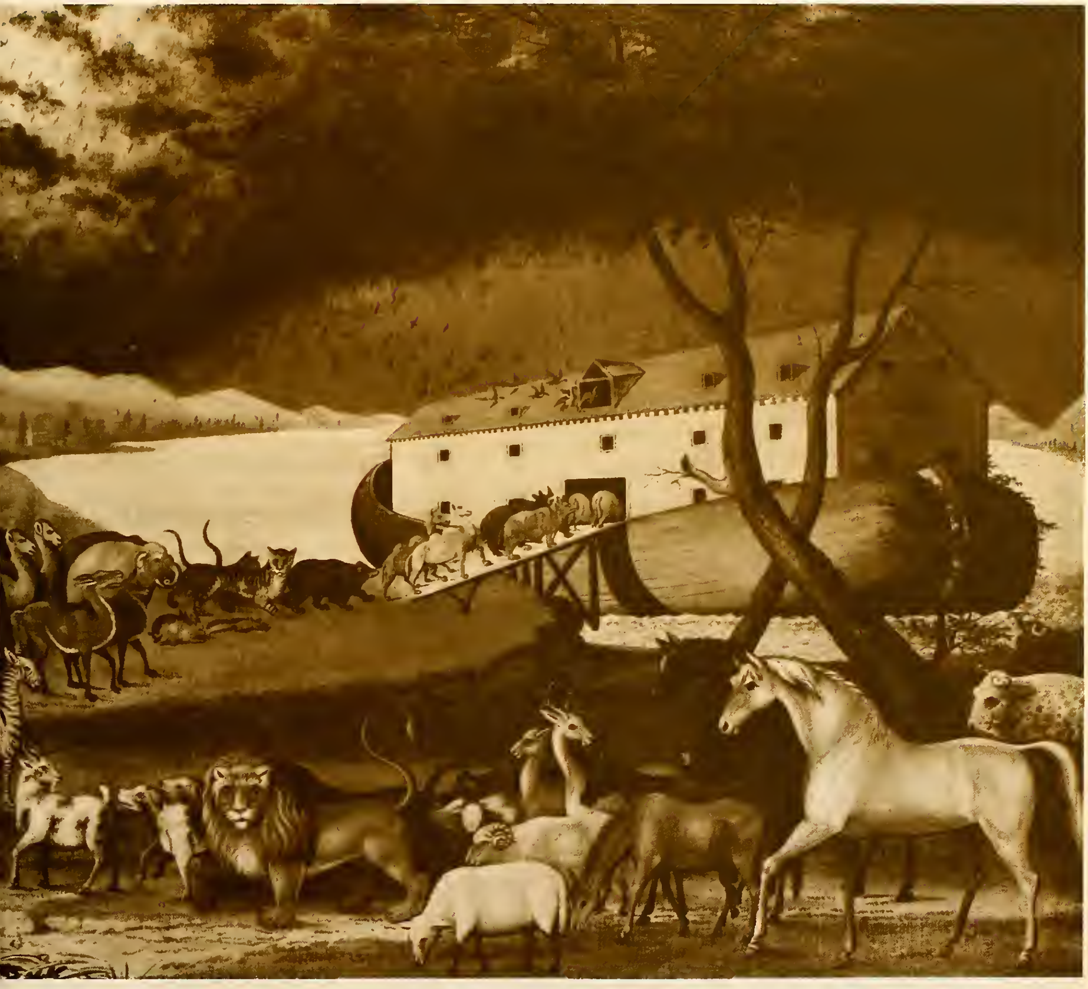
Today the signs of a corrupt society seem no less evident than they were in Noah's day. Even the possibility of catastrophic destruction that cynics have called an impossibility for Noah's time, is quite within the realm of even earthly reason today. But lest the story be misunderstood this is not a condition that calls for Christians to build bomb shelters. For the Christian, the saving act has already taken place in Jesus Christ. The church is the new ark instituted by Christ.

In the madness of destruction, as the flood waters rise, a remnant of creation remains afloat. In the fury of the storm, it sways to and fro but does not sink. The image of the ark alone over a flood world is a lonely one. But the loneliness is not the loneliness of those who have lost meaning in life. The loneliness is that of the cross. It is a loneliness that does not escape the pain of being human but it is not broken by humanity either. It is not really suffering because suffering is only seen as separation from God. It is a longing for the reconciliation of all creation with God. Finally, into the midst of that loneliness breaks the presence of God and in the overwhelming beauty of that presence we are no longer alone.

"And God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided" (Gen. 8:1). □

The Ark image

by Paul Grout

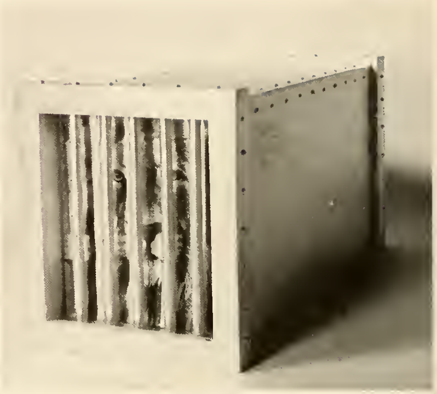


"Noah's Ark," by Edward Hicks (1788-1849), Philadelphia Museum of Art

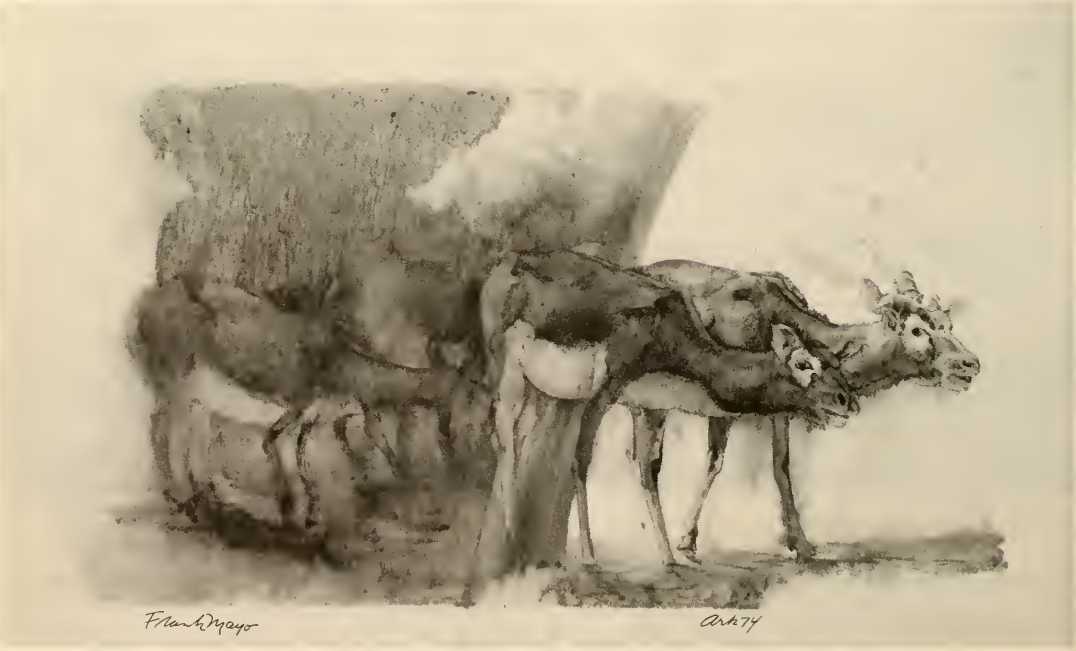
lonely one until God's presence breaks through

Ark

A most successful exhibition was shown at the Art Directors Club of New York in May, 1974, as 90 illustrators, designers, and photographers offered their original interpretations of the occupants of the Ark. It was an invitational with about 150 asked to participate. Each one that responded affirmatively was assigned a specific animal, to avoid duplications. There was also an attempt to establish a scale of proportion. As could be expected, nobody paid much attention to that. But the exhibition committee was not about to complain. They couldn't have been more pleased with the results, which encompassed humor, social and ecological statements, and a wide range of styles and techniques, many relatively experimental. MESSENGER shares a selection from the exhibition, with the permission and cooperation of *Communication Arts* magazine.



Chris Gianakos



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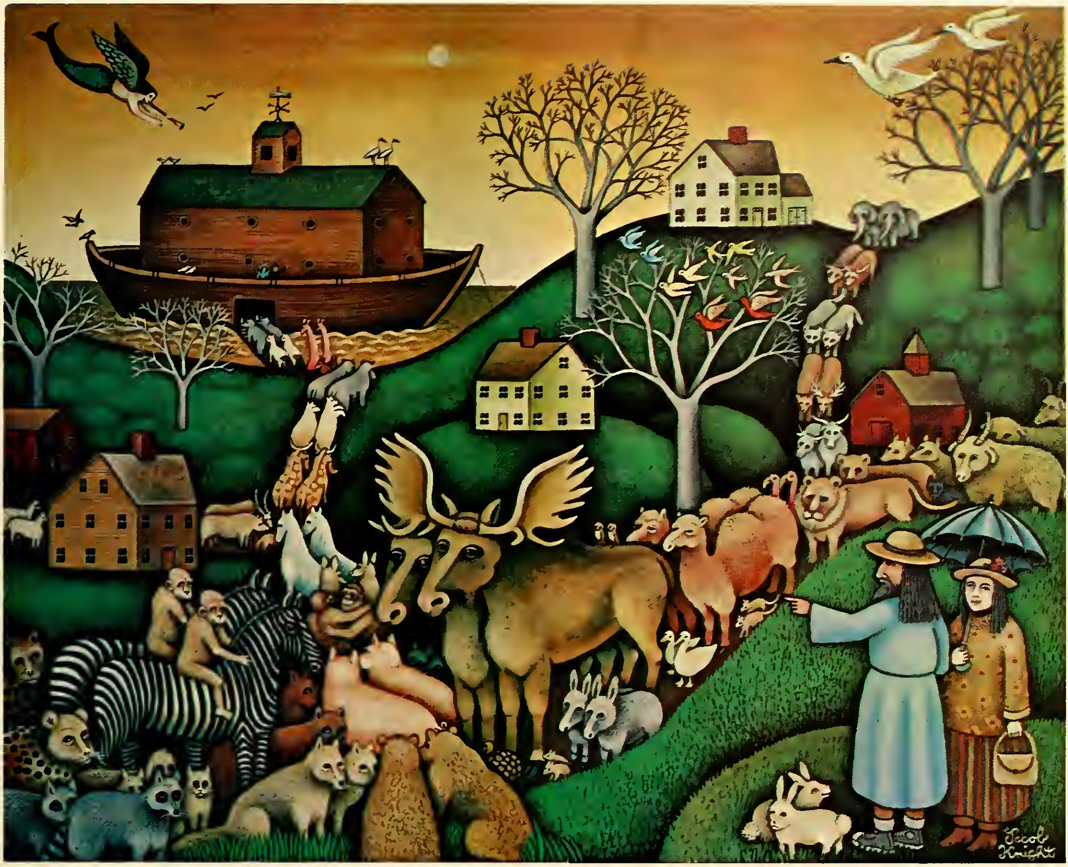
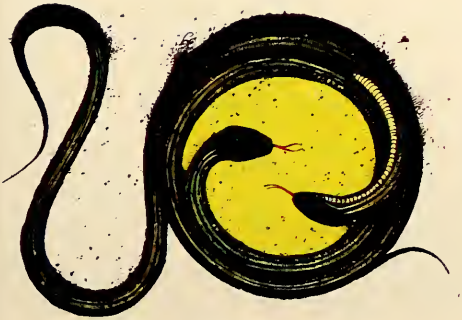
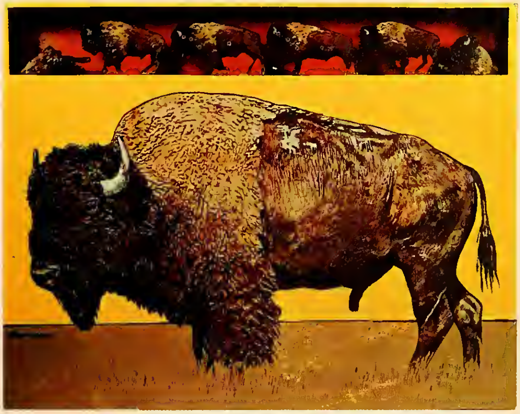


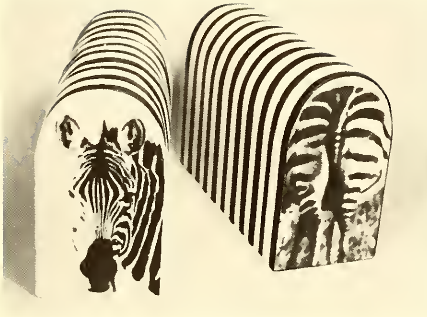
Jacob Knight



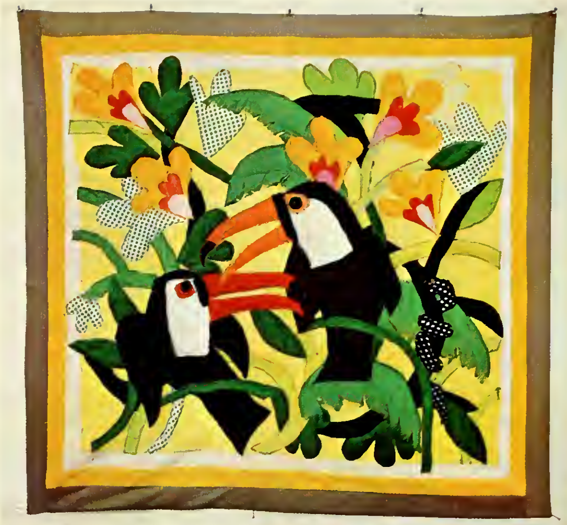
Bill Greer



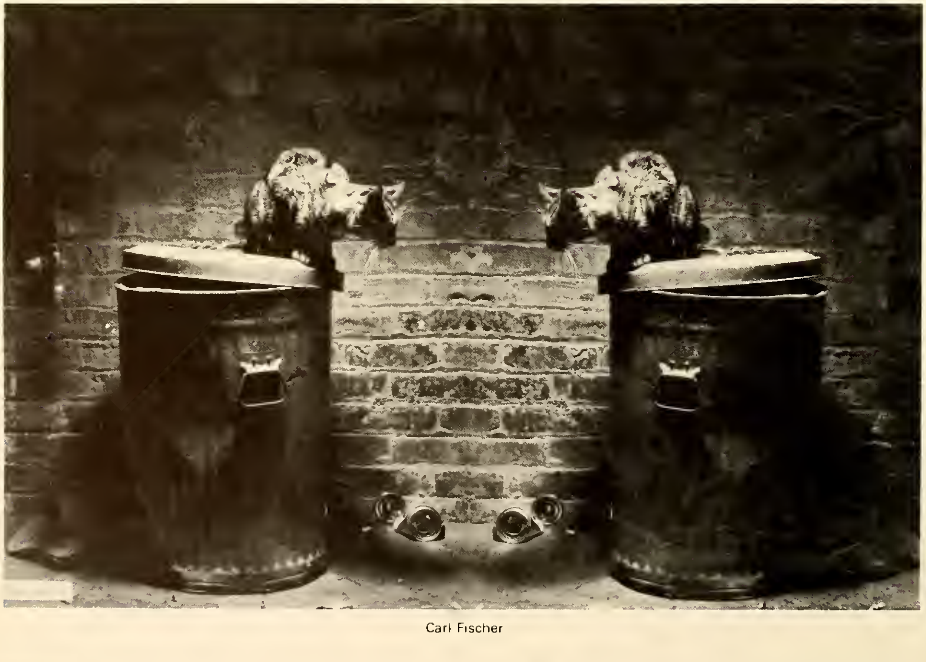
John Thompson



Muts Yashimura



Karen Laurence



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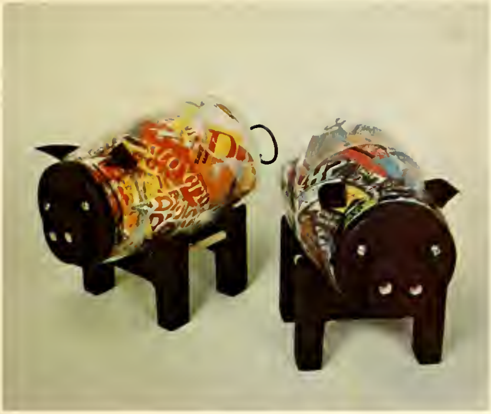
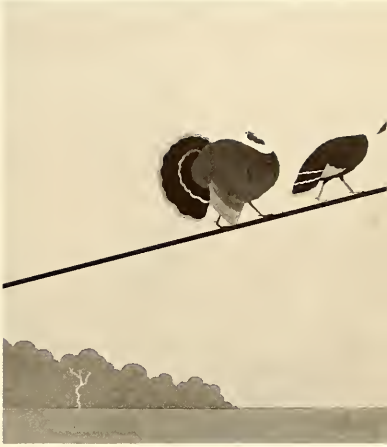
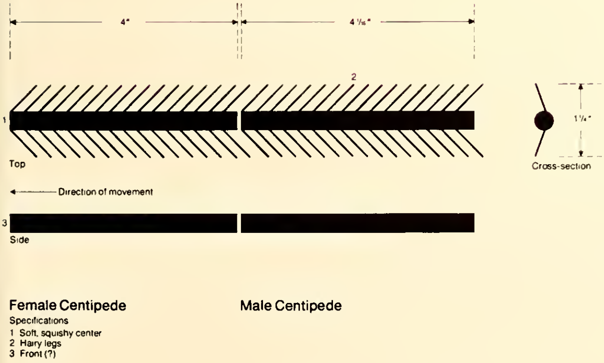


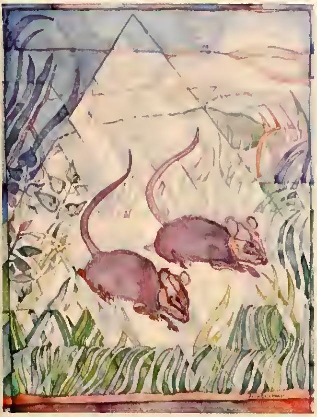
Tom Geismar



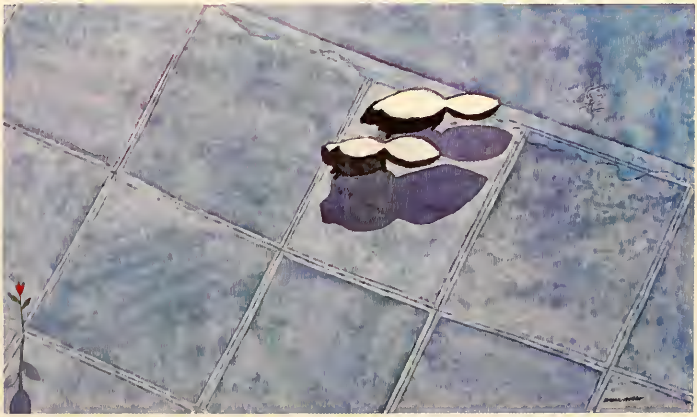
Guy Billout


4"
4 1/16"
2
1
Top
Direction of movement
3
Side
1 1/4"
Cross-section
Female Centipede
Specifications
1 Soft, squishy center
2 Hairy legs
3 Front (?)
Male Centipede

Lou Silverstein



Alice Brickner



Frank Bozzo

Tim Lewis

Rainbow Grinder

Bart Forbes

Glossolalia:
The spiritual gift least understood

Speaking in tongues
will be with us
indefinitely.
We must relate
one way or
the other.

by Matthew M. Meyer

"Standing at her sink washing the breakfast dishes, Mrs. Rogers spoke out loud. She said, 'lana, kanna, saree saree kanai, karai akanna kanai karai yahai, oh saramai, saramoiyai iana kanna.'

"Mrs. Rogers was speaking in tongues—technically called glossolalia. She did not know what the words meant, but she felt a quiet contentment as she talked and sung the strange syllables. Some days she spoke only a word or two in this way before she changed to English, but that morning, she uttered the rhythmic sounds for about ten minutes and stopped only when she had finished scouring the dried scrambled eggs from the frying pan and had gone upstairs to begin making the beds.

"Speaking in tongues still seemed strange to Mrs. Rogers, though she had been doing it for more than a year. She felt as if she had been given the ability to speak a new language, without having to trouble too much about what the words actually meant. It was a pleasant, effortless thing to do and often filled her with a sense of well-being" (John Kildahl, *The Psychology of Speaking in Tongues,* p. 1).

Mrs. Rogers, as a glossolalist, is part of a phenomenon that in the last 15 years has appeared in almost all of the main line churches. It is the most controversial and confusing aspect of the charismatic movement. The practice predates Christianity but has never held a major place in the broad scope of religious life. However today it is the cause of considerable concern and confusion in almost every major denomination.

The tongues controversy is often an intense one. Either as adherents or opponents, people frequently respond in absolutist terms. Glossolalists are prone to praise this life-changing experience as a blessing that every Christian should receive. Sometimes they lift it up as a test of faith or proof that one has received the Holy Spirit. Non-glossolalists often resent such assumptions or judgments and become determined to "stamp it out."

These responses have often led to a volatile situation in which charges and countercharges produce broken relationships and sometimes permanent division within the local church or denomination.

Where there is brokenness and divisiveness we must seriously ask the question, "What causes the destruction?" Is it the practice of speaking in tongues or is it the attitudes it evokes? Is it the all-too-prevalent pushy evangelism of glossolalists or is it the fear of the unknown by the non-glossolalists?

Whatever it is, I feel that we cannot simply ignore the issue. We must give our attention to it and attempt to choose those courses of action that produce harmony, unity, and affirmation.

There is the hope that with a positive and mutually affirming approach, this concern, which has been a "blessing to a few," might be an experience resulting in greater appreciation for a variety of gifts and approaches, increased commitment to Christ, and openness to the Holy Spirit, and thus a "blessing for all."

Glossolalia is an English word that comes from two Greek words—*glossa,* meaning the tongue; and *lalio* or *lalia,* meaning to speak. Glossolalia in common usage means spontaneous and free-flowing vocal sounds uttered by a person "while in prayer or in some uncommon psychological state that may resemble a trance. More precisely, the speech of a glossolalist has been defined as 'an effortless flow of usually complex structure, with repetition and inflection characteristic of language'" (Kelsey in Kildahl, p. 18)

Many of the people who speak in tongues claim that they are actually speaking a language, perhaps an ancient language, or perhaps a foreign but modern language. While the speech of the glossolalist contains inflections and rhythm characteristic of a language, most linguists consistently declare that glossolalia does not correspond to any language known to mankind. Even if we conclude that the speech of a glossolalist is not a known language, this does not necessarily mean that the sounds and the words cannot be vehicles of communication nonetheless. The speech, both for the speaker and for many of the listeners, does carry some kind of communication and expression that is meaningful to them.

Watson E. Mills, in his book *Speaking in Tongues—Let's Talk About It,* introduces the glossolalia controversy by having two speakers with opposing viewpoints declare themselves. The first says: "Glossolalia is a serious threat to orderly worship and Episcopal authority. I have shown instances where the practice has led to factionalism and divisiveness. To me, tongues is a smoke screen put forward by Christians who are otherwise afraid really to get involved in the ethical demands of the new life in Christ. Tongues-speech means nothing, linguistically, and it is therefore jibberish—a kind of esoteric nonsense. We have no room in Christendom today for the spiritual snobbery that inevitably results from Glossolalia. God simply does not deal in such trivialities and obscurities."

The second speaker observes: "I know that personal testimony is not the best kind of evidence to use in debates, but I feel that my own encounter with tongues is a good case in point. Initially I had severe reservations about the value of glossolalia. I was raised in a religious tradition where the practice was taboo. Yet, before I received the gift, my life was empty and lacked the spiritual integration that I now enjoy. Finally, after much prayer and earnest seeking, I came to the point where I no longer resisted God's spirit, and my life was filled. I spoke in tongues to the glory of God. This second blessing is what Christianity is all about. I invite you to join with me in an unending search for the unlimited power that can come through absolute surrender to the Holy Spirit" (pp. 15-16).

Speaking in tongues is often a dramatic experience that brings to the individual a sense of great joy and uplift. John Kildahl describes some of the effects on individuals whom he studied. "Depression subsided, worthlessness diminished, and a state of near-euphoria developed. Tongue-speakers were exhilarated as they validated their experience in Romans 8:26, '...we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.'

"One of the characteristics invariably noted by new tongue-speakers was a greater sense of power. This took the form of a stronger sense of identity and self-confidence in interpersonal relations. New tongue-speakers reported a greater sense of purpose and meaning in their lives and a deepening of its spiritual quality. Whereas religious matters often had been important to them before, after speaking in tongues they became increasingly involved with their religious convictions. They felt bolder in their business dealings, in their marriage relationships, and in teaching Sunday school. . . . [They] were joyful and warm in one another's company. Their sense of community crossed ethnic, social, economic, and educational lines" (Kildahl, pp. 83-84).

The practice of speaking in tongues has gained strength since the beginning of the twentieth century and the beginning of Pentacostalism in 1901. Since 1960 the practice has spread to almost every major Protestant denomination and Roman Catholicism as well.

The Church of the Brethren is no exception. Brethren congregations in Pennsylvania, Maryland, Virginia, Indiana, California, and elsewhere have been strongly affected by the practice of speaking in tongues. The recognized leader of the movement in the Church of the Brethren is Russell Bixler (MESSENGER, July 1973) from Pittsburgh, Pa. The prayer and praise services he conducts on Sunday evening in the Pittsburgh Church of the Brethren sanctuary regularly gather participants from as many as 15 or 20 different denominations. Many of the glossolalists in the eastern states within the Church of the Brethren have learned the experience through his leadership and through meetings that he has conducted.

I have noted a variety of attitudes among the glossolalists in the Church of the Brethren. Some of them, it seems to me, are destructive and divisive while others are not. Here are three sample views:

1. "The baptism of the Holy Spirit is the highest level of Christian experience. I am convinced that it is God's will that all Christians should experience it. It is so important and so primary that I am committed to promote it wherever I can and lead people into this second baptism."

2. "The baptism of the Holy Spirit is a door that leads to a new spiritual dimension of life and that can be experienced only by going through that door. Even though I think it is important, I will not aggressively promote my views, but I will share it with those who seek."

3. "Speaking in tongues is an important personal religious experience for me. It is not the most important gift of the Holy Spirit. There are other gifts as important or more important. I speak in tongues in private or with a small group. It is relatively unimportant whether people around me speak in tongues or not. It doesn't matter. If people want to know about my experiences I will tell them, but I don't feel that it lifts me above them in any way. It is just no problem in my church even though we have people with various viewpoints."

Divisive though the experience of speaking in tongues can be potentially, this is not the case in every situation. Without the rigid judgmental attitudes that can develop on either or both sides of the issue, the polarization process does not occur.

Does the Bible assign great importance to speaking in tongues? Wayne A. Robinson, a glossolalist and a former Pentecostal preacher, in his book *I Once Spoke in Tongues,* gives an emphatic "no" to that question. "There are 66 books in the Bible, and only three of them mention tongues. There are 1,189 chapters in the Bible, and only seven refer to tongues. There are 31,162 verses, and only 22 mention tongues. Sheer quantity is not, of course, a proper criterion for evaluating scriptural teachings. By the same token, however, a practice that is mentioned so seldom hardly deserves the attention that some give to tongues, and the benefits do not seem to be commensurate with the cleavages that are created" (p. 140).

In each of the three New Testament books glossolalia is treated in different ways. In Mark the mention is brief and for the most part unexplained. In Acts the material is entirely of a descriptive nature and in 1 Corinthians Paul teaches about glossolalia and lays down some guidelines for its use.

First the verse in Mark. Chapter 16, verse 17 simply says "They will speak in new tongues." There is quite an ongoing dispute over the last eleven verses of Mark 16. Textual critics almost unanimously agree in the judgment that the authentic text of Mark ends at 16:8. Either this was the original ending of the book or the original ending was lost. Apparently the section that is now 16:9-20 was not included with the book until perhaps the latter half of the second century.

Actually Mark 16:17, because of the serious doubts regarding authenticity, does not constitute a very adequate support for the practice of speaking in tongues. However, glossolalists do emphasize this verse because it is part of the speech attributed to Jesus, and therefore the only direct mention of tongues by Jesus.

In the book of Acts reference to speaking in tongues is found in Acts 2, the Pentecost account; Acts 10:46, an account telling of Peter undergoing significant turmoil and struggle and then taking the gospel to the Gentiles; and in Acts 19 where Paul encounters the disciples of the late John the Baptist.

The Acts 2 account is the only place in the entire Bible where glossolalia is explicitly referred to as a foreign language. It was a time and a place where Jews had gathered from a number of nations. One hundred and twenty people had spent ten days in prayer and praise and on the tenth day the visitation of the Holy Spirit occurred. Representatives from 17 countries heard about this significant event and came to see what was happening. Apparently they heard the 120 people praising God in 17 different foreign languages and "they were amazed and wondered saying, "how is it that we hear, each of us in his own native language?" (Acts 2:7-8).

One of the serious questions related to Acts 2 has to do with whether or not the people speaking in tongues were actually speaking foreign languages with which they had some acquaintance or whether they were speaking foreign languages with which they personally had no previous acquaintance. The discussion will probably continue without a satisfactory resolution.

The third book of the Bible that mentions and deals with the concern of tongues is I Corinthians, chapters 12, 13, and 14. If Acts was the only biblical resource for understanding and dealing with glossolalia, there would be no scriptural guidelines related to its use or misuse.

When Corinth, one of the first churches to be established in the period of early church expansion, became scandalous in its misuse of tongues, an emissary was sent by Paul to deal with the concern. Paul's response, contained in I Corinthians 12:13-14, provides a different perspective from Acts. Glossolalia is a problem. Although the theme of these three chapters has to do with the gifts of the Spirit, the problems related to tongues dominate the message throughout.

Of all the spiritual gifts, the gift of tongues was one of the most vulnerable to dangers and abuses. Paul did not forbid the exercise of this gift in private (I Cor. 14:27 ff). The general message of Paul's discussion seems to be that speaking in tongues can be good, but prophesying in intelligible speech is far better (I Cor. 14:5). In fact he preferred for the church to receive five words of understandable language rather than 10,000 words with a tongue (I Cor. 14:19).

It is extremely significant that right in the middle of Paul's discourse dealing with the problem of tongues, he wrote the love chapter. According to Paul, even the greatest glossolalist in the world, if he does not have love, is merely a noisemaker (I Cor. 13:1).

It is clearly evident that Paul gave tongues a position of minor importance. He discusses the topic only in one of his letters (I Cor.). In his major epistles he has a great deal to say about the Holy Spirit and about the Spirit's gifts to the church, but he does not mention tongues anywhere except in this one letter to the church at Corinth and there he deals with it in terms of being a problem rather than in terms of it being an asset. It is clearly evident that the gift of tongues occupies a very subordinate place in the life of the Christian believers in the Apostolic Age.

At this time in history, the conclusions that I have reached on the subject are as follows:

1. Speaking in tongues is a gift of the Spirit (I Cor. 12).
2. Speaking in tongues can be a valid spiritual experience and a life-transforming event.
3. Speaking in tongues can have positive or negative results, depending upon the attitudes of both the participants and non-participants.
4. Speaking in tongues needs to be exercised with great care (I Cor. 14).
5. Other gifts are of greater importance and benefit (I Cor. 12-14).
6. Love is still the ultimate and best test of value (I Cor. 13).

The practice of speaking in tongues carries with it certain dangers. Perhaps it would be beneficial to consider some of the "mistakes" made by people on both sides of the issue.

Glossolalists often make the mistake of:

1. Overemphasizing the importance and significance of "tongues," sometimes elevating it to the highest of all gifts.
2. Becoming preoccupied with "tongues" while neglecting other gifts or other concerns of Christian ministry and witness.
3. Using the "gift of tongues" as a test of faith or as valid proof of the person having received the Holy Spirit.
4. Misinterpreting the total message of the scripture, emphasizing supportive passages and ignoring or minimizing others.
5. Attempting to place personal experience in a higher position of authority than scripture, tradition, or reason.
6. Becoming rigid in their views with little possibility of honest and open dialogue.
7. Developing an "in-group" and an "out-group" situation along with perhaps a "martyr complex" in response to outside reaction.

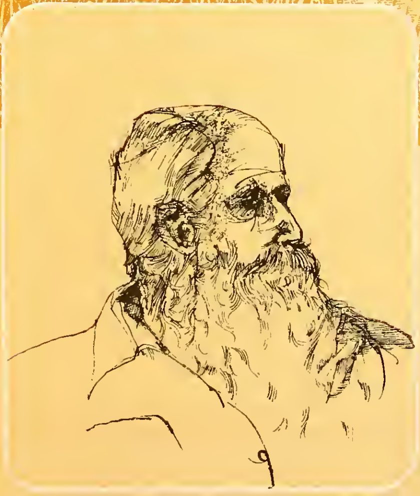
Non-glossolalists often make the mistake of:

1. Overreacting with strong negative words and actions in an attempt to "control the spread of tongues."
2. Overemphasizing the importance and significance of "tongues" by negative reactions.
3. Responding in fear, because of the unknown, or because of prejudice, or because of possible pain and destruction. (Sometimes fear tends to help produce the very thing that is feared.)
4. Becoming rigid in a fixed stance and view with little possibility of honest and open dialogue.
5. Misinterpreting the total message of scripture, emphasizing supportive passages and ignoring or minimizing others.
6. Relying too heavily on tradition or staid logic and refusing to allow religion to be an emotional experience.
7. Judging the value or meaning of other people's personal religious experience.

Here are some suggestions for churches when dealing with tongues:

1. Be accepting of people whose religious experiences are different from yours.
2. Be open to new and different ways to worship God and to receive His spirit.
3. Recognize that speaking in tongues is one of the gifts of the Spirit, and as such should neither be prohibited or misused.
4. Keep communication open between people of various opinions and convictions. Plan for group meetings which include representatives of various views.
5. Plan continuing Bible study and prayer sessions, seeking to understand biblical teachings and to be receptive to God's will.
6. Encourage "tongues" to be practiced in private, but if done in public avoid excesses, following Paul's advice in I Corinthians 14.
7. Frequently test the fruits, the results, the effects, of any practice or activity to see how they compare with Galatians 5:22.
8. Make provision for personal faith sharing in worship services and corporate gatherings.

The experience of speaking in tongues will be with us indefinitely, either as a phenomenon clearly visible in the various denominational streams, or in the more subdued recesses of Christianity. We must relate one way or another. Brethrenism at its best gives affirmation to individualistic viewpoints and stances. May God give us the grace to support one another as we each search for truth. ☐



The Lord and Elder Swallow

as told to Kermon Thomason

The day was raw and the sky was clouding up as I traveled north from San Francisco to visit James F. Swallow. By the time I reached Santa Rosa, at the foot of Sonoma Mountain, the sky was overcast, and mist began to swirl about me as I climbed the narrow, winding road to his home up on the top. My way passed through a dark and gloomy forest of redwoods and cypress, hung thickly with Spanish moss produced by the climate of the bay. But forest and clouds were far below me when I reached the Swallow clearing. A tiny cabin perched there, on the precipice, overlooking the valley.

The 91-year-old Brethren elder met me with a holy kiss and a blessing at his door. Short and stout, with a beard on his bosom that might have been a hank of the moss from a tree in the nearby forest, Elder Swallow looked perfectly cast for the role he presently fills—a sort of guru for the "boys and girls of the highways." I had come to find out just how this remarkable character, living half-forgotten on the periphery of Brethren involvement, had come to this secluded spot and how his boys and girls had found him.

Elder Swallow settled himself in his rocking chair to tell me. As he began to speak I watched the mists and clouds far below us begin to rise up, filling the little coves, curling round the contours of the hills, drawing up a damp blanket to cover the meadows and woodlands. Within minutes wisps of vapor were lapping round the corners of the snug cabin, and the scene outside faded into gray oblivion. Then rain began to patter softly on the shingled roof, abetting the spell that Elder Swallow cast with his slow, steady voice, harking me back into the world of 75 years ago . . .

I want to tell you a little story ... that is, if you can take it. I was an orphan and, so to speak, in the middle of the road. We were just kids there in Lima, Ohio, when Dad left Mother and put us on the road, out among strangers, and we just became so embittered that all we wanted to do was fight. When I was about 14 our stepfather took my brother Carl and I to Lansing, Michigan, out of Ohio, and he started in a stealing program. Anybody that had any sense at all would know that that wouldn't last because he hadn't anymore than started until we were all thrown in jail.

The old judge at the trial told him if he would pay our way out of the state that he'd let Carl and I go. When I stepped off that train back in Ohio I didn't have a penny. Not one red penny. Well, I drifted around until one day I happened to be on East Third Street in Dayton, Ohio. If you know Dayton, it's a wide street, and I saw a market wagon coming up the street. I thought to myself, "I just wonder if this might be the time when I'll find something." You don't know what it means to be a cast-off. I walked out and I stopped that market gardener. I asked him if he could use me on his farm. He said, "Climb up."

I knew that instant that I had to sell myself to this fellow. He was a big, burly fellow with a handlebar mustache and if I'da had any idea of who or what he was, I'da never got up on that wagon. He was a condemned murderer. A man that was sent up to the Ohio penitentiary for life but after 12 years they reconsidered and turned him out. That's the character of the man that picked me up in the middle of the street.

Well, I went with him on his vegetable route that afternoon until it was all delivered. Now he says, "We'll go home." That sounded awfully good. I knew I was going to get to go home with him. And I did. I was crummy. I was dirty. Didn't have a change of clothes of any kind and when I saw his nice property and the different ones around there that he had employed, I felt like I wanted to crawl in somewhere and take a good bath.

We weren't home very long until the call came from the house and I was called for supper. The old dinner bell out there. My, that table was spread with the comforts of life. It really was. Was it possible that I was going to be able to eat a full meal? They had plenty. And when they started serving, this little girl that you see here in this picture on the table ... she was only ten ... she was serving. Well, from there on my life began. My life really began.

It wasn't so long after that I volunteered to go to the Philippines. McKinley had declared war on Spain. They had sunk the *Maine* and other involvements came in. McKinley was shot and killed and Teddy Roosevelt took over. And that made other involvements. Carried us clear into the Philippines ... with Spain, you know. I wasn't a Christian then, made no pretense at it. I could out-cuss anybody I ever heard. I could. My childhood had left me that embittered. But when I volunteered to go to the Philippines in the Fighting 15th Cavalry, I made up my mind, I've got to do something definite. If there's a place I'm going to find it. And I didn't any more than get into Columbus Barracks until I began to find my opportunities.

And my opportunity was these officers—a whole regiment of them. I made up my mind that I was going to be one of their orderlies. And I was chosen. And so I went all the way to the Philippines. Luzon. We disembarked from the old *Hancock*, went up the Pasig river into Luzon and that was terrible. It really was terrible. Our provisions spoiled before they got them to us and so we had to forage.

There in the heart of Luzon I learned one of the finest lessons of my life. The officer told me that he wanted all the natives kept in and if they didn't stay in, shoot them. I never agreed with that. I never . . in childhood ... I never believed in brutality. Just because a man is big and stout, no saying he has the right to take a kid and mawl him around, and I refused to shoot. And some of them got out on me but I went to them the Christian way ... not being a Christian ... and asked them to come back. And so help me God, they did. Well, I made friends of those Tagalog people. They were lovely people. They really are. They're really nice.

After we'd been in Luzon a while they sent me to Cebu as General Leonard Wood's orderly. Why, I can't tell you for the life of me. That's right. It doesn't sound right, but it's the truth. General Wood had lovely horses, oh, they were darlings, and I took care of his horses and also set just outside of his door to carry messages. Then he became very popular, Wood did ... he was a smart man. He really was a smart man. They made him governor general of the Philippines.

God was dealing with me there in the Philippines. Now you couldn't imagine that, because I dared any boy in my outfit to cuss like I cussed. That's right. That's absolutely the truth. I had no thought nor no feeling for God. But one day ... we were down south on the island of Jolo then ... I just decided that I wanted to find something to read. I went down the street toward the officers' quarters. I saw a door standing partly open. I had no scruples against going in. I went in and when my eyes became accustomed to the dark I saw a bunch of books. I got up and I got one and I said, "No, I'll take two because when I've read the one I'll read the other." I went to the door and looked good to see that there wasn't anybody watching, and then slipped back down to the barracks. I laid down on my cot with my back to the boys because something to read would create a panic. I opened up one of these new books and started reading and I had the Bible! Now would you think that the Lord would go to all of that bother for Jim Swallow, all of that bother for an individual like me?

But when I got back to the States I could get newspapers, magazines, all kind of filthy stories, and I left those little books lay in my box locker. Then the Lord talked to me. He showed me that I had died. That's right, I had died and had been buried and was standing on my own grave. There was an angel at the head of the grave. I said to the angel, I says, "I know I'm bad ... but I never lied." Well, he says, "The day will declare it." I'd read enough of the Bible, I knew what "the day will declare it" meant. I went right back to those little books. I sure did. The Lord hadn't gone to all that trouble to take me to the other side of the world to pick up a couple of books, to have them thrown away.

Well, the colonel wanted me to re-enlist, but I couldn't. This picture here on the table, that's what was urging me to come home. Oh, she was lovely. She was really lovely. So I came back to Dayton.

Little Ann was working for the Peoples' Railway Company. She was a good girl. I mean she was a good girl. And she slipped up to her boss and she says, "Could you give my Jim a job?" Well, he was overjoyed to do it, because he liked her so well. Oh, I was a happy man. I was a streetcar conductor. I had nice clothes. I could see Little Ann quite often, and I was really happy.

The main office called me one morning,

told me to get down to the barn and get my nice big new car out, that there was an excursion crowd waiting for me at the Union Station. Oh, I was happy ... there was a little extra money now. I don't know whether I did any singing or not, but I was happy. I got on the car and started for the Union Station. Before I got there I crossed the Cincinnati Street track and old Jack Sprangsteen hit me broadside. He hit me broadside. They picked me out from under the truck of my car. I had no life. They took me to a hospital and I didn't come to until in the night.

That little girl was standing at the bedside when I opened my eyes. First thing that I said, I says, "Lord, I'm sorry. I'm sorry that I walked out on you again." I was all engrossed now in making a successful career and I promised him before I knew really what I was doing. I says, "Lord, if you'll give me just one more break, just one more break," I says, "I'll never betray my trust again." You see, I'd been reading all kinds of trash and left the little books in my box locker again.

Well, Little Ann and I got married and we went to the country. I was poor as cat dirt. See, we only got thirteen a month in the army. I had 100 dollars saved up. Rented a little killdeer farm. Everything was against me. Absolutely everything was against me. I rented an old place that was rotty, and mousey, and everything, and it just looked like it was a dirty shame to take Little Ann into anything of that kind.

But I was still reading that little book. Half hungry. Didn't have anything. And I was reading that little book almost day and night. Little Ann was sure that I had a notion that something had to happen, so I said to her, I says, "Honey, I'm going to be baptized tomorrow."

"Why," she says, "Jim! That can't be. You'll never quit cussing. You'll never quit fighting. You'll never straighten up." I had gotten so even in spite of reading my Bible, I'd got vicious against society. She says, "You never go to church. You don't know any preacher."

I says, "I'm going to be baptized tomorrow."

"All right," she says, "if that's what you're going to do, I'm going all the way with you."

Next day was Sunday. I hitched the horse to our little old rattletrap of a buggy. I put Ann in it and the baby, got into it and started for I don't know where. But I figured that in reading the Bible, that God provided ways for things. So we got in the buggy and started north.

Well, I was so ornery that there wasn't a soul on that road that trusted me. That's right. If there was somebody out in the road when I was coming along they'd go back in until I'd went by. I got to the first house. There was a man a-standing in the road. It was a Dunkard preacher, old Brother Dave Miller. He was a plumb good Christian. He says, "Which way this morning, children?" I was surprised that he would venture that far. I says, "I'm a-going somewhere to be baptized!"

Oh man, that man yelled! I know they coulda heard him for miles. He called for his wife. He says, "Come here. I'm going to Fort McKinley." He got in and we rode seven miles to Fort McKinley.

"Remember what I told you about me taking that Bible when I was in the Island of Jolo in the Philippines? Don't tell me that the Lord doesn't have a purpose for our lives. He does!"

They were awfully nice people. They really were. I hadn't been used to meeting those kind of people. The first thing that was said to me on the inside of the door when the Brethren found out that I was there to be baptized, old Brother Miller put his arms around me and he gave me my instructions. He says, "Lad, you're young. The world is before you. Don't do like a lot of us old fellows have done and waste your time until you're old." Well, what that man said to me meant something. I had known Brother Miller before. I had gone to a sale of his and I went to him and I asked him, "Brother Miller, would you let me bid in one of your cows? I don't have a penny." He says, "Bid." He was one of those old-fashioned Dunkards. Believe you me, he was a good one too. But I bid in a cow, a black Jersey. He come to me. He says, "Lad, you've bought the best cow in my herd." I says, "And I don't have a dime to give you." "Who's asking you for a dime?" he says. "Take her home to Ann and the baby." Now that's the shot in the arm that I got. I began to see and feel now that there was another side to this world.

Well, you know, I couldn't imagine how I was going to apologize to that community. But there was a little union church out at the head of the road where we lived, and I said to Little Ann, I says, "Honey, I'm going to start a revival meeting right there in that union church. And I'll apologize to everybody that I ever said or done anything mean to." I never can tell you what it meant to me to get up before that audience far and near and start preaching. I wasn't a preacher. I wasn't elected. But I went to preaching anyhow. One young fellow come up to me the first night. He says, "Jim, I would have walked to New York to have heard that sermon tonight." I had chased him one time a couple of miles. He outrun me or I woulda beat the daylights out of him. That's the kind of a community I was in. And there was old Brother Kauffman out at the end of the road. He says to me, "We don't need to be afraid of you anymore, do we?"

That's the way I started out. I didn't get a commission until I come clear to western Colorado. The rest of my life has been hit and run. My first effort was in Floridy. The Binkleys bought 5,000 acres. They wanted to make winter potato country out of it. It was all timbered ... hard pine. They got in gangs of men to grub those stumps out. They offered me a good job. I was running quite a gang of men in the woods. But I went to Floridy inadvisedly. It was humid. Ever since I was sick once in the Philippines I couldn't take that kind of climate.

One thing led to another. There was some folks come down there from Kansas—the Bergers—and I visited with them. "Well," they says, "come to Kansas. We've got all kinds of property. You can farm for us." So we went to Kansas. They had everything. I put in 360 acres of wheat. It never sprouted.

We was up in the sticks in Minnesota when I was ordained to the eldership. I couldn't tell you what year that was if my life depended on it. I had been sick. My throat was in a terrible way. But I went on as best I could, using young people, until we had quite a church up there. Now I was so sick. I just felt like I couldn't breathe. I'd preached all summer, all fall, and most of the winter, and we were in a little old shack up there in the woods. And Brother W. H. Lichty from Grundy Center, Iowa, he came up to ordain me. Little Ann was about to have a baby and she was very heavy and I was sick. But people are people, I don't care where they are. There's a couple of girls walked into the place where we were staying and they brought me a bottle of balsam pitch. I don't know whether they knew what they were doing or not, but God did.

I said to Little Ann, I says, "Honey, I'm feeling better. Please go and lie down. Go lie down and get your rest." She was near labor pains. I got up and I got that bottle of balsam pitch, taken a gulp of it and I was the one that went to sleep! I did, and I got better, and those girls saw Little Ann's condition and they went home and brought their mother, who was a midwife. She came in and took care of Little Ann. Hallelujah! Eventually we had eleven children, Little Ann and me. They are all still living ... all married. I have 39 grandchildren, 75 great-grandchildren.

You know, I am convinced that the Lord knows what he's doing, when, how, and where. Take when we was out in Denver. I was sure I could get on a streetcar line. But it was a summer resort town then and they were laying off help. Well, Brother, I was learning to pray. I was. I was learning to pray. I had taken Little Ann and the babies out there among strangers. But don't you forget it, Little Ann could pray too. She sure could pray.

I watched the paper very close and saw an ad where the Denver Pueblo Water Company wanted a barnman. Mister, I run. I run from the newspaper office to the waterworks. Only to be told that another man had beat me. But I asked them, "Can I leave my address?" I went back to Little Ann. My, those were tight days. I says, "Honey, I'm going to prayer meeting tonight." Church of the Brethren in South Denver. I never will forget ... never. I had to walk both ways. And when I got back to that little two-room cabin, there stood Little Ann in the door waiting for me. Handed me a little slip of paper—the waterworks had sent for me! No, don't tell me that the Lord wasn't working with me.

I walked into a store. I told the man, I says, "Could you sell me a small bill of groceries?" And he says, "Lad, we don't give credit in this town. But I know your people, the Dunkard people." (I was wearing a beard.) He gave me a nice box of groceries. It seemed like all heaven opened up. I had a job now and I had something to eat for my family.

Well, this life of mine, it's been in every nook and corner and cranny of this country. We were crossing the Dakotas and it was very rough country. We pulled off the side of the road to spend the night, and in the night I saw a vision. It'd be beautiful if I could show it to you. But I saw the sunset out here on the Pacific, just above the water, with Jesus' face mirrored in it, in the sunset. I said to Little Ann the next morning, I says, "Honey, I know where the rest of our ministry is going to be." I says. "We're going to it. It's in the sunset."

When we came into the valley, here in California just automatically they elected me as elder of the Chico church and the Live Oak and the Rio Linda church. But I knew I wasn't destined to stay there. It seems as though that when the Lord starts moving, there's no stopping. We thought that we might try to stay at Rio Linda, but we couldn't. Little Ann got sick and before we really knew it we had to go for higher ground. I never will forget the night ... it was so hot. It was sweltering hot. Little Ann was setting there with the sweat rolling off of her. I says, "Honey, let's go to the coast." The coast was in my heart.

So we kept on a-coming. We come right down here on this mountain road. There was a man starting to build there. He give me a job right away, and I went to work. I asked people if there was any property for sale here anywhere. "Oh," they says, "there might be some land back in here." We got a place to cover up for awhile, then I heard of this property up here on Sonoma Mountain. Without hesitance I got into my little beat-up car, went down to the Bay and saw the man, and in 20 minutes I bought it. Don't seem possible. Just don't seem possible. But I had this property with an insured deed in 20 minutes. The man was just that ready to let it go, and I bought it. It was the most beautiful sight that you ever seen. Little Ann wasn't well. I wasn't well. The water was pure. The air was pure. We both got well at once.

You know, it's hardly believable how that the Lord reaches in. I bought this, I didn't have enough to pay for it, by quite a lot. But I got work in the shipyard and made good in wages and paid it off.

We were happy here for a long time then. But when Little Ann died four years ago I just couldn't stop crying. I couldn't. I was kneeling at her side as she was dying. And the devil come to me. Don't get scared now. The devil come to me right at the bedside. And this is what he said to me. He says, "Now you see what you get for all of these 70 years of your ministry, sacrificing your family and everything. You see how God pays off?"

I want to tell you that was a moment. I had no forethought. I just looked up and says, "Holy, holy, holy art thou, Lord, God Almighty. Just and true are thy ways." Then I says, "Lord, Little Ann's suffering bad. You take her home to you and send her back as my guardian angel." And so help me God, he did. He did. When I buried Little Ann, we put her in the grave, and then one of my sons took me to one of my daughters. But before we got there I says, "Mark, there's a third person in this car." And he says, "Daddy, you don't need to have told me. I know it too."

Two years went by. Look like I just couldn't reconcile myself to Little Ann being gone. It was on Christmas day two years ago that I locked my door and I says, "I'm tired of crying myself to sleep. I'm tired of crying and getting up in the morning. I've got to have an answer. I've spent a couple of years now with no solution." I read until I got into the fourteenth chapter of Luke. The first thing I run into there, just like running into a bridgehead, Jesus was saying to his disciples, "Except a man hate his father and his mother, his wife and his children, his brother and his sister, and his own self also, he can't be my disciple." It staggered me. I'll tell you it was a blow. It was.

I says, "All right, Lord, all right. I take the rebuke. I know that I worshiped Little Ann and everybody else knows it. But I worshiped her." And then I says, "Lord, I

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want to proposition you. After I've admitted that I was wronging you in worshiping Little Ann," I says, "will you give me the love for the boys and girls up and down these highways that I had for Little Ann—the same burning love that I had for her, and I'll settle." And that's what's happened. That's what's happened. And life has been more real.

You see, this love for the boys and girls of the highway, it sort of come through my evangelistic life. I've always had a way with boys and girls . . . young people. They come to me from quite a ways. I was preaching down in Missouri once. The elder came to me and he says, "Swallow, don't be disappointed. We've got no young people. We don't have any crowds here." "Well," I says, "it'll be the first place then that I've been that they had no young people. I will be disappointed. "But," I says, "they'll be here." And it was on a Sunday morning. There was three girls back in the far corner of that big old square church. I says, "Girls, I want you to come up out of that corner. Come up here to the amen corner." And they did. "Now," I says, "we're going to gather young people in this country until we crowd the old people clear out of this side of the church." And so help me God, that's just what we did. Well, the old elder says, "I never woulda thought it." Yes, I've always had a way with young people.

A young man came up here from San Francisco and he turned out to be an All-American football star with a university education. But he was just like setting somebody on fire. He was ready to go. At this moment he's in Hawaii, establishing a church there. He's already organized one in Santa Rosa. He just has the ability to do it. And so many of these fine boys and girls seems as though that God picked them out and sent them to us. You take a bad boy out here on the highways, he's just like a bad horse. He may act ugly; he may say and do things. But you take and break him, he makes the finest kind of Christian. Yes, he does.

One day there was a young man came up here—Little Ann was still living, God bless her—and she met them out at the gate. This man was an aviator . . . flies the big boys . . . and he got an idea that there must be something up here, so he put his pack on his back and his wife and they came cross-country. He never left. I never see a boy grow into usefulness like he does. I can't see how that he can be such a good pilot and be so dedicated to the church and all, but he just simply is. And we have a lot them like that.

We started what we call the Sonoma Lig House Mission. Serves the boys and girls the highways, the ones like I was, cast-offs the ones that's down and out, got no place go, no place to call home, nobody that car for or loves them. They come here from everywhere now. If they want to get marri they come. If they want to be saved they come. If they want somebody to listen to them they come. Used to hold services up here on the mountain. But we've had to transfer, temporarily at least, down to El Verano. We have a dwelling house there w use, but it's getting cramped. We need bigg quarters. Wouldn't surprise me a bit to see church built up here. The boys and girls ke coming.

There's a girl come to the door one da at noon. She came in. She set down right over there. I started talking to her. She w in trouble. She really was in trouble. No place to go and on the road and I told he I says, "What you need is Christ." I says, "You get the Lord Jesus Christ in your heart and things will clear up." We got down here and prayed and she hadn't anymore than gotten down and prayed u til there was two more at the door—an I dian and a lady, middle-aged. And I says to this Indian, really not knowing then th she was an Indian, I says, "You're here t be baptized." She said to the elderly lady she says, "How did he know that? I didn' say anything to him." Well, by that time this other girl had gone down the road to get some clothes to be baptized in and w back. And we had a beautiful, a beautifu little service with those three.

Now I didn't know it at the time, but I had had a light stroke that morning. I wasn't feeling well. We got out to the gat and I thought to myself, "I wonder what I'll do?" The three that were with me wer the only ones on the mountain. Well, I ju looked up and I said, "Satan, I'm not onl willing to get sick in that baptistry, leadin these children into the kingdom, but I'm willing to die there. So make up your mind, old Satan. Let me go." And I did. They baptized very beautifully.

And that's the way it keeps coming. These boys and girls of the highway are coming in and laying their lives on the altar. I'm having a better time right now than I've ever had in my life. Remember what I told you about me taking that Bib when I was in the island of Jolo in the Philippines? Don't tell me that the Lord doesn't have a purpose for our lives. He does! He does! ☐

ontinued from page 9)

es. Only by them can we order our lives
gether. Such structures are instituted by
d because we cannot exist together
thout them. But this is not to suggest
t such structures are God in themselves,
that they are never to be questioned or
anged. Political institutions can be in-
ted with evil, and if you please, in-
uted by the devil. So in their loyalties to
authorities Christians are instructed in
mans 12 not to be overcome with evil,
t "to overcome evil with good," which
y mean being subject to authorities
ile at the same time resisting the evil
t they would do.

Jesus Christ is not captive to any par-
ular political or economic system. He is
ther capitalist nor communist, American
r Russian; he is at work in all but subject
none. His kingdom is not of this world,
t this world is the arena of his kingdom's
rk.

Brother Andrew is a Christian from
lland who writes of repeated trips to
uggle Bibles into Communist nations in
stern Europe. As *God's Smuggler* his
nificance seems to me more that of the
ness and contact with Christians across
itical barriers than of the distribution of
iptures. On his first exciting trip into
land he describes the trams in Warsaw
the most crowded imaginable, with
ers on the platforms, on the couplings,
the hubs.

"I remember," he says, "once squeezing
to a rear platform, holding my tracts over
head so they would not be crushed. A
asant woman near me looked up at the
mphlets and crossed herself. 'Ja. Ja,' she
d in German, 'this is what we need in
land.' That was all. But I knew that we
d really met, she the Catholic from
stern Europe, I the Protestant from the
est. There on the crowded tramway plat-
m we met as Christians."

In that brief encounter the Christ not
ptive to any human system was
ebrated by two different people crossing
rriers but discovering that they were one
Christ's kingdom. That was not a jubilee
ar, only a jubilee moment—a brilliant,
y glimpse of what is to come, but a mo-
nt far more beautiful than even our flag
ving in blue skies because that moment
ints toward a larger kingdom.

Just as Christ is not captive to any
man system, neither is Christ necessarily
ainst any human system. He is not
ainst the flag or anyone's culture, but from within all human systems and across them he seeks to reconstruct them to reflect a celebration when children can frolic, lovers love, and friends work and play without fear but in joy because love has reconstructed the whole world. So if the flag is to stand inside Christ's church at all—and that is debatable—it stands there as a reminder that we have responsibilities outside the celebration of this kingdom on Sunday morning, responsibilities for which we can be glad and rejoice in our own American heritage. But never can any flag match the glory of the cross, for the cross reminds us that Christ our King sends us into the world for a celebration and reconstruction transcending and uniting all human cultures and systems.

But that leaves us with a dilemma as Christians committed to Christ and the Church but trying to be responsible in a divided world: If we say his kingdom has nothing to do with this world, so that religion and politics never touch each other or so that we obey the authorities when the state is wrong, then we become irresponsible hypocrites who separate faith from life and power from love. But if we get involved in the many-sided power structures of this world, then we politicize the faith, making Christ captive to some provincial human system, alienating those on various sides.

The dilemma is unresolvable. We must learn to live with the tension and yet live in the world responsibly so that the vision generated by our life together in Christ influences this world. When our flag has divided us and set us at one another's throats we have lost the vision of the peace Christ has won for us in the new kingdom. Then we lost the kingdom's generating power in our lives, and a beautiful flag is desecrated and made into an ugly, false god. Indeed we may be found to be fighting for the wrong kingdom in the wrong ways and for a lost cause. The peace is won. The battles still go on in this world, but the vision is sure to come. The guidelines of the jubilee year to come for our witness in the world are made clear by Jesus when he quoted Isaiah: "good news to the poor ... release to captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18b-19).

Let us celebrate and reconstruct the kingdom that is coming, which indeed is already won in Christ's death and resurrection, world without end. Amen! Amen! ☐

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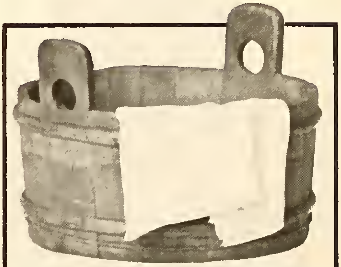

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here I stand

Dale Aukerman

Terminate ties with RCAR

I want to speak to the much-debated issue of Brethren membership in the Religious Coalition for Abortion Rights (RCAR). Brother Joel Thompson and others have pointed to key parts of the 1972 Annual Conference statement on abortion as the rationale for joining the Coalition. But I believe that Brethren membership in the coalition runs counter to that Conference statement.

In a MESSENGER article, "Abortion and War" (June 1, 1972, page 22), I sought to show that the committee report on abortion (which was later adopted) was in conflict with the church's historic peace position in point after point. However, the conference statement is the guideline we have before us. Its central affirmation reads: "Brethren oppose abortion because it destroys fetal life. Let it be clear that the Brethren ideal upholds the sacredness of human life and that abortion should be accepted as an option *only* where all other possible alternatives will lead to greater destruction of human life and spirit." The next sentences have to do with support for women who decide they must resort to abortion. The paragraph on legislation reads: "Laws regarding abortion should embody protection of human life, protection of freedom of moral choice, and the availability of good medical care. Brethren should work for laws that uphold these principles, even though there are differing opinions as to how such principles may be achieved. Brethren are asked not to try to enforce their highest ideal of morality by strict civil law."

The central affirmation could be called "double-talk." It was, however, intended as a dialectical position, holding together in tension a concern for fetal life and a concern for women trapped in unwanted pregnancies. The Religious Coalition for Abortion Rights is totally devoted to the second concern and does not in its "Stat ment of Purpose," or otherwise, express any dialectical position comparable to th one at the heart of the 1972 Conference statement. Their "Statement of Purpose" reads: "To encourage and coordinate sup port for safeguarding the legal option of abortion, for ensuring the right of individuals to make decisions concerning abortion in accordance with their consciences; and for opposing efforts to den this right of conscience through constitutional amendment, or federal and sta legislation."

The Brethren statement does imply opposition to legislation prohibiting abortio But when the paragraph on legislation is read in the context of the central affirma tion quoted above, it is clear that what is be worked for are laws that hold togethe these dialectical concerns. Surely fetal lif is included in the "human life" that laws are to protect. The Coalition is against ar legislation that would set any limits on th "right" to have abortions—a position cer tainly not expressed or implied in the Brethren statement. Brethren membershi in the Coalition is contrary to the dialectical stance of the 1972 statement on abo tion and should be terminated.

A footnote: The most incisive article o abortion that I've seen anywhere is Vernard Eller's "Let's Get Honest About Abortion" in the *Christian Century,* January 1-8, 1975. Perhaps MESSENGER, t which the article was originally submitte can reprint it. □

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Stephen Breck Reid

Blacks: forgotten in our heritage?

Several years ago the Church of the Brethren asked itself where it was going i its ministry to blacks and other minoritie Today, as the number of integrated Brethren churches increase, the denomina tion is faced with the same question agai If there is no answer given by the Brotherhood and large numbers of black spend only a few years in the church, at that point the rationalization for the ineffective ministry to minority groups will be a partial glance at Brethren heritage. The standard cop-out at that point will b e given by Brethren for over two hun- ed years, namely, that we are a German- sed people and other cultures just do not in.

But obviously not all Brethren today are Germanic background, and a close ex- ination of Brethren heritage indicates t there were a number of non-white ethren in days gone by.

What has happened to those minority- oup Brethren has become the lost ritage of the church. It is a heritage of spair and hope. It is a heritage that may ve some bearing on how the Church of Brethren might more effectively nister to the minority community of the ited States. It is not a pretty heritage in places but it is an essential one to know. we don't know we will probably repeat unfortunately.

One of the black Brethren, John Lewis, s born and raised in Maryland, where he s introduced to the denomination.

Lewis moved to New York state in the 60s. He was not a great success in New rk until he saved the life of Mrs. Charles Langdon. She, her daughter, and a ighborwoman were in a runaway coach at Lewis bravely stopped without ought of his own personal safety. The ward he received was enough to establish n as a well-to-do farmer.

Lewis was also instrumental in return- g a Bible to the Antietam (Mumma) urch of the Brethren that had been len from the church by a Union soldier ring the Battle of Antietam.

Lewis also became a close personal end of Mark Twain (Mrs. Langdon was vain's mother-in-law). The famous writer ve Lewis an autographed collection of s books, and fifty dollars.

John Lewis is a part of Brethren history at the church often does not take note of en it considers its heritage. Lewis is one the lost men of the Brethren's heritage. is far from being alone.

Lewis was one of the interesting black en of the *laity*. The Brethren had at least o or three black *elders* from the district Southern Ohio alone. These men did not ect the traditional Brethren garb, which uld seem to be one of the Germanic its that most people would not care to appropriated by minority groups. Also ese men were either refused admittance churches, or felt ill at ease once in a ethren church.

Almost half the blacks in leadership positions in the Church of the Brethren have been women. The first recorded black member of the Church of the Brethren was a woman. Not only that, she was also a slave.

As is usually true when slaves enter a church it is not clear how much they wanted to become members. But in 1770 the Rev. Daniel Martin baptized Elijah Patchet, his family, and slaves, who lived about 100 miles southwest of Charleston, S.C. Patchet later established the first integrated Church of the Brethren. The congregation was made up of Patchet's family and slaves. It is unclear whether the first pastor of an integrated Brethren church made church attendance optional for his slaves.

The other black women of the church were, in contrast to the first, wealthy and well educated. One of the women was Mattie Cunningham Dolby, daughter of a wealthy farmer in northern Indiana. Her father paid her way three years to Manchester College, and then was the main underwriter of a mission to blacks in the south, which his daughter administered.

The other, Nellie Morgan, was an adopted daughter of wealthy Pennsylvania Brethren and was one of the charter class members of the Bethany Bible Training school before she went to work in a mission in Colorado.

Both of these women worked themselves to a state of exhaustion even though the Brotherhood did not give enthusiastic support to either of the missions they worked at. They were both married to black men who were members of the Church of the Brethren. One of the women moved slowly out of the church for reasons that are still unknown, but the other stayed in the church even though she and her husband were denied admittance into a Brethren church.

In the July 1974 MESSENGER Wilbur E. Brumbaugh wrote an article on "Heritage Is Horizon." He defined heritage as "... the root system that keeps a plant anchored and fed." If the Church of the Brethren decides to forget the black Brethren heritage, is it also refusing to nourish the plant on which black Brethren can grow? If the Church of the Brethren cuts itself off from this heritage is it cutting itself off from the black community? Can a church that cuts itself off from another group of people be living out the message of Jesus of Nazareth? ☐

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La Verne: Teenage composers turn tale of a whale into a whale of a tale

It was in hearing "The Saint Judas Passion" (MESSENGER, August 1973, page 12) at the Pacific Southwest District Conference in the fall of 1972 that the idea to compose a musical came to Mark and Mike Waters of the La Verne Church of the Brethren. Enthused by the contemporary opera (which deals with human conflict in the story of the betrayal of Jesus by Judas) and inspired by its composer, Steve Engle (who happened to be their church's music director), Mark and Mike set out to do their own thing.

Neither had ever written songs before. Mark, 14, is in the eighth grade and Mike, 17, is a high school junior.

At first they thought of using a theme centered in dialogue between Jesus and Judas. But discussion with Steve Engle convinced them that with "Judas" and "Jesus Christ: Superstar," such a theme was already well-covered. Steve suggested they try something like the story of Jonah. So the two boys reread the book of Jonah, and, more than a year ago, began to write. The result: "Jonah and the Whale," a cantata written by Mark and Mike Waters, edited, arranged, and orchestrated by Steve Engle. It was produced for the first time on February 9 at the La Verne church.

Formal training for the Waters brothers is scant. Mark has had a few weeks of guitar lessons and does not even read music. Mike has had a few weeks of piano lessons. (Since beginning Jonah, they have written several folk style songs for a youth group known as "The Funky Prunes.")

At first Mike and Mark regularly worked two hours a night. Mike wrote words, Mark the music. Then they both did words and music. They reread the story and made a list of songs to cover it. Then both would individually write a song, and they would pick the best one and refine it.

The completed cantata contains sixteen songs, such as "A Tale of a Whale and Jonah," "Excuses, Excuses," "Out of the Whale," "Let's Go to Tarshish," "Walk to Nineveh," and "The Wicked King of Nineveh."

What is the message of Jonah? According to Mike and Mark it is similar to Jesus' message of a forgiving God: "Jonah was mad at God because he did not destroy the sinning Nineveh. But Jonah learned that God will forgive your sins." The message is found in the last verses of the concluding song of the cantata:

So God came to Jonah once more,
And found him angry to the core;
If one plant could affect you so,
Then why not Nineveh, I'd like to know?
One death has hurt you so,
One plant you did not grow;
Should I not pity them all,
In Nineveh, who heeded my call?

Jonah is one of the best stories in the Bible, and, transformed into musical form, it continues to warm the heart and lift the spirit. The Waters brothers' songs are rollicking, memorable, and carry positive messages all the way. "Jonah" deserves Brotherhoodwide exposure, and I predict that for a long time to come Brethren will be singing its lyrics, tapping their feet to its tunes, and taking a "walk to Nineveh" with Jonah.—K.T.

Mike (left) and Mark (right) Waters, writers of the cantata, "Jonah and the Whale," edited, arranged, and orchestrated by Steve Engle (center).

Newton, Louisville, Elgin: How to keep Brethren down on the farm

Brethren roots are still in the soil, or so it would seem, for food production projects are appearing in variegated patterns in response to life-style and world hunger stimuli.

The Church of the Brethren in Newton, Kansas, approved a plan last winter to convert and prepare in the spring four vacant lots of church property for community gardens. The land was offered to families in the neighborhood who did not have access to garden plots.

Center Church of the Brethren in Louisville, Ohio, has proposed an interesting twofold exchange plan: a table with a cash box is set up at the church, on which gardeners can place surplus produce. A price is set and persons who take the vegetables place the money in the cash box. At the end of the summer, the monies collected are to be sent to the hunger ministries of the Brotherhood. Not only is waste averted and the hungry benefited, but what a great way to buy fresh, superior produce.

Highland Avenue church in Elgin, Illinois, last summer invited members to make their extra garden produce available to occupants of a downtown high-rise apartment complex—mostly lower income families. From the modest prices charged, the income was applied to recreational needs of youngsters from the apartment complex.

Still in Elgin, the General Offices encourages the gardening trend by making available several acres of property behind the offices for gardeners, both employees and local residents. The land is plowed, disked, and laid off in 40 by 40 foot plots that rent for $8.00. The Brethren property resembles nothing less than a veritable farm commune each spring as the blood of hardy Dunker farmers of pioneer days begins to well in their descendants' veins.—L.T.P.

Charlottesville: Summer comes soon but the teachers are all prepared

Church school in summer—what is it for you, a headache or a highlight? The Charlottesville, Virginia, church has made it a highlight of the year for their children.

The planners approached it as a freed-up time away from the usual class groupings and classrooms, regular curriculum, and teachers. The children were divided into two broad age groups—kindergarten through second grade, and third grade through sixth—and activities were coordinated by the children's director.

The at-the-church sessions included filmstrips about Bible lands and times that furnished background information for the building of a Palestinian village model.

An activity called "Christmas in July" was a huge success with Christmas decorations, a tree, and carols. The smaller children decorated Christmas cookies (for a party later) and the older ones made shrink-art tree ornaments.

Guest leaders told of experiences in Thailand and taught the Japanese art of Origami paper folding, and a speech specialist taught the children the alphabet in sign language.

During field trips the children learned about the Ark of the Covenant and sacred scrolls from a rabbi in a synagogue, how the Greek Orthodox Catholics worship, and studied the heavens at the University of Virginia observatory.

As an experience in art and poetry, "God's Trombones," a poetic description of creation, gave the inspiration for impressionistic murals done by the children.

The day the children enjoyed the movie "The Selfish Giant," bags of popcorn were distributed.

"Children besieged us with questions of anticipation soon after Easter," said Alice Geiman, "so we got busy planning—summer comes soon."—L.T.P.

Frostburg: A pastor's vision spurs building of 'God's Ark of Safety'

Rebuild Noah's Ark? Believing that such a project, because of its uniqueness, will win souls to God has led the Frostburg, Maryland, congregation to design its new church building according to specifications laid down in Genesis 6:15.

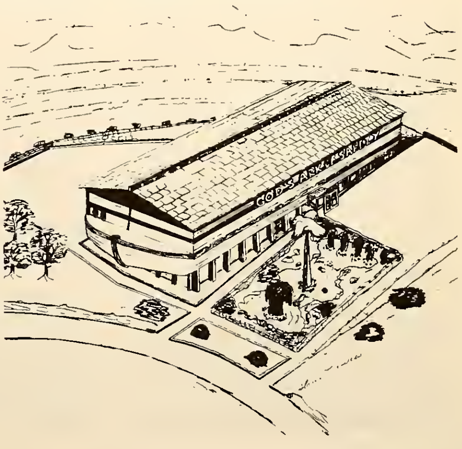
It all began in April, 1974, when Frostburg's pastor, J. Richard Greene, reported seeing a vision. According to Pastor Greene, God revealed that the world is now as corrupt as in the days of Noah and that the return of Jesus is near. The divine visitation left its host with a sense of urgency, shared by members of the congregation, to build a replica of Noah's Ark as a symbol of the impending Armageddon.

Called "God's Ark of Safety," the new church is scheduled to rise at the corner of Routes 36 and 48 in Frostburg. Architect Alvin Lewis has rendered the design and blueprints at no cost. Plumbers, carpenters, electricians, and other volunteers are planning vacations to help in the building program.

Pastor Greene appeared on the "700 Club" on Channel 20 Detroit TV in February to explain his vision and what the building program signified.

However Brethren at large view the planners' conviction of the "last days," few will fault them for the enthusiasm with which they seek to launch Noah's Ark again.—K.T.

Frostburg's proposed Ark



Error and courage: Lessons from life

Peter P. Schillaci

'Hearts and Minds'

Peter Davis' documentary on the Vietnam War is a cry of conscience, a probe of the United States' 25-year involvement in Indochina. A painful and all too accurate film, it is recommended for all whose concern over the conflict did not end when Americans stopped dying in Vietnam.

In the two years he spent filming "Hearts and Minds," director Davis ("The Selling of the Pentagon" – tv special) uncovered monumental contrasts in attitudes toward the Vietnam War. We hear Clark Clifford, Defense Secretary under Lyndon B. Johnson admitting that he could not have been more wrong about the "domino theory," and Walt Rostow waspishly defending the motives and rationales of his own tenure as LBJ's national security advisor. (Rostow, incidentally, lost a court case attempt to stop the film's release.) Super-patriots repeat the slogans that accompanied the escalation of war, while Vietnam vets bitterly pour out their disenchantment over their roles.

Far from idle poll-taking, Davis is taking the pulse of a nation, not to determine who is right and who is wrong (although his attitude is clear) but to uncover the cultural roots of what Robert Kennedy called "the longest chronicle of error in our history." His kaleidoscoping camera surveys the pervasive patterns of machismo motivation – from individuals in sports to corporations in competition. Gradually the images all become one: a chaplain prepping a church full of cadets for a football game; a football coach whipping his team into a frenzy of competition; and George Patton II praising his men as "a bloody good bunch of killers." As the camera ranges between Indochina and America, between past war scenes and postwar interviews, there emerge contrasts that need no comment.

Through the cumulative impact of dozens of interviews we come to see ourselves in the shattered image of this terrible conflict. Vietnamese—editors, monks, priests, torture victims—tell us we have turned a war of liberation into imperialist aggression; we are the enemy. Vietnam vets in the US talk of their professional pride in mastering so complex a technology to prosecute a war against so simple a society. Pilots note they never heard their bombs, or the screams of their victims. It's fun to "ding" a "gook," they say. This film lays a terrible burden on our political leadership through five different administrations. Truman ambitiously planning to impose "our vision of progress" on the whole world; Eisenhower explaining our support of the French in terms of tin and tungsten, rather than principle; JFK first to perceive the deceptive "light at the end of the tunnel"; LBJ sincerely promising ultimate victory; and Nixon claiming our conduct of the war as a marvel of unprecedented restraint. A valuable insight appears in the mythological frameworks within which politicians and people alike operated.

In retrospect, the film reveals Vietnam to be the end of international innocence for America, just as Watergate marked the end of domestic naivete. Almost every thinking person can recall when he or she began to realize what was happening in Indochina. But this insight isn't universal, and Peter Davis will not let us rest. He interviews two characters extensively: Lt. Coker, Navy flyer and returned prisoner of war, given a hero's welcome in New Jersey, and Capt. Randy Floyd, crippled flyer equally decorated but burdened with a guilt that he picks at like a living sore. Coker blandly mouths locker room wisdom and is ready to go back to the war that "made me a man" with a little help from the "good ole moms" that taught him all he needed to be a good soldier. In reply to a school boy's question on what Vietnam is like, he says, "It's a pretty country except for the people ... they make a mess of everything." But we have seen the people ourselves, and we know who has made the mess.

The viewer's perception of the film depends on whether one feels Coker to be typical of America's lessons from Indochina, or whether it is Randy Floyd that is right. In the long run, the film haunts the viewer as a series of encounters with people such as these. The coffin maker in Saigon trying to make 800 children's coffins a week. The American Indian who returns to find himself the victim of racist pressures equal to those he enforced in Nam. The mutilated black GI who swears he is not going to let this country forget.

The phrase, Hearts and Minds, comes from a speech by LBJ in which he predicts that victory must come from "the hearts and minds of the American people." If that victory is to be one of conscience and not of might, then "Hearts and Minds" and its message must be seen and heeded. ☐

These reviews are reprinted with permission from Film Information, *a monthly publication of the Communication Commission, National Council of Churches. The publication may be ordered from Box 500, Manhattanville Station, New York, New York 10027. Rate, $6 year.*

Bea Rothenbuecher

'The Other Side of the Mountain'

We keep hearing that what moviegoers want is a good story. And where do the good stories come from? From real life, of course ... like the true story that "The Other Side of the Mountain" is based on. Not only is it about people we all can identify with, it also comes to grips with subjects all too often minimized in contemporary films: human courage, compassion, and the kind of love that remains steadfast in the face of crushing adversity. In short, here is a film that we can recommend wholeheartedly to the church audience.

Jill Kinmont wins her credentials as a teacher on a Paiute Indian reservation.

"The Other Side of the Mountain" does not rely on nostalgia, symbolism, or hidden meanings for its impact. Rather, its appeal derives from character development and a lean, direct narrative form.

The story is simple enough: 18-year-old Jill Kinmont, winner of the national junior and women's slalom, has a good chance to make the United States Olympic team for 1956. Determined to beat her only close rival in the Snow Cap Race at Alta, Utah, in January of 1955, she doesn't check her speed on the dangerous Corkscrew slope and loses control. In a plunge over a precipice, her neck is broken and her spinal cord severed.

Director Larry Peerce's ("Goodbye, Columbus," "A Separate Peace") choice of Marilyn Hassett to play Jill—a role no big-name star could fill—is excellent. Ms. Hassett possesses the strength, naturalness, and emotional range that makes Jill believable, whether she is expressing her determination to win, or fighting for the privilege of life after her near-fatal accident. Mr. Peerce invests his film with accuracy and realism and allows no emotional overindulgence. Even in the film's most pathetic moments, Jill's tears flow without dramatic artificiality. This total lack of pathos in a basically tragic story gives the film a compelling, upbeat strength.

There are many moving and amusing scenes involving Jill and her parents (Nan Martin, Bill Bryant), her brothers, her best friend (Belinda Montgomery) and her boyfriend, Dick "Mad Dog" Buek (Beau Bridges) who all must adapt in their own ways to the difficult situation. Dick convinces Jill they should get married and describes the house he'll build with ramps so she can maneuver with her wheel chair. Although these plans are never realized, by the end of the film, Jill has fought for and found her place in life as a teacher.

The film's feeling of authenticity is especially effective in the skiing sequences (set against magnificent backgrounds) and in the hospital and rehabilitation center scenes.

Impressionable youngsters may be disturbed by the realistic depiction of Jill's agony and by the candid references to her loss of normal bodily functions.

"The Other Side of the Mountain" strikes a balance between hope and despair and between a handicapped person's need to depend upon his own faith and courage and the supporting efforts of family, friends and the medical community.

In sum, the story is a celebration of human courage. ☐

turning points

Licensing/Ordination

Kerry Barrett, licensed, Oct. 6, 1974, North Webster, Northern Indiana

Tom Clark, licensed March 16, 1975, Florence, Northern Indiana

William Clark, licensed November 1974, Middle Atlantic District

Paul E. Grout, licensed April 13, 1975, Lititz, Atlantic Northeast

Joel D. Kline, Bethany senior, ordained April 6, 1975, Chambersburg, Southern Pennsylvania

Timothy D. Shirt, licensed March 9, 1975, Moxham, Western Pennsylvania

Rolland P. and Bonnie Smith, licensed April 6, 1975, Huntington, South Central Indiana

Diane Lynn Wilt, licensed March 9, 1975, Scalp Level, Western Pennsylvania

Pastoral Placements

J. Douglas Archer from other denomination, to Bethany, Northern Indiana

Calvin E. Cheek, from Topeka, Western Plains, to Markle, South Central Indiana

John Johnson, to Beech Run, Middle Pennsylvania

Robert W. Krouse, from Bethany Senior, Illinois Wisconsin, to Trinity, Baltimore, Middle Atlantic

Calvin Lee Lawyer, from Bethany Senior, Illinois/Wisconsin, to Mt. Olivet, Shenandoah

Terry Porter, from other denomination, to Du Pont, Northern Ohio

William M. Pugh, from Trinity, Virlina, to Mason Cove, Virlina

Robert Wood, to Eagle Creek, Northern Ohio

Wedding Anniversaries

Mr. and Mrs. Charles Ardinger, La Verne, Calif., 64

Mr. and Mrs. Charles T. Brown, Orlando, Fla., 50

Mr. and Mrs. Ora Burkhart, Cando, N. Dak., 58

Mr. and Mrs. John Lockard, Cloverdale, Va., 50

Mr. and Mrs. Sam Martin, Lathrop, Mo., 60

Mr. and Mrs. Jesse J. McKinney, New Carlisle, Ohio, 60

Mr. and Mrs. Leo Miller, Norborne, Mo., 52

Mr. and Mrs. Ransom Munson, Dixon, Ill., 50

Mr. and Mrs. G. A. W. Stouffer, Chambersburg, Pa., 65

Mr. and Mrs. Orville Tannreuther, Waterloo, Iowa, 55

Mr. and Mrs. Arthur Taylor, Flint, Mich., 55

Deaths

Phillip Anderson, 73, Mattawana, Pa., March 7, 1975

William Anderson, 46, Mattawana, Pa., March 7, 1975

Mrs. Sam Ausherman, Hagerstown, Md., Oct. 1974

Mae Baker, 78, Greenville, Ohio, March 26, 1975

Amos Bewley, 76, East Petersburg, Pa., Jan. 13, 1975

Alma Beyard, Hagerstown, Md., March 1975

Alice Bucklew, 82, Rio, W. Va., March 17, 1975

Earl Butts Jr., Hagerstown, Md., May 1974

Robert L. Byrd, 77, Bridgewater, Va., March 2, 1975

Jerry Kyle Cole, 99, Pilot, Va., Jan. 29, 1975

Mae Sowers Cole, 95, Pilot, Va., Feb. 12, 1975

Margaret Sigler Cool, 68, Middletown, Md., March 3, 1975

Samuel Crumpacker, 52, Cloverdale, Va., March 12, 1975

Grace Miller Dunwin, 84, Woodbridge, Va., March 29, 1975

Eliza B. Freed, 104, Williamstown, Ohio, Sept. 8, 1974

Effie E. Glick, 76, Dayton, Va., March 11, 1975

Hattie Glosser, Hagerstown, Md., Dec. 1974

Anna Gouker, 64, Myersville, Md., June 21, 1974

Eva Griffith, Winston-Salem, N. Car., March 3, 1975

Edward Harper, 71, Big Timber, Mont., Feb. 13, 1975

Ruth Hoffman, Hagerstown, Md., Oct. 74

Clyde W. Holsinger, 55, North Manchester, Ind., April 13, 1975

Edna Horst, Hagerstown, Md., June 1974

Velma Hovatter, Ft. Meyers, Fla., Feb. 18, 1975

Viola Kepler, 84, Kansas City, Kans., March 6, 1975

Edith Cressman Long, 88, Boonsboro, Md., March 5, 1975

Carroll Merrow, 62, Springfield, Ohio, Feb. 8, 1975

Newton A. Michael, Bridgewater, Va., Dec. 2, 1974

Frances Miller, 68, Ashland, Ohio, March 1, 1975

Ivan Miller, Hagerstown, Md., 1974

Lois Mosley, 69, Albia, Iowa, Feb. 21, 1975

Allen Nolt Sr., 59, Richland, Pa., Feb. 20, 1975

Frances Oliver, 83, Cloverdale, Va., March 7, 1975

Howard Overacker, 80, Cloverdale, Va., Feb. 13, 1975

Sadie Rau Overholtzer, 91, Parker Ford, Pa., Jan. 12, 1975

Nora Mae Palner, 78, Boonsboro, Md., Feb. 24, 1975

Cora Parmer, 83, Leola, Pa., March 26, 1975

Clara Petersen, 83, San Diego, Calif., Jan. 15, 1975

Bessie E. Plank, 83, New Oxford, Pa., Feb. 16, 1975

Minter Prickett, 79, Cloverdale, Va., Feb. 7, 1975

Mary Jane Puffenberger, Washington, D.C., Feb. 18, 1975

Thomas Rader, 78, Fincastle, Va., Feb. 17, 1975

M. E. (Wood) Ratliff, 75, Cloverdale, Va., March 14, 1975

Mahlon Reich, 69, Ephrata, Pa., Feb. 13, 1975

Maude Hershberger Rhodes, 90, Martinsburg, Pa., Aug. 22, 1974

Harry Richardson, 77, Elgin, Ill., March 14, 1975

Marie Rininger, 84, Akron, Ohio, Jan. 2, 1975

Robert A. Rinker, 95, New Oxford, Pa., March 23, 1975

Mary Neva Rowland, 84, Newton, Kans., Aug. 15, 1974

Alma Jane Royer, 95, West Milton, Ohio, March 14, 1975

Ruth Runyon, 76, Chambersburg, Pa., Feb. 9, 1975

Galen B. Sargent, 73, Sebring, Fla., Feb. 6, 1975

Margaret Seegmiller, 79, Waterloo, Iowa, March 11, 1975

Walter C. Sell, 79, La Verne, Calif., March 5, 1975

Robert C. Shue, 62, York, Pa., Jan. 20, 1975

Clara Reiff Simon, 85, Parker Ford, Pa., Dec. 23, 1974

Cornelius K. Simon, 86, Santa Ana, Calif., Feb. 16, 1975

Agnes Sjaastad, 76, Seattle, Wash., Jan. 13, 1975

Charles Smith, 59, Ligonier, Pa., Feb. 1, 1975

John Longfield-Smith, 51, Sebring, Fla., Feb. 5, 1975

Mabel Sprecher, Hagerstown, Md., May 1974

Bruce Stauffer, 17, Hutchinson, Kans., Jan. 1, 1975

Marie Stauffer, 73, Sebring, Fla., Feb. 11, 1975

Chalmer C. Steele, 83, Hollidaysburg, Pa., Feb. 20, 1975

Fred Steele, 70, McPherson, Kans., Jan. 25, 1975

Oscar Stern, 87, Franklin Grove, Ill., April 5, 1975

Raymond Stogdale, 62, Crimora, Va., Dec. 20, 1974

Henry Stover, 79, McPherson, Kans., Jan. 7, 1975

Nellie Stutzman, 70, Berlin, Pa., Jan. 25, 1975

Ben Franklin Switzer, 80, Newton, Kans., Nov. 7, 1974

Bertha G. Trimmer, 99, Carlisle, Pa., Dec. 2, 1974

Edwin Trummel, 64, Oakley, Ill., Feb. 1, 1975

Winifred Upton, 79, Seattle, Wash., Feb. 4, 1975

Nathan Vance, 72, Elkins, W. Va., Nov. 8, 1974

John Vanderleest, Newton, Iowa, Jan. 10, 1975

Cecil R. Wagoner, 63, Waterloo, Iowa, Feb. 5, 1975

Daisy Wastler, Hagerstown, Md., March 1974

Ervin Weaver, 86, North Manchester, Ind., Nov. 15, 1974

Marian Weeks, 82, Cloverdale, Va., Feb. 5, 1975

William J. Weigley, 81, Orrville, Ohio, Feb. 7, 1975

Lottie Weimer, 65, Somerset, Pa., Oct. 18, 1974

Henry Wertz, 93, Quinter, Kans., Jan. 25, 1975

Emma Wheatley, 65, South Bend, Ind., March 13, 1975

Leah Will, 95, Newton, Kans., Sept. 13, 1974

Frank Williams, Waynesboro, Va., Dec. 24, 1974

Nina Williams, 67, Marshalltown, Iowa, Feb. 22, 1975

editorial

Strangers in the land . . .

When a top official of the National Council of Churches was asked this spring if Church World Service might soon be back in the refugee business, the reply was that he certainly hoped not. After all, he said, the plight of South Vietnam refugees was the problem of the US government, and it was with the government that the onus for their relocation and rehabilitation should rest. Yet, two weeks later, Church World Service was entering the refugee business on a full-fledged scale.

From the congregational scene the purview was much the same. The members of one witness commission debated the wisdom of bringing newcomers to the community when some resident families could not obtain jobs and housing. That very day, for example, the woman chairing the commission, a public school social worker, had bade good-bye to a family with ten children returning "home" to Kentucky. After three years of living and working in the local community, the father was laid off and for the past six months had been unable to find employment. In the midst of such circumstances, the commission members pondered, how could the church responsibly bring in new houseseekers and jobseekers?

Here, too, the question soon proved academic, for a fortnight later that same congregation was greeting its first Vietnamese refugee family. Faced with a concrete need, a flesh and blood opportunity for compassion, the congregation put its fears and anxieties aside and turned loose its creative energies.

That turnabout course may be repeated in fifty congregations of the Church of the Brethren, and in hundreds of parishes in other denominations as well, as quotas are pursued for the resettlement of Vietnamese and Cambodian refugees (see articles, pages 3 and 4). The experience is appropriate for the church, for there is something distinctly religious about regard for the stranger or outcast in one's midst.

This is not to dismiss as invalid the misgivings or even the grudges that may be expressed. Why should those of us who long opposed our nation's course in Vietnam give sanctuary particularly to those Vietnamese most identified with that policy? Did the "wrong people" leave Vietnam? Is it, as with immigrants of any time or place, in their best interest to settle here, in a culture so vastly different from their own?

Beside these questions are to be placed other perspectives. For example, the tradition of our country as a place of refuge for the victims of war and oppression. The trust many of these refugees placed in the power of America. The fact that 150,000 refugees compares with but a single month's immigration to this nation at the turn of the century.

And the reality, as Associated Church Press correspondent John S. Workman reported from Fort Chaffee, Ark., that "the refugees are here. They are a hurting people. And there is only one thing to do when people hurt. Help. Minister."

Workman pointed out that the initial reaction of people in the Fort Chaffee area to the refugees' coming was one of disapproval—disapproval that soon was to be tempered by information and reflection. He added that by becoming involved, by treating the refugees as they themselves would wish to be treated, the members of the Christian community reaffirmed the truth that "when you minister you are ministered unto."

"When a stranger sojourns with you in your land, you shall do him no wrong. The stranger . . . shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land . . . ," Leviticus 19:33-34 admonishes.

Whatever the factors that would suggest otherwise, those individuals, those churches, that nation which heed these words will be the stronger for it.—H.E.R.

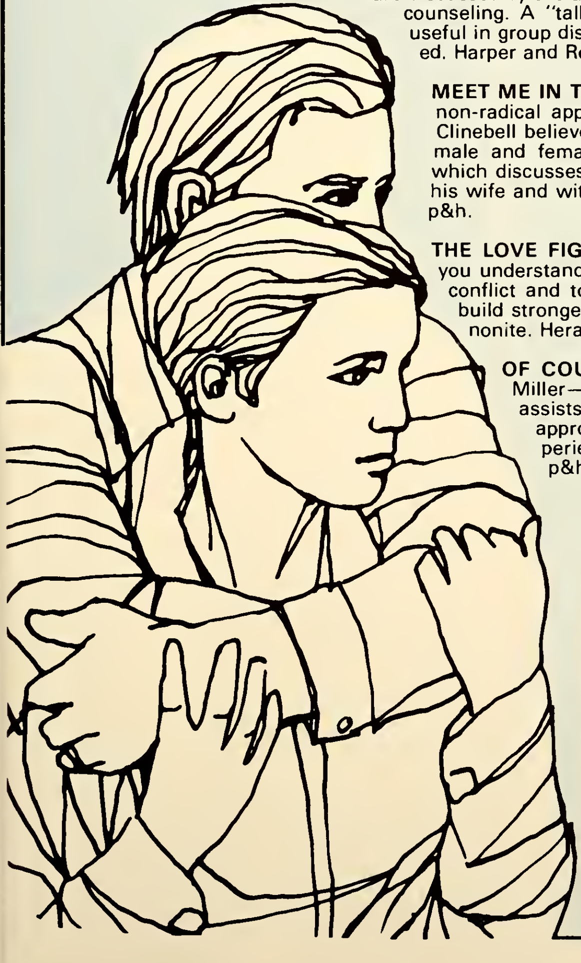
Enrich your marriage with–

THE INTIMATE MARRIAGE, Howard and Charlotte Clinebell—The nature of intimacy, barriers to its achievement and the ways in which intimacy can be enhanced are discussed by the authors, both professionals in the field of marriage counseling. A "talk it over" section at the end of each chapter is useful in group discussions and an extensive bibliography is included. Harper and Row. **$6.95** plus 40¢ p&h.

MEET ME IN THE MIDDLE, Charlotte Holt Clinebell—Here is a non-radical application of freedom to the modern woman. Ms. Clinebell believes that liberation means freedom for both halves, male and female. Included is a chapter by Howard Clinebell which discusses his reaction to changes which have occurred in his wife and within their marriage. Harper and Row. **$5.95** plus p&h.

THE LOVE FIGHT, David W. Augsburger—This book will help you understand your deepest feelings toward others in times of conflict and to express those feelings in constructive ways to build stronger, more lasting relationships. The author is Mennonite. Herald Press. **$1.25** plus 30¢ p&h.

OF COURSE I LOVE YOU, BUT..., Ann and Charles Miller—This is a workbook for marriage enrichment that assists couples in developing their own "here and now" approach to life-together-in-love. It is a book to be experienced together. Fortress Press. **$2.95** plus 40¢ p&h.



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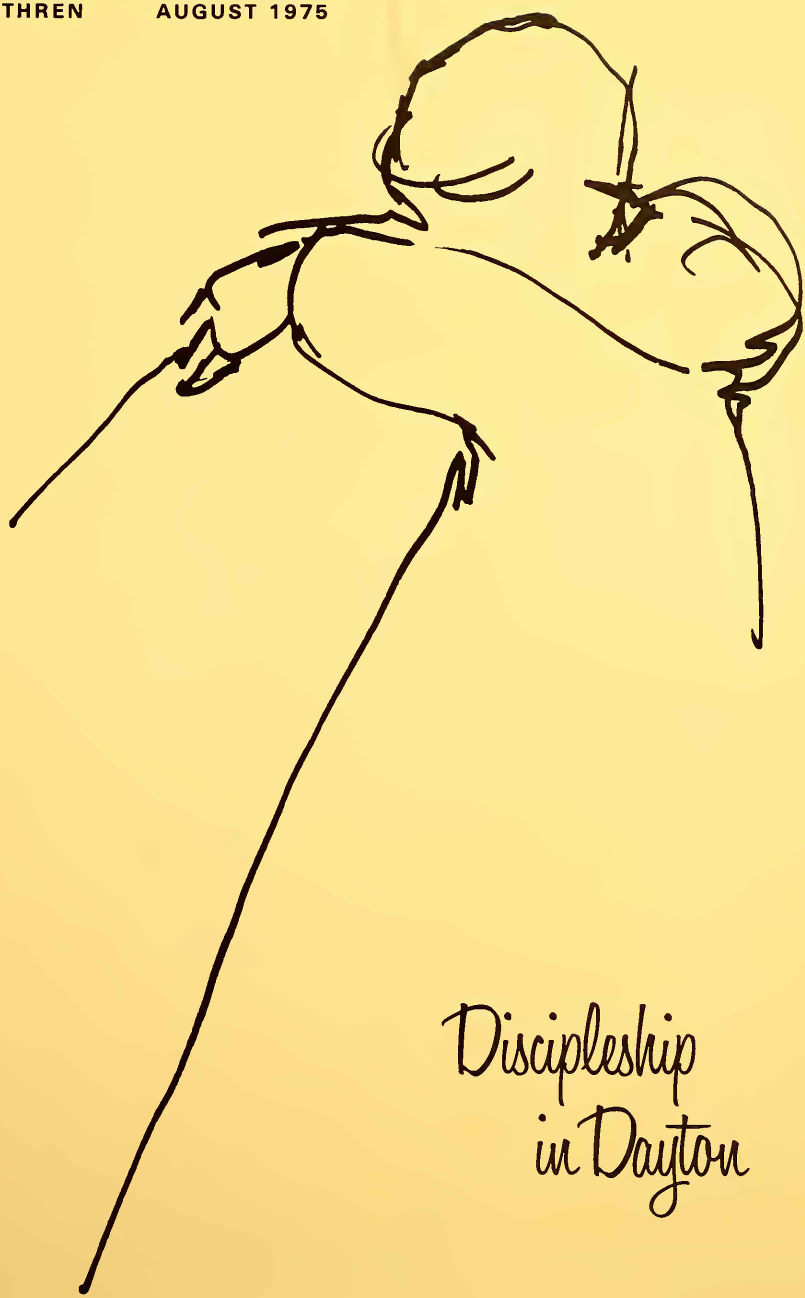
CHURCH OF THE BRETHREN AUGUST 1975



Discipleship in Dayton

contents

8 **Community Development: A Different Approach.** Elsie and Von Hall, Community Development workers in Nigeria since 1957, are off on a new venture—in another Community Development program in Zinder, Niger. They share with us the success story of their work in Nigeria's Uba District.

10 **The Christian's Guide to Goofing Off.** We need to find time to relax, says Kenneth L. Gibble. "The compulsion to activity that disguises itself as a Christian virtue is no such thing." Goofing off is a way God can use to give us laughter and joy and inner peace.

13 **The Germinating Seed.** When Annual Conference opened at Dayton. Ohio, June 24, MESSENGER was there with a team of Communications staff, photographer, artist, typists, and a corps of enlisted outside writers to bring you this detailed, sixteen-page wrap-up of the event that is the highlight of the Brethren year.

30 **Lovest Thou Thee?** Bible study writer David L. Rogers refers to the familiar Jericho Road story in Luke 10:25-37 ... but with a different approach. He says we Brethren have neglected the part about first loving ourselves.

38 **The Hope Before Us.** Edward Kintner died April 1, 1975, aged ninety-five. Some months earlier he had this conversation about faith and hope, in down-to-earth terms but in an up-in-the-air setting, with pilot grandson, Bill Kintner.

In Touch profiles Susan M. Ziegler, Galen Beery, and Joe Wampler (2) ... Outlook focuses on life-style workshop, new WMC workers, handgun control, M. R. Zigler, Historic Peace Churches seminar, Row Memorial, service opportunities, Middle East, licensings/ordinations (start on 4) ... Underlines (7) ... Here I Stand statements by Nina Bazouzi Cullers, John Mummert, Gerald W. Roller, and Bob Beery (32) ... Book Reviews, *I Heard the Owl Call My Name*, reviewed by Paul W. Kinsel; *TV and National Defense, An Analysis of CBS News, 1972-1973*, by Steve Longenecker (36) ... Turning Points (37) ... Editorial (40)

EDITOR
Howard E. Royer

MANAGING EDITOR
Kermon Thomason

ASSOCIATE EDITOR
Kenneth I. Morse

DIRECTOR OF MARKETING
Clyde E. Weaver

PUBLISHER
Galen B. Ogden

VOL. 124, NO. 8 AUGUST 1975

CREDITS: Cover, 25-28 art by Ken Stanley. 1, 13-24, Edward J. Buzinski. 8-9, Kermon Thomason. 4 (left) Lane Studio. 10 Wallowitch. 31 Ewing Galloway, N. Y. 36, 38 Larry J. Kopp.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $6.00 per year for individual subscriptions; $4.80 per year for Church Group Plan; $4.80 per year for gift subscriptions; $3.15 for school rate (9 months); life subscription, $80.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Aug. 1975.

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letters

CHRISTIANS WORKING TOGETHER

Give heed to Ezekiel 34:5, "And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered" (KJV).

In relation to the May MESSENGER, once again you would sell us over to a one world religion. Jesus Christ did not say I am *a* way, he said I am *the* (only) *way* to life eternal.

Jesus had no time for false prophets (see Matt. 23). He warns against false prophets (Matt. 24). When Paul preached on Mars Hill to those who worshiped the unknown god (Acts 17) he did not ask them to stand up and give their version of salvation!

As for Christians working together to further the Kingdom of God, if they are true Christians I am in favor of this. If an individual denies the virgin birth, the sinless life of Jesus Christ, salvation through his shed blood, and his coming again in a literal sense he cannot be classified as a Bible-believing Christian. This does not mean that we give up or compromise on basic Bible-taught Brethren beliefs.

The Spirit is moving in many of our churches. I see and hear many things that thrill my soul. But when God's Spirit is at work, Satan will work harder than ever to have his lies spread throughout the church.

JAMES M. HITE
Hershey, Pa.

FROM AN "ASSOCIATED" BROTHER

I must take time to thank Joel Thompson and DeWitt Miller for their superb articles in the May MESSENGER. Each in his own way has done much to interpret the ecumenical movement.

In fact, the whole issue of the MESSENGER is outstanding. I am tremendously impressed by the fine editing and excellent contents.

It is no wonder we are enriched by the "associated relationship" between our two denominations!

ROBERT G. TORBET
Ecumenical Officer
American Baptist Churches
Valley Forge, Pa.

MISSING VITAL DISTINCTIONS

A couple of statements in the May Outlook article describing farmers tour of China bothered me:

"In many ways the Chinese exemplify Christianity more than we do in our society!" Their virtues may be justifiably impressive, but to use the term "Christian" in regard to them may be missing the vital distinction: for a communist in China, allegiance is primarily to the state; for the Christian, allegiance is primarily to God.

" ... they (the Americans) left China with the feeling that the essence of Christianity—selflessness and service—permeates Chinese society today." It depends on whom and what is being selflessly served! Important as these qualities may be, I think it is important that they not be referred to, even for the purpose of brevity, as being the essence of Christianity. (If such virtues alone could characterize a Christian society, many a totalitarian state—Nazi Germany included—might qualify.) For me it misses the mark to speak of the essence of Christianity without an understanding of Christ's presence at the center.

Donna Spitler

Arlington, Va.

WHAT HAPPENED TO DIPLOMACY?

The widespread exultation by press, public officials, and the American public over the landing of the marines in Cambodia exposes the basic perversion of our minds by militarism. We hail it as a victory when in order to free 39 crew members of the Mayaguez, five marines are killed, 16 are missing, 70 to 80 wounded, plus unknown numbers of Cambodian deaths and property damage *(Higher figures have been given.—Ed.)*.

Even when it was thought that the death toll might be lighter, such action represents a disregard of American and Cambodian lives. Our "manhood" and national pride is not worth the life of one young or old person. It might have been possible to have achieved our goal through other channels.

Dale W. Brown

Lombard, Ill.

WHO READS MESSENGER?

Mary Agnes Starr, former church news editor for the *Palladium Item,* a Richmond daily newspaper, was delighted to receive a complimentary subscription to Messenger last year. During the year she featured in the daily news several articles which appeared in Messenger.

Her successor, Florence Lawson, has been so interested in Messenger that she has sent in her own subscription.

Those who are looking for news that speaks about the church, you too should read Messenger.

Victor C. Bendsen

Richmond, Ind.

WOULD GOD BE PLEASED?

I would like to commend Joan Deeter on her fine article in the May Messenger on "Life in the Community of Faith." It is a lot of food for thought for each of us as Christians.

Too often in the church, surface loving is only a mask. We Brethren, as she stated, are always so nice to each other, and this means nothing if it is only a cover for unresolved problems we may have to solve later or uncover face to face.

Too often I am afraid we all have been guilty of commending some persons for something for which probably we knew at the time they did not really deserve the kind of commendation we gave them. May each of us be sure we mean what we say before making comments of this kind. Proverbs 27:5 says, "Better is open rebuke than hidden love." This may be a little out of context but I think it has a lesson for each of us in this "surface loving."

I would just like to add this quote I heard recently on a tv program, "We all know the difference between right and wrong, but some of us hate to make decisions." May each of us take this personally and before making decisions ask ourselves if God would be pleased with our decisions.

Marguerite Snoeberger

Cumberland, Md.

NON-COMMEMORATIVE CALENDAR

This letter is to inform the public that we, PTE SKA O-YA-TE (White Buffalo People), a nonprofit American Indian awareness group, have recently finished compiling an 18-month pictorial calendar of early Native American religious scenes as a prelude to our Bicentennial non-celebration.

The calendar, which became available in June of this year, is composed of twenty photographs, each suitable for framing, from the works of Edward S. Curtis, noted pioneer photographer and humanitarian.

We are asking no set price for these calendars; any amount, no matter how modest, will be gratefully accepted and acknowledged, as will all correspondence.

All proceeds will go toward erecting a suitable memorial monument to all Native Americans. That is our goal.

Richard Colbenson

PTE SKA O-YA-TE
411 Stanford Road
Grand Forks, N.D. 58201

WRITINGS ON D. L. MOODY

In Messenger a long time ago, I recall having seen an advertisement by someone seeking a copy of Moody's works. I now have a book written by C. H. Fowler, titled *Life and Labors of D. L. Moody,* 588 pages and in good condition. It is in five parts under a single cover. Anyone interested can secure this book by contacting me.

Fred W. Fogelsanger

473 East Liberty Street
Chambersburg, Pa. 17201

LET CHRIST INTO MESSENGER

Our church, the East Nimishillen Church of the Brethren, has as one of its goals for 1975, nourishing of families. Thank you for the resources listed in the Messenger.

Continue to let Christ into Messenger more and more and we will try to promote it. May you be open to God's will in your lives and work. Praise God for his wonderful ways of working.

Fern Snyder

North Canton, Ohio

page one

Like the shoemaker's elves, he remains unseen, while his good work is produced and abounds for folk to marvel at. His unsigned handiwork appears in every Messenger, but unless you search the credits on the inside cover you remain unaware of its creator's identity. Now we've gone public with him. If you were at the Dayton Annual Conference you may have seen him, sketchbook in hand, here and there about the Convention Center—Ken Stanley, our artist.

Ordinarily, Ken is to be found in the art and layout department at Elgin, on his high stool, with one knee crossed over the lower edge of his drawing board, turning out left-handed illustrations or designing ads, book covers, and brochures. But added to our Communications staff at Dayton, Ken illustrated our Annual Conference wrap-up with on-scene sketches. You can see the results on pages 25-28.

Ken Stanley

Messenger writers for August: Elsie and Von Hall, World Ministries personnel, live and work in Zinder, Niger. They wrote their article on Community Development at the University of Missouri, Columbia, Mo., while Von was in the final months of completing an M.A. course in that field. Kenneth L. Gibble is pastor of the Ridgeway Community congregation, Harrisburg, Pa. David L. Rogers is pastor of the Manchester congregation, North Manchester, Ind. Edward Kintner was for over forty years in the science department of Manchester College. Here I Stand contributors are Bob Beery of North Manchester, Ind., Nina B. Cullers of Luray, Va., John Mummert of Cushing, Okla., and Gerald W. Roller of Roanoke, Va. Book reviewers are Paul W. Kinsel, pastor of the University Park congregation, Hyattsville, Md., and Steve Longenecker, Washington Office BVSer, Washington, D. C.

The outside writers who worked so diligently at Dayton to compile the Annual Conference wrap-up are identified following each of their contributions throughout the text.—The Editors

Susan M. Ziegler: Great-great-grandmother

Imagine! Five generations in one church. This unusual situation was noted in the Richland, Pennsylvania, congregation on Palm Sunday when Eric Jon Marks was brought to a dedication service by his parents, Kendall and Vicky Marks. To complete the span of generations the picture here shows Eric with his mother; his grandmother, Phyllis Wenger Hickernell; his great-grandmother, Esther Ziegler Wenger; and his great-great-grandmother, Susan Edris Ziegler.

Though each generation deserves recognition for its role in the life of a church, in this instance particular attention should be given to the oldest, Susan Ziegler, whom a friend describes as "a remarkable lady in many ways." Mary M. Taylor, wife of the pastor of the Richland church, introduces Susan Ziegler to MESSENGER readers in these words:

"At the age of twenty Susan was married to Charles Ziegler, who was later ordained to the free ministry in the Heidelberg congregation. Together with their ten children, they lived as farmers near Richland.

"Brother Ziegler suffered for 23 years with bronchial asthma, and Sister Susan had more than her share of work nursing him, caring for all the children, and keeping the farm running. The children all remember this period of time with great admiration for their mother. Mrs. Ziegler kept a home that was warm and open to anyone who stopped in, not only to Sunday dinner guests invited at church, but to needy persons for meals and a place to sleep.

"It was a great shock to the family when Brother Ziegler passed away at only 49 years of age. A daughter tells it this way, 'In the face of grief, poverty and five children still under age, Mother kept the farm one more year, and made a little more money to satisfy debts, and sold the farm.' With a down payment for a house from a relative and the goodness of friends, Mrs. Ziegler bought a truck and began to build a milk route, which later expanded to include eggs and other farm produce. She very capably supported her family through this business for 18 years.

"Her most notable words of advice to her children were, 'Walk straight, hold your head high, and never give up.' She always admonished her children to live clean and upright lives.

Good advice from a great-great-grandmother. And good for every generation.—K.I.M.

intouch

Joe Wampler: Discove

Many people wish for the gift of vision into the future, to see where humankind and the universe are headed. But Joe Wampler is happy for his gift to see backward. And quite a gift at that—Joe has seen backward through about 90 percent of the age of the universe when it was only a fifth of its present size!

How does Joe do it? As Dr. E. Joseph Wampler, astronomer at the University of California Lick Observatory, he pioneered in the development of electronic equipment that made it possible to study quasars—the most distant objects ever seen in the heavens. The equipment consists of a spectograph that breaks up the quasar's light into the bands of the spectrum, a television tube that intensifies the quasar's image, and a computer system to analyze the astronomical data.

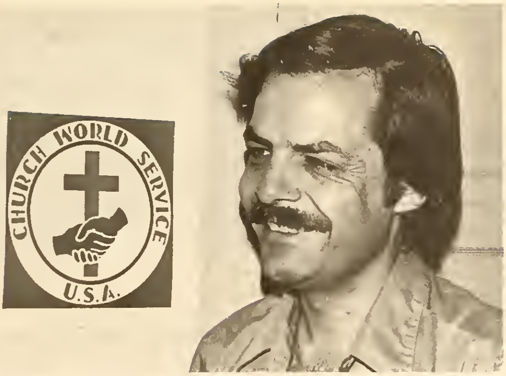
The most distant quasar he has detected is a faint, blue starlike object in the constellation Boötes.

The newly discovered quasar is traveling at about 167,000 miles a second, at a distance of 10 billion light years from the earth. One of the most intriguing questions for Joe is how the quasars can generate such tremendous energy that their light can still be detected on earth. The original light of the quasar must be as bright as 100,000 billion stars—brighter than 100 galaxies the size of the Milky Way.

Joe and his colleagues have concluded that the chemical composition of the young universe—10 billion

uasars

rs ago or more—is essentially the
ne as that of the stars and galaxies
day. Although he will not predict
at future finds might be, he notes
t one of the most exciting of re-
t discoveries has been the ex-
ence in space of molecules that are
building blocks of amino-acids,
ich are in turn the units from
ich protein is built and which are
damental to life as we know it.
Joe was born in Taiku, China, in
33, the son of China missionaries
nest and Elizabeth Wampler. An
mnus of Bridgewater and the Uni-
rsity of Virginia, he holds a Ph.D.
m the University of Chicago. After
years at Lick Observatory, he
ved last year to Siding Spring,
stralia, where he directs the
glo-Australian Telescope,
dicated October 16, 1974.
Joe has been described as an
ronomer "... who studies how all
pieces of the universe relate and
w whatever it is that is out there
t out there."
"The astronomy of Galileo and
pernicus produced a revolution in
r thinking," says Joe. "It
riented our life in the universe. I
l the present explorations will
oduce further major changes in the
ucture of humankind, and in our
nking."—K.T.



Galen Beery: Our man in Fort Chaffee

"Some nights I can't even remember whether I've eaten that day or not. Funny too how you can be so dog-tired you're ready to drop; then another family comes in and you see a way to work out a problem for them ... suddenly you're full of energy again!" That's Galen Beery giving an idea of the eighteen- to twenty-hour days he puts in helping direct Church World Service work with Vietnam refugees in Fort Chaffee, Arkansas.

When he arrived at Fort Chaffee in late May the refugee resettlement program was struggling through its first pandemonium-ridden days—desperate refugees and frustrated workers trying to cope without any system. There had been no time to plan in detail and coordinate a system beforehand—29,000 unanticipated refugees had simply arrived, who must all eventually be resettled.

Galen's skills as an administrator are proving useful. For ten years (1962-1972) he worked in Laos with International Voluntary Services (IVS) and with the United States Agency for International Development (USAID). In IVS he assisted in administering teams of American volunteers working in rural development and education. With USAID he worked in community development programs, agro-business, and refugee relief. With that and his facility in the Lao language, and some French and Vietnamese, Galen has proven to be a good man for the Fort Chaffee job.

In Indochina Galen became closely identified with the people, immersing himself in their language and culture and customs. He is probably, among the Brethren, the best informed person on Laos. Enormous scrapbooks of Laotian information, magazine articles, and newspaper clippings attest to his abiding interest in that troubled country today. These close ties with Indochina serve Galen in good stead as he grapples with resettling its refugees.

What with his three years of work with IVS in Washington, D.C., and the ten years in Laos, service to Third World people is not new to Galen. And that service is a part of his heritage, as well—the son of Cleo and Miriam Stover Beery, he is a grandson of Wilbur B. Stover, the Brethren's pioneer missionary to India.

After his service in Laos, Galen returned to his hometown of La Verne, California, and enrolled in a public administration course at the University of Southern California, from which he earned his M.A. degree last March.

Galen was home painting his house in May when Hazel Peters, personnel office coordinator for the General Board, called to ask him to go to Fort Chaffee. Tossing a few belongings in his red VW, Galen drove almost nonstop, three days, to his Arkansas assignment and began a virtually round-the-clock schedule at the refugee office. As long as we Brethren have persons like Galen Beery around, we need not fear that the "spark of spontaneity in giving" that Randy Miller spoke of on page 10 of the July MESSENGER will ever be snuffed out.—K.T.

At life-style workshop: 'revolutionary thoughts'

World hunger—we hear about it everywhere and it makes us uncomfortable. What can we do?

About a hundred Brethren of the Mid-Atlantic District spent Saturday, April 12, at the Frederick, Md. church exploring in depth the alternative responses that Brethren can consider when their consciences ask questions. Seven areas where a change in life-style would bring some solutions were explored.

Shantilal Bhagat of the World Ministries staff starkly outlined the problems. It isn't an encouraging prognosis—the long view of our world's future with pollution, limited food supply, dwindling natural resources, and the exploding population. Soberly the work-shoppers divided into study groups to ponder how real changes in life-style could bring about meaningful reversal in trends.

The seven life-style study groups were led by Brethren qualified by their professions as resource leaders. The environment group was chaired by John Trax, sanitary engineer who works for the US Environmental Protection Agency in waste-water treatment at the municipal level. The science/technological group worked at pollution and structure—biological relationships under organic chemist Earl Hess. Home economist Sandy Wright's nutrition group explored food additives, common food nutritional values and recipes for alternative diets.

Homesteaders Grace and Tim Lefever led a "how-to" session on being self-sustaining by raising your own food and discussed alternate energy supplies and diet. Janice Martin, World Ministries' coordinator for global awareness, continued the study of hunger in the third world and the implications of population control.

Politically speaking, Sylvia Eller, BVSer on the Washington Office staff, outlined the work that can be done legislatively to help the US to a better resource-sharing position. Dale Aukerman, simple life practitioner, described ways that such a sharing theory could be put into practice in our daily lives.

Mealtimes, singing, browsing, and visiting gathered the group together. Just before vespers, Anna Mow brought the day into focus as she spoke of living the simple life. "It is not a design of clothes or a particular life-style, that is the important thing," she said. "It is a state of mind, the desire and ability to put things in their proper priority. The life of Christ and the early Christians are our examples. Their professions and life-styles differed, but their goals and priorities were the same—to seek and follow the will of God for their lives in relation to others ..."

Such encounters on life-style offer for responsible Christians valuable experiences of revolutionary thinking that the problems of the next quarter-century are thrusting rapidly upon us.

New workers assigned to Niger, Ecuador

Recent World Ministries assignments are placing new workers in the Niger and Ecuador fields. Von and Elsie Hall began work with Lutheran World Relief in Niger in July. Merlin G. and Grace Shull begin language study in September for service in Quito, Ecuador.

Von and Elsie Hall, Nigeria missionaries since 1957, while continuing in World Ministries employment, have been seconded to community development service in Niger with Lutheran World Relief. They will be located in Zinder, a large and historic town in south-central Niger. Since 1970 the Halls have coordinated a highly successful community development program in Uba District in Nigeria's Northeastern State (see story on page 8). In 1974 that program was turned over completely to Nigerian leadership. During the past year the Halls have lived in Columbia, Mo., where, in May, Von received his master's degree in community development.

Since 1963 Merlin Shull has been pastor of the Marsh Creek congregation, Gettysburg, Pa. Previous to that he was pastor of the Nimishillen congregation in Northern Ohio. From 1950 to 1953, Merlin served as a relief worker under Brethren Service in Austria.

In Ecuador the Shulls will be seconded by the Brethren to the United Evangelical Church of Ecuador for a three- to-four-year term at the Center of Theological Studies. Merlin will work with both the basic extension centers for nonprofessional church workers as well as the in-service pastors' course. He replaces Roy Valencourt, who, with his family, returned to the US in June. The Valencourts are now located in Salisbury, N. C., where Roy is a member of the faculty of Hood Theological Seminary.

Left: Merlin and Grace Shull serve the United Evangelical Church of Ecuador.

Right: Von and Elsie Hall are serving in Niger, under Lutheran World Relief.

General Board testifies on handgun controls

The elimination of handguns from private, ndividual ownership and the registration and control of all other guns in American ife are called for in a statement submitted to Congressional legislators in behalf of the Church of the Brethren General Board.

The statement builds on a position on firearms control enacted by the General Board in 1968. It lifts up the Criminal Justice Coordinating Council's claim that more Americans have been killed by privately owned guns that have died in all the nation's wars since the Revolution.

The testimony was submitted to the Subcommittee on Crime of the House Judiciary Committee in May by C. Wayne Zunkel, pastor of the Church of the Brethren of Elizabethtown, Pa., and for eight years a member of the General Board.

From the 1968 General Board statement the testimony asserts: "While the control of firearms will not eliminate the causes of crime and social disorganization, it will prevent much tragic loss of life. All the private and government resources at our command must be used to rid our society of lethal violence."

Since the 1968 General Board action the rate of murders by handguns in the US has virtually doubled, Mr. Zunkel points out. He also cites data which reveal that 73 percent of all handgun murders are committed by people who have never broken the law, and that statistically for every intruder stopped by a homeowner with a gun, there are four gun accidents in the home.

Pastor Zunkel, observing that "for the serious hunters, handguns are extra baggage," contends that fair and strict controls may be the best insurance the sportsman has that his right to a gun will be preserved.

As to legislation, the testimony argues hat a "piecemeal approach" will not suffice. "What is needed is a strong federal aw that will apply equally to all parts of he country."

Pastor Zunkel explains that most nodern nations have enacted gun controls and that the measures have significantly reduced the rate of murder by handguns. He concludes the appeal:

"The time has come for legislators to ook unfounded emotions, fears, and highly organized self interest squarely in the eye, and enact strong, responsible controls which can help to make the lives of us all a little safer, which will ultimately preserve the very rights of those now opposed to gun control, and which will help remove fear from gun owners and all Americans."

M. R. Zigler receives award from (left) Ken Kreider and (right) C. Wayne Zunkel.

Peace group honors a man 'on a binge'

M. R. Zigler, 83-year-old peace activist, was the recipient of the Brethren Peacemaker of the Year Award bestowed by the Atlantic Northeast District Peace Fellowship. The citation honored M. R.'s "lifelong efforts to promote peace and understanding among individuals and nations."

In response, M. R. explained, "I'm on a binge. And I think everybody ought to be on a binge. You old folks when you reach 65, don't retire. Just go to work for the Lord full time and you'll die happy."

The banquet, held May 17 at the Elizabethtown, Pa., Church of the Brethren, was served on a donation basis by the church youth. From the event the youth turned over $183, including $40 of their own, for the series of "On Earth Peace" convocations M. R. is convening at New Windsor, Maryland.

To Serve the Present Age, the new book recounting the Brethren Service story, and to which M. R. Zigler is a major contributor, was introduced by Clyde Weaver, marketing director for Brethren Press. Brethren Peace Fellowship leaders Kenneth Kreider and C. Wayne Zunkel presented the award.

Historic peace churches seek one voice on peace

"Historically, we have come to Washington, D.C. in a self-serving way when wars were brewing to work to guard our conscientious objection position," stated Bethany Seminary professor Dale W. Brown, addressing Brethren, Friends, and Mennonites gathered to coordinate the work of their Washington Offices as a common voice for peace and reduction of military spending. Continuing his address to the May Historic Peace Church Washington Seminar, Brown remarked, "It is significant that we come here now *when a war has just ended* to evaluate ways in which we can coordinate our peace concerns and witness to our faith."

The Washington seminar dealt with the "Impact of Militarism on our Foreign Policy." One speaker, Rear Admiral Gene La Rocque (Ret.) of The Center for Defense Information, lifted up the unreality of US defense department's budget requests, saying, "The Pentagon is asking in 1976 $105 billion for Total Obligational Authority (TOA) which is an increase of $16 billion over this year. And more—they request a 2% increase each year for the next 4 years—or an additional $148 billion. In 5 years, the amount the Pentagon would receive would be $636 billion. 20% of that amount actually goes for direct defense—the rest to protect the interest of friends and to support personnel and bases. Such money does not advance defense or increase security, it only feeds inflation and weakens the stability of the country as a whole. "We must offer alternatives to Congress."

The forty seminar delegates were selected from congressional districts having sizable groups of Mennonites, Quakers, and Brethren among their constituents. The persons attending the seminar will coordinate their social action in their home districts, working to keep their congresspersons informed of grass roots sentiment.

Among those who spoke to the seminar concerning the defense budget were General Bertram Gorewitz (Ret.) of the Center for Defense Information and John Marks of the Center for National Securities Studies.

In their visits to the Pentagon, the State Department, and representatives on Capitol Hill, seminar members reported a change of attitudes, a new sense of humility, and a willingness to review governmental policies and priorities. The Indochina War, new legislators, and shifting national priorities are creating a climate for new ideas.

Row memorial expands ecumenical library

W. Harold Row, Brethren Service executive, ecumenical leader, and Church of the Brethren Washington representative, who died in 1971, is being memorialized through peace materials in Geneva, Switzerland, and in theological seminaries around the world.

This spring a check for $2,800 from the Row Memorial Fund was presented by Dale Ott, Brethren Service director in Europe, to the Rev. Ans van der Bent, director of the Ecumenical Center Library at the World Council of Churches in Geneva. The gift makes possible new acquisitions for the library's peace section, which the Church of the Brethren helped establish with a $3,000 gift in 1955.

Ans van der Bent (left) with Dale Ott

Earlier, approximately $375 from the Row Memorial Fund provided for the distribution of 100 volumes of the addresses and actions of the 1968 Conference on Religion for Peace at Kyoto, Japan, to seminaries overseas.

For Brethren: Service opportunities open

A new direction for missions is to respond with willing workers to specific needs determined by local governments. The Church of the Brethren was able recently to make such a response through a chance meeting with Dr. D. W. Emuchay, chairman of the public service commission of Nigeria's East Central State.

Talking with Bill and Marsha Link (Bill was the subject of the July 1974 MESSENGER cover story), Dr. Emuchay learned about the Brethren and their service program. On the spur of the moment, a meeting was set up in Chicago between Dr. Emuchay and Hazel Peters, personnel office coordinator for the General Board, and Shantilal Bhagat of World Ministries. Dr. Emuchay told of his need in East Central State for medical workers and described his recruitment search, which had taken him to several countries. The Lafiya medical program was explained to him and a promise made to keep in contact.

Hazel had in mind for him a Canadian medical doctor, Kenneth Flegel, who once had inquired of the Brethren about overseas medical possibilities. The Flegels were put in contact with Dr. Emuchay. With the Brethren sharing information on Nigeria and otherwise facilitating the recruitment, the Canadian doctor and his wife this past winter arrived in Nigeria to begin their assignment. Dr. Flegel's work is in a 60-bed hospital built with a government grant to encourage rural health care. His wife teaches in a secondary school.

Dr. Emuchay, leaving recently for another recruiting trip, wrote that he still needs doctors, engineers, and architects. Are Brethren interested? Hazel Peters responds, "At the time we have placed no Brethren in this particular state of Nigeria, but the opportunity is there for anyone with the needed skills who is willing to take the chance that the Flegels took in moving into an area new to them."

"We are also recruiting teachers for Nigeria," Hazel continues. "Having recently established a Universal Primary Education (UPI) plan, Nigeria needs hundreds of additional teachers for colleges and secondary schools, including Waka Teachers' College and Waka Secondary School, which were founded by the Church of the Brethren. We are looking for persons with majors in English, specialized sciences, and religious knowledge.

"Applicants accepted for assignments receive an annual salary of not less than $6,000. Also there is an expatriate inducement of $1,000 annually; transportation between home and Nigeria at the beginning and end of service; housing; and round trip air fare for travel home each year."

Applicants should write: Hazel Peters, Personnel Office Coordinator, 1451 Dundee Avenue, Elgin, Ill. 60120.

Openness to peace seen in Middle East survey

Private conversations this spring with leaders in Israel and in the Arab countries of the Middle East revealed a "surprising openness" for peace, a World Council of Churches delegation reported. Regrettably, the team members added, this openness is lacking in public pronouncements.

On the Arab side, there was considerably more willingness to reckon with Israel as a political entity than was true a couple of years ago, said William Weiler, secretary for Jewish relations for the National Council of Churches.

Among Israelis, Dr. Weiler sensed a heightened willingness to deal with the plight of the Palestinians and to recognize their right to political self-determination.

More often than not positions on both sides were found to coincide on such issues as the national rights of Palestinians, Arab-Jewish coexistence, the Jerusalem question, Jews in the Arab world, and Christian-Moslem-Jewish dialogue, according to a second member of the team, Leopoldo Niilus, director of the WCC's Commission of the Churches on International Affairs.

"The tragedy of the situation seems to be that each side believes the other is not committed to peace," said John B. Taylor, who is in charge of Moslem-Christian dialogue for the WCC. He quoted an Arab politician who spoke of "the inevitability of peace" and said this phrase conveyed best the "deepest aspirations" felt by all.

"The mood of the moment is significantly different from what it has been before," Dr. Niilus said. He cautioned that "although there are signs of hope and a climate of willingness for political settlements, the situation remains very dangerous and explosive. It will continue to remain the World Council's concern to endeavor building bridges of understanding and mutual trust so that the parties in the conflict can begin to hear each other's voices."

Mixed tours to mixed lands, interpersonal exchanges, communication play a strategic role in widening understanding, the delegation declared. It urged Christian churches to educate their members toward open and accepting attitudes toward all parties involved.

Unique situations mark licensings, ordinations

Philadelphia First Church, out of which Sarah Righter Major became the first woman preacher among the Brethren in the early 1800s, was the scene this spring of the licensing of two women to ministry in the Church of the Brethren.

One was Linda Block-Coalter, a member of Philadelphia First Church who received two degrees this June—a master of divinity from Princeton Seminary and a master of social work from Rutgers University. Her husband Milton J. Coalter Jr. is engaged in graduate study in church history at Princeton. Linda seeks to serve in the parish ministry.

Also licensed was Mary J. Hoover of Modesto, Calif., who has completed the junior year at Princeton Seminary. A McPherson College graduate, Mary is serving this summer in the National Parks Ministry at Kaibab National Park near the Grand Canyon. She will return to Princeton this fall. Mary's licensing was voted by her home congregation, Modesto.

The licensings were conducted by Philadelphia First Church pastor W. Dean Crouse and Atlantic Northeast District executive Harold Z. Bomberger.

Southern Ohio district executive Chester J. Harley also reported unique experiences in the commissioning of ministers this year. One was ordaining a pastor and licensing a parishioner—E. Merritt Hulst Jr. and Joseph A. Moore, respectively—at the same service in the Cedar Grove congregation. Another was his first ordination of a woman, Elizabeth G. Rieman (Mrs. Glenn), a member of the Mack Memorial church at Dayton and teacher at United Theological Seminary.

The licensing of three persons at the Zion Hill church of Northern Ohio occurred at a single service this spring. Involved were a father-son combination, Carl (Gene) Blakeman, 40, and his son Steve, 19, as well as Tim Bartholomew, son of Zion Hill pastor John H. Bartholomew.

Also unique were the ordinations of a husband-wife team from Bethany Seminary. James L. Abe Jr. was ordained at his home church, Painesville, in Northern Ohio, and Marla Bieber Abe at her home church, Black Rock, in Southern Pennsylvania. The Abes serve in a team ministry at the Oklahoma City church.

underlines

REFUGEE PLACEMENT ... In the first six weeks of resettlement of persons from Vietnam and Cambodia, 19 Church of the Brethren congregations either placed or committed themselves to receiving 112 refugees. "The need is not over," commented Jean Kauffman of the New Windsor office. "Refugees will be needing placement for a long, long time."

CONGREGATIONAL COLLAGE ... From funds left after retiring its mortgage and completing payments on its organ, the Flower Hill Church, Gaithersburg, Md., designated $1,000 for the Brotherhood's work with Indochina refugees.

Extensive damage to the basement and sanctuary of Southern Ohio's Potsdam church resulted from a fire on April 28. . . . The day previous another Church of the Brethren congregation, San Francisco, Calif., rededicated facilities damaged by fire a year earlier.

Milestones: 100 years, French Broad, Tenn., church, *Wayne F. Geisert*, speaker, June 7-8. 60 years, Shepherd, Mich., church, *Kenneth Hollinger*, speaker, May 18. 20 years, Lynnhaven church, Phoenix, Ariz., *Hubert Newcomer*, speaker, April 12-13. 10 years, First church, Phoenix, Ariz., *Frank and Ida Howell*, speakers, June 1. Coming Nov. 16: 100 years, Dallas Center, Iowa, church, *Galen R. Snell*, speaker.

IN HER FATHER'S STEPS ... *Anna B. Mow*, author and lecturer, retraced the steps of her father, *I.N.H. Beahm*, this spring. At Elizabethtown College, where her father was the first president, she was granted an honorary degree, along with artist Jamie Wyeth, whose family once owned the land where the college stands. At Jeters Chapel in Virginia, where her father delivered his first sermon, she was the speaker for the congregation's centennial June 15.

IN MEMORIAM ... *Donna Sooby*, one of the first women to receive a Ph.D. in radiation biology, died of cancer in May only a few days before she was to present a paper on radium exposure to the American Physiological Society. A citation which she was to receive from McPherson College, her alma mater, was presented to her parents. Donna was a former BVSer in Kassel, Germany. . . . *Joseph E. Whitacre*, 77, a minister for 56 years, died May 27 at Neffsville, Pa. He was profiled in a Messenger story in December 1972. . . . *Frank S. Carper*, 81, pastor-emeritus of the Palmyra, Pa., congregation and minister for 63 years, died May 29. He was a Messenger cover subject on October 15, 1972.

MOTHERS OF THE YEAR ... Michigan's 1975 Mother of the Year is *Trudy Radatz Gromer*, one-time employee of the Elgin General Offices and a graduate of Manchester College. . . . Named Mother of the Year in Vinton, Va., was *Joyce Baker* of the Jeters Chapel congregation. She was nominated by her daughter, *Lin*, 12. . . . *Margie Garst*, 92, was named Mother of the Year in Religious Activities for Virginia's Roanoke Valley. The Friendship Manor resident sings in the Ninth Street church choir, quilts two days a week, and gives music lessons to 32 pupils a week.

Community

A different approach

Community Development projects emphasize people involvement. This is Brethren Service and Foreign Missions 1970s style.

by Elsie and Von Hall

In Uba District in Nigeria's Northeastern State a new wind of change has been blowing these last five years. In areas indifferent to progress a decade ago, villages vie with one another now to be the most innovative community of the district. One village shows its visitors its new well; another points out its new health center; in another, you are led to the new market; in another, pupils from a new school recite for your edification; you reach still another village via a brand-new road cleared through the bush. Chiefs in flowing robes invite you into shady chambers to sit in on community council meetings. Everywhere the message is clear: "Look what our community is doing by itself."

Why this change where once the monotonous complaint so often heard was, The government should do something to help us"? The answer: A Community Development Program initiated in Uba District by the Church of the Brethren in 1970. Basic Community Development principles and process as studied and interpreted at the University of Missouri constituted the program's foundation. The program was designed to cooperate with, and augment, the Northeastern State Community Development Program with the intent that in time it would become an integral part of the state's own program.

Community Development as understood here is a definite method or process of developing people and should not be confused with the "brick and mortar," physical development of communities that has been practiced for years. Through Community Development people gain a concept of their needs as they see them, whereas development agencies tend to provide the

evelopment:

solutions to the community's problems with little, if any, input by the people.

One of the first steps in the initiation of this Uba District Intensified Community Development Program was to employ Nigerians to help design and execute the program. John Waba of Lassa, Nigeria, as supervisor, was a definite part of the planning and assisted in the training of the village level workers. While John attended the Community Development diploma course given by the University of Missouri at Columbia, Missouri, Ularam Thliza, also of Lassa, filled his position. After John returned from the United States, Ularam received the same opportunity for schooling and returned to Nigeria in December, 1974. He is now teaching Community Development at a government school in Potiskum. The success of the program has been recognized by the government officials and at their request plans for enlarging the area of work have been developed.

Community Development is *Community Development* only when it involves the people themselves with their community leaders in self-determination, decision-making, and formulation of their own plans, followed by their involvement in self-help and self-support in the execution of their plans. This involvement of the people themselves in a community project gives the opportunity for "human development," which includes gaining in competence and skill, self-esteem, a new sense of dignity, improved leadership and hope for their future.

Today, Community Development is much more than just a good idea. It can be studied; that is, it is possible to study ways that people free themselves from their old barriers or restraints. Many cultures inhibit self-expression and governments sometimes have fostered citizen dependence for easier public control. Sociology, anthropology, psychology, as well as economics and technology, must all be integrated in a Community Development approach. Community Development holds that people can develop in such a manner that they can better manage their own environment.

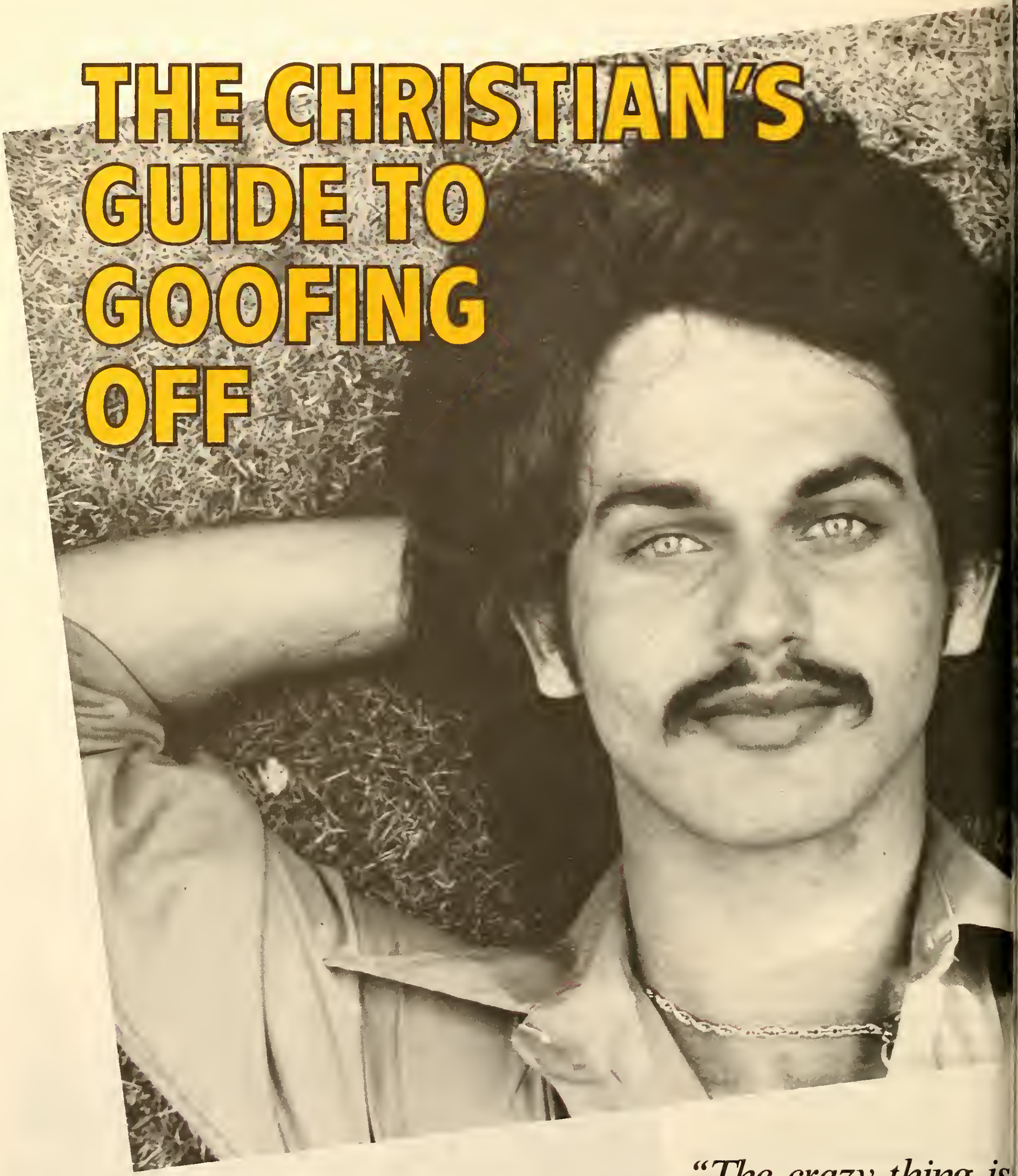
To recognize an activity as Community Development, several basic principles or

(Continued on page 29)

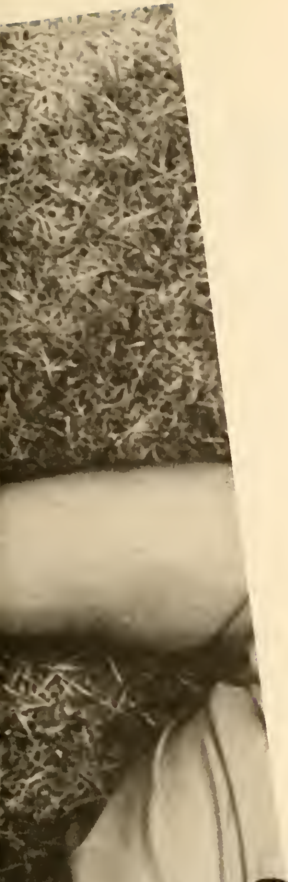
Moslems were suspicious of the Christians' efforts to dig a community well until a Moslem employee of the program enlisted everyone's confidence, resulting in cooperation.

The broad gamut of the community's needs and resources must be fully examined by the people with their leaders—involving decision-making—before priorities are set.

THE CHRISTIAN'S GUIDE TO GOOFING OFF



"The crazy thing is, we suppose that driving ourselves, keeping constantly on the go, is somehow virtuous."



by Kenneth L. Gibble

Neither the human body nor the human mind can do without periodic refreshment. The need for sleep demonstrates this fact. As far back as history goes, there are records of festival days and holy days which provided a break in the daily round of hard work. The Hebrew people discovered that man's need for rest was one of the basic laws of God. Hence the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shall you labor, and do all your work, but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work" (Ex. 20:8-10).

Now that commandment has two parts to it—and the first part has to do with work. Work is the primary means of staying alive, and for centuries, work has been closely related to the immediate needs of the family—killing game, harvesting crops, making clothes, preparing food. But work has acquired new meanings. It becomes a way of identifying ourselves. We are known as insurance agents, secretaries, homemakers, teachers. By pursuing our work with diligence, enthusiasm, and pride, we may gain approval from our peers and a sense of well-being for ourselves. Then too, one of the great benefits of work is the chance it gives us to serve humanity. Work in this sense is a privilege, a gift from God.

Yet, like all God's gifts, work can be misused. Many people regard work as a universal good, as the panacea for individual maladjustment and social crisis. What is the average American's solution to the problems of the young, the poor, and the minorities? "Find them jobs, make them work"—as though the process of work itself was a means of salvation. That idea may be a kind of Americanized theology, but you won't find it in the Bible.

What the Bible does teach is that any object or any idea can become a false god. And when it does, that means trouble. Somehow, work has gotten mixed up with the Christian religion so that many church people regard work as a worthwhile end in itself. Many of us think that not to be working is itself sinful. We find it hard to relax on a free day, to kick off our shoes and just goof-off. Something inside nags at us to *do* something: read a book or nail some boards together—anything so long as it keeps us busy.

It's high time we wise up. This compulsion to activity that disguises itself as a Christian virtue is no such thing. Work saves no one from sin, death, or the power of the devil. In fact, work can, and often does, become the center around which a person's life revolves. Work can also become the standard by which we measure a person's value. In both such cases, work

is used sinfully. True enough, work as a sin is an eminently "respectable" one—seldom as noticeable as alcoholism or larceny—but a sin it may be, all the same.

Of course, one can argue, there are genuine rewards for the man or woman dedicated to work. But sometimes the rewards are dubious ones. Those who take their work most seriously are often penalized (though they wouldn't call it a penalty) by being promoted to positions that require them to work even harder. And the extra money they make, they are expected to use to raise their standard of living. That means buying things.

And when we buy things, we have to spend time using them. For example, a family decides to purchase a snowmobile or a camper, reasoning that it will be a wholesome form of recreation. Either one of these items is a significant investment of dollars. And what American, having spent hard-earned money, will not try to get the dollar's worth by using the new equipment as much as possible? Now using a camper takes time. It may take some of a family's work time, but more likely it will cut into their non-work time—their "free" time. Thus the more leisure-time products a family buys, the more time and energy they will devote to using them and the less truly "free" time they have left.

So it is that leisure and work become almost indistinguishable. And the refreshment and renewal that we need so badly remain only a deferred, unfulfilled hope.

How can leisure be used creatively to accomplish that renewal of ourselves which God wills? We can begin by recognizing the spiritual dimensions of leisure.

By spiritual dimensions I mean simply that the process of refreshment to the human spirit is essentially a gift from God—a gift that can be developed and made more beneficial. Consider for a moment some of the elements of Christian worship. People worship God for many reasons, but one of them has to do with a desire to gain strength for the days ahead. I have heard many people say that activities of daily living take their toll on them and that they find worship in God's house a great restorer of both faith and emotional well-being. This happens because in worship we put ourselves into God's hands. We ask him to forgive us for the wrongs we have done and for the good we have left undone. Then we ask God to give us strength for daily tasks. And finally, as we listen to his Word, we feel that God does indeed care for us, that he has the power to give us a fresh start. And so it is that in worship we are remade.

Now of course one can worship almost anywhere and under almost any circumstances. Yet it is certainly much easier to worship in surroundings that are reasonably quiet so that distractions are at a minimum. In a very real way, the appropriate time for worship is leisure time—when we do not feel rushed because of an appointment to be kept or a job to get done.

It was this combination of leisure time, quiet surroundings, and worship that Jesus sought many times during his ministry. The Gospels tell us that his work of preaching, healing, and just being with people was quite demanding and that he found renewal through seclusion and prayer. Jesus took the need for leisure seriously because he knew that physical and mental well-being do not come of their own accord. They are gifts from God that require times of being ready to receive them.

This idea of the religious dimensions of leisure is found also in the Old Testament. We read in Isaiah 40:31, "They who wait for the Lord shall renew their strength, they shall mount up with wings like eagles." And consider the setting of the beloved 23rd Psalm. How else could it have been written except as the Psalmist sat down in a time of leisure and remembered the gracious blessing of God? "He makes me lie down in green pastures. He leads me beside the still waters; He restores my soul. He leads me in paths of righteousness for his name's sake." How beautifully those words describe how God intends us to find restoration in our leisure time.

And yet we give ourselves all too few such opportunities. The crazy thing is, we suppose that driving ourselves, keeping constantly on the go, is somehow virtuous. From my own personal experience I know what a perverse pleasure ministers can get by letting people know how busy they are.

"My goodness, Pastor Jones, I don't see how you find time to get all your work done. You're always on the go." "Oh, not really. Why just two weeks ago I had an afternoon off."

Ministers aren't the only ones with this problem. We all make constant references to the lack of time for this or that activity. We deny ourselves leisure because it makes us feel important to let our friends know how constantly in demand we are. And when we do take some time for ourselves, we feel good about it only if there is something to show for it afterwards: "Well, I broke a hundred this time out on the golf course"; "I did manage to get some sun this afternoon"; "I got half finished with that new book I'm reading."

All of this—the whole set of games we play—is more often than not just plain sin. It is sin, after all, to think we don't need restoration of mind and body. The ancient Hebrews knew this. They said that even God himself—after six days of creation—finally rested on the seventh day. Somehow, we miss the message of that.

Isn't it time we learn to let God renew us in times of leisure? Let me briefly suggest three ways we can prepare ourselves for it.

First, we can guarantee periods of leisure. Usually what we do is tell ourselves we'll take a break if we have time left over after work. Not surprisingly, such leftover time rarely materializes. For those of us who need help in finding time for leisure, we ought to schedule it. Sounds strange, maybe. But we schedule the rest of our time, don't we? If times of renewal are vital—and they are—they should be scheduled too. Otherwise they just don't happen.

A second suggestion. Take some of your leisure in relative solitude. It's true that social gatherings can be both fun and relaxing, but how few times we truly get away from interruptions. If possible, stay out of range of the doorbell, the tv set, and the telephone. One who advocated solitude was Henry David Thoreau. In his words, "We meet at very short intervals, not having had time to acquire any new value for each other." There is wisdom in that statement. And in our leisure time spent in solitude, we are free to think of things we normally neglect. Our relationship to God, for instance. Quiet times of meditation, reading of inspirational literature (especially the Bible), prayer ... all these can allow God to refresh us wonderfully.

A third suggestion is this. Don't try to justify time spent at leisure—either to others or yourself. If golf is a balm for your jangled nerves—enjoy it; don't feel you must improve your score every time. If you enjoy reading and sleeping in the sun—do it without apology and without justifying it as a way to get a tan.

We need to discover that goofing off during leisure time is nothing to feel guilty about. It's actually a way God can use to give us laughter and joy and inner peace. ☐

The germinating seed

In Ohio's Miami Valley, one of the more agriculturally productive areas of the country and a place where Brethren roots go deep, the scene at the center of the 189th annual meeting was the germinating seed. The seed suggested an array of themes integral to the Christian gospel: Expectancy ... birth and rebirth ... nurture ... regeneration ... renewal ... discipleship ... adventure ... hope.

Yet, surrounding the seed symbol was not the lush earth that forms the valley's farmlands, where seven Annual Conferences met before. Rather, it was posed in an environment of concrete and steel and mercury vapor lights and controlled air; an island encircled by Main Street, a multi-story parking garage, a rail overpass; a downtown district on its way to redevelopment.

In an area of transition a people in transition gathered to pray, to confess, to affirm, to perceive what it means to be not only the people of God but the partners of God in the unending tasks of creation.—H.E.R.

A report on the 189th Annual Conference

by MESSENGER staff and writers
photography by Ed Buzinski
art by Ken Stanley

ALL CREATION AWAITS

Creation themes lifted in general sessions

Moderator-elect Helman congratulates Donna Forbes Steiner after her presentation.

Nearly 10,000 brothers and sisters in faith, gathering together from across the nation, listened on Sunday morning to the address of Brother Floyd Bantz. He shared his faith in God's ongoing creative activity which moves toward fulfillment. It is the culmination of creation that we await. The "travail we experience is the result of being caught betwixt and between what we are and what we will become," suggested Brother Bantz. A significant implication of this view is that "our model for the church should be taken less from the past and more from the vision of what the future will hold."

A high point in the Sunday service was the congregational singing of "Great Is Thy Faithfulness," led by Al Brightbill and accompanied by a handbell choir and brass ensemble. This hymn seems to embody the meaning of being Brethren and captures the feelings of the Annual Conference experience. During the hymn one could not help but recount the previous evening worship events in the week of the 189th recorded Annual Conference.

In the recounting of some of the vivid scenes of the opening session of the conference the sound of the trumpets' fanfare still echoes in the mind. That sound was followed by the spectacular sea of colorful banners, created by Brethren from each of the districts. The mood was set. Beneath the symbol of the germinating seed, Moderator Don Rowe directed the thoughts of the assembled toward the social implications of the theme "All Creation Awaits."

Brother Rowe called attention to the Scriptures' hint of a coming glory for the world. He saw the seeds of love being sown, he proclaimed, in:

—the search for a simpler life-style;

—the rediscovery of Brethren heritage;

—the exploration of new relationships with other denominations;

—the efforts to make better relationships between Staff, General Board and Brotherhood persons; and

—the deepening of faith across the Brotherhood.

In the prophetic tradition, Brother Rowe confronted the conference attenders, "If the world is going to change then we must change." He concluded: "Creation awaits—let us keep it waiting no more!"

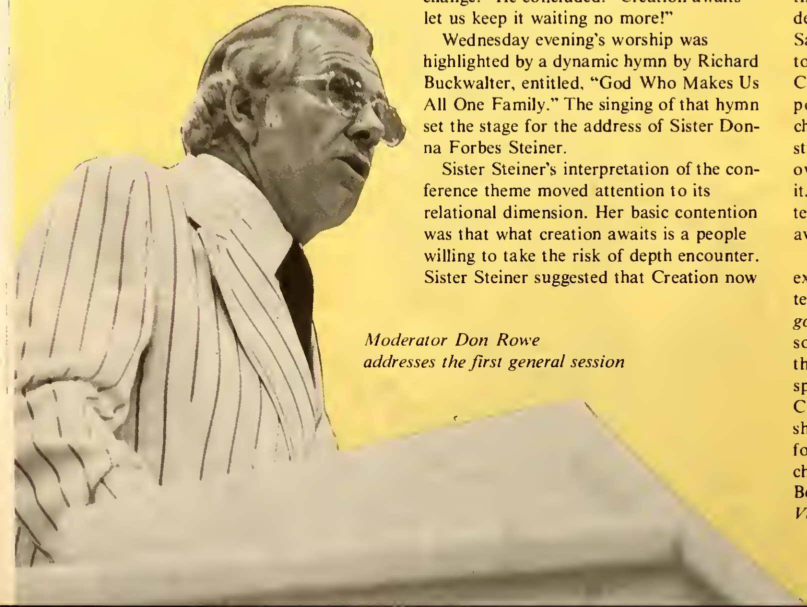
Wednesday evening's worship was highlighted by a dynamic hymn by Richard Buckwalter, entitled, "God Who Makes Us All One Family." The singing of that hymn set the stage for the address of Sister Donna Forbes Steiner.

Sister Steiner's interpretation of the conference theme moved attention to its relational dimension. Her basic contention was that what creation awaits is a people willing to take the risk of depth encounter. Sister Steiner suggested that Creation now witnesses people who feel desperately lonely and in need of the give-and-take of genuine relationship found in *koinonia* with God and each other.

Thursday evening a dynamically delivered message by Brother James F. Myer posed the conference theme in question form, "All creation awaits ... what?" His response was, "The 'second' coming of Christ." Brother Myer shared his conviction that, "We are approaching the apex of God's dealing with the world in history." In his message, an encouragement to faithful sacrificial obedience to Jesus Christ, Brother Myer focused on the activities of the returning Lord through an interpretation of Revelation 22. The returning Lord will, suggested Brother Myer, "rescind the curse of Genesis 3, rejuvenate creation, ravage the condemned, and reward the faithful church." The service concluded on the triumphant sound of Handel's *Hallelujah Chorus,* sung by the congregation.

Brother George W. Hill, a member of the American Baptist General Board, delivered a prophetic challenge to the Saturday evening worshipers. His response to the theme was, "All Creation Awaits the Conversion of the Church." Brother Hill pointed to the current dilemma of the church, which he described as the church's struggle to choose between "preserving its own existence or saving its life by losing it." He called attention to the church's tendency "to desire self-sufficiency and its avoidance of dependency on *any* Spirit."

The faithful church, he suggested, is an experimental and probing church which tests *all* things and holds on to what is *good.* It is a fellowship that affirms a personalization of our living faith by meeting the social problems of our day in Christ's spirit and name. This revived church of Christ will have renewed its commitment to share in Christ's ministry. "We do not exist for ourselves," Brother Hill said of the church, "but *for* the world!"—JOHN DAVID BOWMAN, *Walkersville, Md. Pastor, Glade Valley Congregation*



Moderator Don Rowe addresses the first general session

Bethany landsale rebuff: Who won? Who lost?

Bethany Seminary's land use controversy, extending over the last two Annual Conferences is officially over.

The board's proposal this year to sell a prime 14.6 acres of the Oak Brook campus directly to a developer, thus avoiding income tax implications and the burden of financial management, differed only slightly in content from last year's proposal, but failed for the second straight year to gain the two-thirds majority vote needed for the go-ahead.

After more than 20 speeches on the convention floor, the 961 delegates voted 58 percent for and 42 percent against the proposal.

If approved, the board would have given option to a developer to sell the frontage along Butterfield Road for a total of $1.38 million. The earned annual income would have gone toward deferred capital improvements (the buildings are now over 12 years old and in need of some repair), student aid to keep tuition in line, and continued education to non-resident pastors who are students.

Still smarting from the Roanoke discussion when the seminary board sought ratification to develop the land jointly with a developer by building an additional shopping center, A.G. Breidenstine, chairperson, cautiously but firmly told the delegate body that this year's modified proposal "... does not come on the tails of a negotiated position."

He said the board had investigated many possible uses of the land—low cost housing, conventional apartments, the possibility of a new hospital, even a retirement home or two. But after extensive studies of the area and consultations with developers and attorneys, the board decided the best route was to allow a developer to construct a shopping center under restrictions compatible with Brethren beliefs.

No liquor could be sold on the center premises and the buildings and landscaping would be done in a way not to ruin the beauty of the campus, he said. The remaining 40 acres would be ample to develop the campus in the future.

Brother Breidenstine apparently seemed to the opposition to be more cautious than persuasive. Many were not convinced of the validity of the "area study" and saw the sale not as an endowment exemplifying good stewardship, but as less than responsible use of the land, showing insensitivity to the basic needs of an overdeveloped Chicago suburban area.

The controversy surfaced a conflict of values between those who viewed the sale as the blessing of God (appreciation of land value from $1250 an acre to over $100,000 an acre) and the possibility of a $70,000 to $100,000 earned annual income as good stewardship, and those who viewed it as acquiescence to a decadent capitalistic system that under the guise of sound investment, gobbles up necessary open space, disregards the social injustices and diseases of an overrun suburban area. Further, they saw the sale unhooking the seminary from a positive dependency on the church by giving the seminary an outside financial resource.

Supporters of the project, generally coming from pastors of larger churches, saw the sale as an opportunity to stabilize operations and development of the seminary, which just last year moved away from heavy General Board financing of its program to a direct gifts arrangement.

"We just voted down the drain a million dollars," said a delegate from central Pennsylvania, "and that means I'm going to have to go back to my church and request a $1,000 more in seminary support when they are having difficulty meeting their local budget."

But the opposition didn't see that as a problem. "Though endowment can help an institution," argued Bethany professor Dale W. Brown in a paper distributed before the floor debate, "historical evidence can be marshalled on both sides. An institution that depends upon month-by-month support of its constituency remains close to the people.

"Endowment from a shopping center means the community we refused to consider would be providing part of our income through their purchases. None of us can be certain in predicting the outcome, but it should be asked whether such freedom from raising part of the income might undermine or begin to do so to our present close relationship to the Brotherhood."

From the seminary board and staff there seemed to be, surprisingly, almost a feeling of relief with the turn-down. Even though many of them had spent hours in study and negotiation, they seemed to accept the vote as a valid decision of the church.

"This gives us good cause to come back to the church now and present real needs ($20,000 for a new roof, $50,000 in student aid, etc.)," Floyd McDowell, director of Bethany's development, said, heartened by the church's new support of the seminary.

Board chairman Breidenstine was not bitter, but, in good Dunker tradition, conciliatory. "I take this as the will of the church," he said after the vote. Later, Brother Breidenstine stated privately that he was glad such a debate got on record because he would not want it on his conscience if the church later struggled with the increasing high cost of the seminary.

Where does the seminary go from here?

Warren F. Groff, presented at Dayton as Bethany Seminary's new president-elect.

Dr. Warren Groff, president-elect, says the matter will not be revived for at least another five years, perhaps never.

Perhaps the best commentary on the vote came from the shopping center developer himself. Awaiting his flight out of Dayton after the conference decision, he told Floyd McDowell: "In our church (Roman Catholic) we just don't do things this way. Someone makes a decision about such a matter and the rest of us carry it out." Not happy, obviously, with the decision, he marveled at the democratic process that brought it about.

Perhaps herein lies the wisdom of this decision. A Brethren seminary will not be $1 million in cash richer, but a denomination is immeasurably wealthier in democratic wisdom and Christian freedom.—Richard L. Benner, *Everett, Pa. Editor, Bedford County Press*

Guy Wampler Jr.: Act out God's love and justice—work for change within the system

Criminal justice reform in 76-77 GB program

Annual Conference delegates gave strong backing to a report calling for reform of the criminal justice system throughout the country. Rather than centering on biblical and theological issues, the paper focuses upon the practical and appropriate ways Brethren can work for changes in criminal justice.

One of three major ways Brethren can "act out God's justice and love" is to work for change within the justice system itself. "The bail system is one of the most unfair systems of all," Guy Wampler Jr. told the delegates. He said anyone with money can avoid jail for almost any reason, whereas persons without money are held for the most minor kinds of offenses. Wampler chaired the six-member task force appointed by the General Board to develop a response to last year's conference query.

The report claims that present methods tend to serve the powerful segments of society at the expense of the poor. "The arbitrary use of discretionary power in dealing with offenders often punishes the poor and powerless, frees the rich and powerful, and allows the prejudices of society to run unchallenged."

One of the conference "stingers" (the brief dramatic skits used to focus upon issues) centered upon a typical prisoner's non-identity and being fed and watered three times a day. From the conference's opening day various persons were "arrested" and placed in the jail cell maintained in the program exhibit. They were incarcerated for not "posting bond," a reminder of the jail system's power. Although a few objections were heard about these dramatic ways of sharpening the issue of criminal justice, only two persons spoke in opposition to the report.

Two amendments strengthening the paper, one calling for juvenile offenders to be placed apart from adults, and the other seeking to eliminate elements that contribute to sexual deviation in jails, easily passed. An amendment that did not pass was one requesting the abolishment of prisons altogether.

Brethren who choose to work within the system are encouraged to seek more appropriate means to deal with offenses such as vagrancy, drug use, drunkenness, gambling, and prostitution. Half of those arrested and half of those jailed are charged now with these offenses. Brethren are asked to work to abolish capital punishment. One person at the criminal justice reform committee hearing observed that this is contrary to present trends in state legislatures, which are emphasizing stricter ways to deal with crime.

One section of the report refers to misconceptions. Among these are beliefs that prisons protect us from crime, that jails rehabilitate, that poor people and minority groups are more inclined to commit crimes, and that more money for police, police hardware, judges, and jails make for a safe society.

The word "punishment" does not appear in the report because, Wampler said, it smacks of revenge. Prisoners are held accountable, but the basic philosophy is for rehabilitation. One of the more "creative" ideas would allow offenders to choose between serving a fixed sentence and negotiating for ending a jail term. "Why have someone go to jail for breaking a window when a more responsible act would be to have him repair it?" was Wampler's example.

Besides working to change the system, Brethren are encouraged in another set of guidelines to work with individual offenders. This active concern for the oppressed and powerless includes visiting those in jail as a friend or advocate, assisting in obtaining an attorney, or standing with defendants in court.

The portion of the report that received greatest attention at committee hearings and on the floor was the section supporting Brethren who choose to make their witness by non-participation. Such a position was termed valid and within our tradition. Robert Gross, a task force member and ex-prisoner, compared it to the stand of non-cooperation with the draft.

All three approaches—reforming the system, working with offenders, and non-cooperation—should be considered so that each Christian may act with a conviction consistent with conscience. Implementation is the important thrust. Districts are given special responsibility to lead in the ministry. Added support was given to criminal justice reform when the conference approved it as a 1976-77 program for the General Board.—Alton L. McDaniel, Staunton, Va. *Pastor, Staunton congregation*

Goals and priorities: unity, one purpose

The delegates adopted the report of the Goals and Budget Committee and General Board to continue the present priorities for 1976-77. These are:

A. **Heritage.** New Testament and Brethren. Through curriculum on nonviolence for the United Church of Ecuador, reconciliation teams in Ireland/Middle East, Bible study workshops, Brethren Press publications, Historic Peace Seminars.

B. **Evangelism.** Through church extension particularly in Ecuador, evangelism counselors, support for new congregations.

C. **Nurture.** Through seminars and

retreats on intercultural education, leadership development, church board planning, continuing education for pastors.

D. **Communications.** Through MESSENGER, AGENDA, Partners in Mission, resources, mission and service workers.

E. **Volunteers.** Through 130 volunteers in 48 projects in the US and 11 other countries, 2 from North India, 34 "Post-30" volunteers, BVS network, 30 congregations involved in PVS.

F. **The disadvantaged.** Through SHARE 1 and SHARE 2.

G. **Missions.** Through SERRV, medical and education programs, seminar for Church of North India bishops, new fields of witness.

H. **Reconciliation.** Through staff visits to the Far East and mainland of China, Polish Exchange Program, World Council study on nonviolence.

I. **Disaster.** Through Disaster Network, personnel, funds, Sahel health programs, refugee resettlement.

J. **Stewards of Creation.** Through recommendations on land use and life-styles, world hunger emphases, low-income housing assistance, and outdoor camping.

K. **Bethany Theological Seminary.** Through creative educational style, supportive student/faculty relationships, extension school.

L. **Giving.** Through Partners in Mission, special gift emphases, disaster relief, mission support accounts, commitment plan resources.

As different units of the church (denomination, districts, and local churches) establish their own priorities in relation to the above, there will surely be a singleness of purpose and sense of unity within the church.

A process for heightening the development of goals at all levels was approved in a paper coming from the District Executives and the General Board, looking to five-year blocks in the 1980s.

Why have priorities? The Goals and Budget Committee, Leon Neher, chairperson, suggests the following reasons: to create unity, enrich programs, share information, gather data, secure evaluations and develop team spirit.

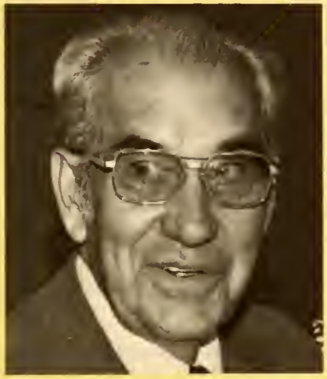
Consultation between denomination and district staffs, district and local congregations, and resource persons from the districts and denomination to the local churches is encouraged.—TED WHITACRE, *Woodbridge, Va. Pastor, Woodbridge congregation*

Without the family we are not whole

For about forty years I had been in almost continuous attendance and involvement with Annual Conferences. I had even done some years of helping report the conferences for MESSENGER. Then my work took me away from the country so that I was not able to attend for the last ten years. How does it seem to be "home" after a decade?

These things impressed me:

... Sisterly and brotherly affection continues! In fact, it may have grown. I felt at once that I was at last able to come back to the bosom of the family. And that was literal. Arms were open everywhere as "the Brethren" met. The more formal "salutation" or holy kiss had given way to an informal bear hug and kiss that did not draw rigid lines as between the sexes. Personally, I was kissed by more women than men. In fact, men with other men were the ones who seemed most inhibited in these greetings. This could be one of the unevennesses of the current liberations. This "sisterly and brotherly affection" feeling seemed to creep further and further onto the conference floor until at times it appeared that the reuniting of the church family was more important in the minds of the people than the business or the programs of the conference. This is not new; it has caused the moderators and conference leaders some distress for all the years that I can remember. But the visiting congregation is not distressed even if the officers are. The conference is a coming together of the family, and the family insists on visiting when and wherever it meets.



... Informality has grown. Almost every form and style of dress could be seen. The men at last had adopted color: coats, ties, slacks, dashikis, shoes. They also had liberated themselves regarding hair style. The women could offer even more variety; long dresses, short dresses, slacks, shorts, hats, bonnets, prayer coverings, wigs. No one was really conspicuous. First-name greetings were common. Even when addressing the chair, it was often "Brother Don" or just "Don." Can this offer a direction in our struggle to find titles not sex-linked?

... Conference color included only clothes, however. We may have broadened the skin tone just a wee bit, but any progress in this direction has been embarrassingly little. We have always been predominantly the white Brethren; in America we still are. Can it be that we will never learn to speak Christ's message or render Him service in a way that can appeal across ethnic lines?

... There may have been a few more women involved in the significant offices of the church than ten years ago, but the progress has not been enough.

... The business of the conference seemed familiar. Through the years we have given a lot of time, if we add it all together, to the organizations and the structures of the church. We have worked on the office of the deacon, the elder, the minister, the boards and commissions. We still do. It seems difficult for us to catch fire on programs such as the Foreign Mission and Brethren Service thrusts of some years ago, or even our peace mission. But our program is highly multiple now; our continuing interest in peace, hunger, justice is evident in many parts of the world. The Cup of Cold Water Celebration one evening was an impressive testimony to this interest.

... The church as it gathered in worship seemed to bring together more skilled leaders in varied forms of worship than formerly. The music, the preaching, the entire service seemed to reach upward to God and outward to persons. This form of worship has always characterized the Brethren.

I left the conference believing that we as Brethren are "still in there." We may be almost more a fellowship, a family, than we are a denomination or an institution. But we do have a great message for this time. Christ making possible a Fellowship or a Family, cast worldwide and ethnically one, may be the message.

It was good to be back in the family. I hope nothing may keep me away ten years again; for without the family we are not whole.—DESMOND W. BITTINGER, *Orange, Calif. Professor, Chapman College; editor of* MESSENGER *1946-1950*

General Board Report: gloomy trend reversed

The General Board report focuses attention on one of the more significant parts of the life of the denomination. It tells of exciting new cutting edge ministries. It highlights persons and programs with potential to change the world. This year it told of an increasing support for the Brotherhood, both in money and in trust. This reverses a very gloomy trend. It opened our eyes to a new field ready to be harvested for Christ in South and Central America.

And yet, with all this excitement, the report itself is so dull that it has become traditional to sugarcoat it for delegate consumption. This year the sugarcoat took several forms, the most delightful of which were the marvelously well-done exhibits and the stirring slide presentation of Brethren Volunteer Service. The latter was part of another new method of sugarcoating tried this year, splitting off from the main report four important areas of focus for special treatment throughout the week. Just as with Elijah's jar of meal and cruse of oil, extracting some major parts did not diminish the main report.

Of the four Focus Sessions, Wednesday's mini-report covered goals. Thursday's report was in the format of a television talk show, without its spontaneity. Master of ceremonies Joel Thompson interviewed five persons on the theme of mission, in direct competition with the roar of peripheral conversations, the whistle of air conditioners, the rumble of empty stomachs, and the fatigue of overtaxed posteriors. Friday the well-modulated voice of Wil Nolen introduced us to some of the projects funded by SHARE. One of these was a charming team of silk-screen printers who thanked the delegates for the support of the Brethren by distributing silk-screened book marks.

When the main report was presented late in the proceedings, its significant parts were left unmarked and unnoticed. Discussion focused on the consistency of the Brethren stance regarding abortion, the delegates attaching a rider to the report asking the Board to discontinue association in the Religious Coalition for Abortion Rights. I was not sorry to see such a rider, but it wonders me why the great excitement of the significant parts of the report was overlooked.—Robert C. Bowman, *Ephrata, Pa. Pastor, Ephrata congregation*

A thirteen-vote margin instructs the General Board to disassociate itself from RCAR

Interchurch Relations: No merger assumption

"As we listen to the signs of the times we seek guidance of the Spirit so that in God's good time we may all acknowledge that Jesus is Lord."

With this remark James W. Malone of Youngstown, Ohio, concluded his luncheon address to the Committee on Interchurch Relations. The Roman Catholic bishop's view summed up well the mood of and outlook of the Brethren committee.

Reporting to the delegates on the meaning of associated relationships, the CIR affirmed the basic approach as one of openness to the leading of the Spirit with no assumptions that "merger" is the answer. The committee is ready to offer "the right hand of fellowship to any and all who acknowledge Christ as Lord in a bid to become involved with them in nurturing, witnessing, and serving that more might be won to discipleship and all disciples taught to observe everything Jesus commanded."

The official associated relationship with the American Baptist continues to be expressed in new and meaningful ways. During the past year, areas of cooperation have developed at many levels. Districts have cooperated in camping, workshops, and ministerial conferences. Ongoing explorations by denominational staff members have led to a cooperative arrangement between Baptist and Brethren bookstores and the placement of a Baptist staff officer in Elgin.

Bishop Malone cited three areas of cooperative activity into which the church could move: Spiritual ecumenism where people come together to pray for peace, social justice, and dignity of the family; bilateral dialogues; and ecumenical service.—John D. Tomlonson, *Kalamazoo, Mich. Executive secretary, Michigan District; pastor, Kalamazoo congregation*

World hunger concern: Priority was evident

Throughout the Dayton Annual Conference the current concern for the hungry of the world was expressed through business items, a junior high "Hunger Happening," the wearing of "Skip" buttons, a special offering, banners, exhibits, an Insight session and "a cup of cold water" served by the Southern Ohio churches during the fellowship hour on Friday evening.

The delegate body adopted the 1974 and 1975 reports on world hunger concern with amendments related to family planning, population control, the status of women, the role of high mechanization and comprehensive strategies. A motion to delete paragraphs on resources used for pet food was rejected, as well as a motion to channel material support solely through non-governmental agencies.

The report on hunger does not raise the issue of using corn in the making of alcoholic beverages because the paper is directed to Brethren and the General Board felt that the use of alcohol is not a major problem among Brethren.

A crowd at the Insight session on the paper heard support expressed, but also opposition by some farmers to statements on the use of grain for animal feed and the suggested decrease in the consumption of meat. Resource persons pointed out "it was not the intent of the report to establish a Brethren boycott of meat."

Special offering envelopes netted $3166 for world hunger concerns. One fourth of this was donated to the Dayton Area Emergency Services Committee to help the host city's hungry.

Conferencegoers had many opportunities to get involved in the concern for world hunger and responded well.—Ronald L. McAdams, *Tipp City, Ohio. Teacher, Computer Center, University of Dayton*

Ministry Paper: All have special gifts

Annual Conference delegates in Dayton supported "The Ministry: Ordination and Family Life" report with the required two-thirds majority vote of acceptance. Their action followed hours of both public and private discussion and contemplation on the paper.

Committee chairman Earl Hostetter summarized highlights of the committee's report. The ministry is a lifetime call of God, confirmed by the church. The concept of ordination is firmly rooted in biblical tradition. In the act of ordination a person is set apart for a designated task of leadership in the religious community. The committee listed specific existing roles in ministry and accounted for possible new ministries that may be initiated in cooperation with an individual and a district ministerial commission. Ordination is the commissioning of a person for lifetime service.

However, if the ordinand ceases to function in the ministry to which he or she has been called, the ordination should be inactivated, although not automatically terminated. The minister, as well as all committed Christians, is called to service and to the New Testament life-style. Persons who are changing and growing most could be the most vulnerable to deviations. God, however, confronts those in trouble, and the Bible exemplifies mediation that leads to redemption, as our example.

The committee editorially deleted Section VII, as delegates learned to know it. This Counseling and Discipline portion already exists in the *Manual of Brotherhood Organization and Polity*, pp. E9-E12. Its need for revision was reflected in the committee's recommendation that Annual Conference elect a separate committee to study and revise this section of polity, and delegates later approved the motion.

Discussion and debate from the conference floor was varied, informative, fervent, and interjected with appropriately timed skits capsulizing the issues. Who exactly *is* a minister, and how does this person perform his or her tasks? Both Brother Hostetter and Brother Charles Zunkel of the committee sought to clarify the committee's position. God calls persons to be ministers, but it is a call with a specific job in mind. We are servants with a function—preaching, visiting, teaching, administering sacraments. The call to Christian life-style means representing ourselves as *persons* in whatever *actions* we perform. Calling cannot, and should not, separate doing from being.

For what duration is a person called to service and upon what terms may his or her ordination be inactivated? The major policy change that the paper affirms is a means for termination of ordination upon discontinuation of service, rather than for resignation or for disciplinary measures only. Committee chairman Hostetter explained that the paper in no way restricts the activities of a minister emeritus. Arlene May, committee member, summarized her position and that of the report. As baptized members of a church, we are all ministers, each with a special gift. Some of these gifts in ministry call for ordination. When one's tasks call for ordination, then ordination is "active." If, however, the expression of ministry ceases to require ordination, then, although the *ministry* continues, the ordination becomes inactive. In other words, a preacher changed teacher may continue to minister to students and others, but he or she has stopped performing those functions that require ordination. This concept is the application of a historical principle to our own mobile age, according to Arlene May. A person remains committed, even if the expression of service may and *does* change.

Others disagreed with this concept of ordination and felt the paper supported an "on and off" commitment, rather than a lifetime one. Arguments surfaced challenging the committee's theology and concept of ordination and questioning its biblical backing of each statement. Ordination is a call and authorization for selected persons to perform certain responsibilities, such as preaching and administering the sacraments, but the report downplays this, it was argued. Some saw the paper as corrupting ordination, almost implying that God revokes one's spiritual gifts.

Still other debate revolved around the "implications" and inferences of *unwritten* lines of the printed report. Few "answers" were specifically stated on the issue of divorce and remarriage among pastors, a question to which several speakers addressed themselves. (But this was a question which, Earl Hostetter explained, was not a directive in the committee's original query.) During the hearing that preceded later floor debate, it was suggested that the paper calls too many persons to the ministry. Another argument chided the report for satirizing the sacramentalist viewpoint. Thus, several individuals were apparently provoked by what they did *not* read, rather than what they did read.

Lay men and women and active ministers, seminary students and seminary alumni, free ministers and retired ministers, young persons and older, considered together in written word, dialogue, and prayer, the matter of ordination and family life in the ministry. The three-year-old, five-member committee had completed its specific task of providing the Brotherhood with a report. The delegate body moved to other business of 1975.—JEAN LICHTY HENDRICKS, *Oak Brook, Ill. Public school teacher, musician; student at Bethany Theological Seminary*

CREATION
THE BRETHREN RESPOND
AWAITS

Christian stewards in life and death

"I want to be remembered as I am now, sharing my love," was the consensus of church members as they dealt with the issue of Life-Stewardship. The delegate body accepted, with minor amendments, the recommendations of a two-year study committee on death and dying.

The study was initiated in 1973 by a query to Annual Conference pointing out that present practices surrounding death are based more on secular tradition than on Christian conviction. The query challenged the Church of the Brethren to study funeral practices and relate them to a concern for good Christian stewardship of all that has been entrusted to us.

Biblically, the physical body is seen as frail dust, given life by the breath of God. Resurrection will involve a new, different, spiritual body whose form is determined by the individual's quality of faithfulness to Jesus Christ.

The delegates agreed that the expensive secular funeral, including public viewing of the body, should be discouraged for Christians. Family members are encouraged to consider a simple dignified service that acknowledges the life of the deceased, and affirms Christian support for those close to the one who has died. Such a service is appropriately held in the church.

While several persons expressed a desire not to be viewed, some also felt that public viewing could be an aid to dealing with the reality of death. The presence of these opposing ideas may be an indication that secular as well as religious ideas concerning funeral practices are changing.

Good Christian stewardship requires planning for the time of death. Spiritual preparation may include discussing the issue with other Christians, perhaps in the context of a course or workshop. A local committee may be established to assist families and individuals at the time of serious illness or death.

Decisions also need to be made concerning the physical aspects of one's death. Family members need to be informed of these decisions. Alternatives to burial, such as cremation or donation, ought to be considered. The "living will" is a signed document in which a person requests the right to die with dignity.

Christian stewardship requires open consideration of death and planning for the disposal of one's material possessions, including the physical body. More importantly, Christian stewardship involves being an active part of a community of believers who share both the joys and the griefs of life.

In time of death, a physical body dies, but Christians are promised a spiritual body radically different from the physical body. And for that time when the faithful shall move into a new and glorious life, all creation awaits.—KAY BATDORF, *Dayton, Ohio. Staff writer, Huber Heights Courier*

Concerns, future action: new business briefs

In actions related to queries not otherwise reported the delegate body

... encouraged further cooperation and fellowship with Mennonite bodies.

... extended the time for a committee study on the use of alcohol and enlarged the study to probe media promotion of alcoholic beverages.

... accepted recommendations in a query calling for members to learn and to practice the act of basic life support in restoring and sustaining life.

... respectfully returned to the originators a resolution on political endorsement.

... granted a request asking a General Board study to examine the relation between Christian ethics and the system of law and order.

... adopted a query specifying that a recommendation of boards or continuing committees must come not in reports but as an item of new business.

... established, upon Standing Committee recommendation, a committee to suggest procedures to "narrow the gap" between Annual Conference/General Board statements and "prevailing congregational opinions."—H.E.R.

Peters active as leader for health and welfare

The highlight of the Annual Conference Health and Welfare Committee's Report was the introduction of its new executive secretary, Raymond R. Peters, who received the gratitude of the committee, expressed by its chairperson, Larry K. Ulrich.

The remainder of Ulrich's report to the conference lifted up the year's work of the committee, including testimony before Congress on health care legislation, developments in Brethren homes and hospitals, suggested congregational responses to people adversely affected by recession, and the Bethany-Garfield Community Hospital fund-raising proposal.

Peters explained to the conference that since the Health and Welfare Committee is financed by Brethren homes and hospitals, the committee believes its primary responsibility is to those institutions and their problems. Peters visited all but two of the retirement homes in the past year, and he praised the boards and staffs of the homes as "a great group of people" who sees the needs of the elderly.

According to Brother Peters, only five percent of the Brethren past the age of 65 are enrolled in Brethren retirement homes. The Committee is working with the Parish Ministries Commission to open new contacts with the elderly who are not currently served. He noted that a new movement to serve the aging was developing in the Brotherhood.—STEVE LONGENECKER, *Washington, D.C. BVSer in the Washington Office*

For Bethany-Garfield: a fund drive okayed

A request for permission to approach individuals and congregations of the Church of the Brethren in order to raise $2,000,000 over the next five years was presented to Annual Conference on behalf of the Bethany-Garfield Park Hospital by the Conference Committee on Health and Welfare. This amount is part of a wider effort by the hospital to raise $25,000,000 for the construction of a new health care facility and delivery network.

The delegate body voted overwhelming approval. In addition, the delegates approved a Standing Committee recommendation that the hospital work cooperatively with the General Board and Bethany Theological Seminary in planning the Brotherhoodwide campaign.

In the early 1900s A. C. Wieand and E. B. Hoff planted the seed from which has grown a health care network that is modeling new patterns of urban health programs among the poor.

From fifteen beds in 1920, Bethany Hospital has grown into a multifaceted health care endeavor that treats more than 50,000 people on a regular basis, many through low cost community-based programs. Health care at Bethany-Garfield focuses on keeping people healthy rather than waiting to treat illnesses that develop.

The proposal to Annual Conference arose out of a need to replace the two present hospital structures, recently declared obsolete by the State of Illinois. Projected plans call for a facility to serve approximately 200,000 community residents. State and federal agencies will provide $3,000,000. The black community the hospital serves has agreed to raise $2,000,000, a formidable and sacrificial task, considering the extreme poverty of the community. The hospital is looking to the Brethren for $2,000,000 in gifts. In addition, nearly $18,000,000 will be borrowed privately, under government guarantees.

In voting to support the proposal, the Brethren have seized a unique opportunity to participate in a vital mission of healing in the inner city, thus continuing assistance to health care programs initiated by Annual Conference in 1926.—ROBERT L. EARHART, *Pasadena, Calif. Pastor, Pasadena congregation*

Bible Study Electives: A new approach

Are the Brethren still a "People of the Book?" Within the Dayton Annual Conference programming, there was some evidence of a concerted effort to reaffirm that distinction for the church. The two-day Pastors Conference preceding the main meeting focused on how we Brethren interpret the Bible. One leader observed: "Sometimes we Brethren have tended to forget how deeply the Bible is ingrained in our corporate life."

The Central Committee, hoping to give Bible Study a more pronounced emphasis in the conference program, projected a new approach for the 1975 meeting. Conferencegoers were offered eight elective "classes," Wednesday through Saturday mornings, with the intent that persons would choose one particular class and stay with it through the four sessions. A ninth option, a "Prayer and Praise Bible Study" group was added in midweek by persons interested in a charismatic emphasis.

The early morning opportunities differed widely in style and interest in their approach to Bible study. Two options were lecture/audience in nature, drawing 75 percent of the total Bible Study participants. Brethren matriarch Anna Beahm Mow, in her warm, homespun style, seasoned with a liberal sprinkling of anecdotes from experience and garnished with her trademark laugh, "walked through" the Book of Ephesians with a standing-room-only group of 700 each morning.

In the other lecture series, Harold S. Martin, whose character and discipleship are identified with a consistent, dedicated attention to New Testament teachings, led some 300 persons in a study of the Epistle to the Colossians, relating Christian life to "Christ," "Creed," "Character," and "Conduct."

In each of the other six electives, participant involvement or learning techniques were utilized. Seminary professor Grady Snyder directed 75 persons in probing deeply the conference theme by sharing individual insights in small group discussions. Such questions as "Is liberty freedom from or freedom for?" provoked the students' thoughts.

A more intensive personal study was directed by Dave Wieand, also of the Bethany faculty, exploring the Bible on the theme, "Discovering the Will of God in the Bible." Participants spent fifteen minutes of each session individually reflecting on a suggested scriptural passage, discerning the "situation," the "concern," the "major idea," and the "implication for life." Discussion and sharing ensued, enlightened by the teacher's interpretive comments.

A small group of people during the week courageously tackled the interpretation of the conference theme (Romans 8) from a study of the original biblical languages. Christine Bucher, a theological student at Bethany Seminary, served as the resource leader.

Two electives incorporated artistic expression as a way to understand and appreciate the values and stories of the Bible. Mary Ann Hylton, an officer in the Association for the Arts, evidenced the growing effectiveness and relevance of that fledgling group by coordinating an exposure to various ways the arts help interpret the Bible. Several guest artists visited the group to share from their own creative activity.

Forty-five persons, directed by Fabricio Guzman, Milledgeville, Ill., pastor, shared in a simulation experience of the story of Isaac and Esau, entitled, "Blessing, Blessing, Who Has the Blessing?"

Finally, a group experience for Christian education leaders in local congregations provided insights into the many resources available for meaningful Bible study and instruction. Rick Gardner, Parish Ministries editor for biblical resources, was the leader.

Reaction among the 1300 participants in the new approach was enthusiastic, citing the excellent leadership and the elective content as definite positives. Many persons interviewed confessed non-attendance due to the eight a.m. schedule, which presented problems for those lodging some distance from the Convention Center and those families dispatching children to their daily activities at the same hour. Several individuals felt that, should the innovative approach be used in future conferences, additional space should be provided.

The general attitude of the conference, however, toward the early morning, elective Bible Study approach was a warm, receptive one, perhaps best expressed by Guy West's prayer that began the study of Ephesians on Wednesday morning: "Thank you, Father, for this new day and for the opportunity to start it with the study of your Word."—FRED W. SWARTZ, *Harrisburg, Pa. Pastor, Harrisburg, First congregation*

Bieber moderator-elect; others named, elected

Charles M. Bieber, pastor of the Black Rock congregation, Brodbecks, Pa., will serve as moderator at the 1977 Annual Conference in Richmond, Va. The former Nigeria missionary and former member of the General Board was elected in a run-off ballot over Leon C. Neher for the position of moderator-elect. Neher, moderator of the Quinter congregation in Kansas, is a member of the General Board, and presently its vice-chairperson.

Other elections and appointments:

Annual Conference Central Committee: Roger I. Forry, Hanover, Pa., 1978.

Committee on Interchurch Relations: Desmond W. Bittinger, Orange, Calif., 1978; Naomi Kulp Keeney, Harrisburg, Pa., 1978 (reappointed by the General Board).

Bethany Seminary Electors: Harold S. Moyer, Roanoke, Va., 1980 (ministry); Donald L. Glick, Port Republic, Va., (reelected) 1980, and Ralph M. Delk, Martinsburg, Pa., 1976 (both laity); Ernest Barr, Indianapolis, Ind., 1980 (at large).

Committee on Review and Evaluation of General Board Program (to 1977): William R. Faw and Anna Beahm Mow, Roanoke, Va.; James S. Flora, Long Beach, Calif.; Wayne F. Geisert, Bridgewater, Va.; Raymond R. Peters, Sebring, Fla.

Delegate to World Council of Churches Fifth Assembly, Nairobi, Kenya: Wanda Will Button, Conrad, Iowa.

Representatives to the National Council of Churches, elected by Standing Committee: Diana Bucher, North Manchester, Ind.; Robert Neff, Lombard, Ill.; Stanley R. Wampler, Harrisonburg, Va.; alternate, Vernon F. Miller, Arlington, Va. Named by General Board: Arlene May, Timberville, Va.; S. Loren Bowman and Joel K. Thompson, Elgin, Ill.

Committee on Health and Welfare: Leona Z. Row, Washington, D.C., 1980 (reelected).

Pastor's Association Cabinet: J. D. Glick, Troy, Ohio.

Committee on Brotherhood Understanding: Wayne Fralin, Orlando, Fla.; Beverly Good, Churchville, Va.; Dean Miller, Hagerstown, Md.; Pearl Fruth Miller, Conrad, Iowa; Pattie Bittinger Stern, San Diego, Calif.

Committee on Divorce and Remarriage: Steve Reid, Oak Brook, Ill.; Helen Evans, North Manchester, Ind.; Beth Glick Rieman, Dayton, Ohio; John R. Gibble, Lititz, Pa.; Robert Neff, Lombard, Ill.

Committee for Revision of *Manual of Brotherhood Organization and Polity*: Section on "Counselling and Polity": Kent Zimmerman, North Manchester, Ind.; Harold Bomberger, Mt. Gretna, Pa.; Duane Ramsey, Washington, D.C.; Donna Forbes Steiner, Lanark, Ill.; Nancy Studebaker Ulrich, Oak Park, Ill.; Gary Jones, Lincoln, Neb.; Judy Tomlonson, Preston, Minn.

General Board, district representatives: Doris Cline Egge, Roanoke, Va., 1980; Galen E. Fike, Eglon, W. Va., 1978; T. Wayne Rieman, North Manchester, Ind., 1980; E. Paul Weaver, Nappanee, Ind., 1978 (reelected); Earl K. Zeigler, Quarryville, Pa., 1980.

General Board, at large: Dale Aukerman, New Windsor, Md., 1980; Phyllis Nolan Carter, Wabash, Ind., 1980 (reelected); Monroe C. Good, Baltimore,

Insights provide potpourri of opportunities

Thirty-five Insight sessions, each with completely different subject matter, provided a potpourri of opportunities to supplement the other activities of the conference. The only complaint heard was a common disappointment at being unable to attend them all!

The Insight series serves the purpose of enabling interaction on special emphases within the more general framework of conference program. The scope at Dayton included special ministries, in-depth examinations of different approaches to spreading the Good News, exposure to ongoing Brotherhood programs and goals, confrontation of current social and theological issues, and a variety of extremely specialized presentations.

Among the latter were programs on Brethren migration patterns and on the history of Brethren involvement in printing over the years. The printing session, for instance, attracted printers in the church interested in history, and persons supportive of the role of church publishing in denominational life.

Brotherhood staff persons used the Insight sessions as opportunities to present and discuss information about priorities, programs, and projects—expanded ministries, Parish Volunteer Service, life-cycle ministries, media, Pension Plan. On Parish Volunteer Service, Tom Wilson, the presenter, stressed the benefits of this new program to local churches and described how churches can get started with the recruitment and training of volunteers.

"Rotting Fish" confronts Gospel accounts

Another of the staff-led sessions was e titled, "Exercising Will Power." This centered on the wills emphasis program c the Stewardship Enlistment Team. This program is one in which the Church of th Brethren cooperates with nineteen other denominations under the sponsorship of the National Council of Churches. Nordc Murphy, the executive director of the National Council's commission on stewardship, appeared at the session alon with Brethren who work in the program. Comments included personal concerns an legal questions regarding wills and estate planning.

Mary Cline and Ralph Detrick led a se sion on aging and the aging process as pa of their work in life-cycle ministries. They presented a dialogue on negative attitudes toward aging and positive attitudes towar youth, in order to help those in attendanc come to grips with their own feelings in these areas. They also encouraged participants to begin preretirement planning. The response of those present was par-

Md., 1978, Joseph J. Schechter, La Verne, Calif., 1977.

In General Board Executive Committee reshuffling, Wanda Will Button replaced C. Wayne Zunkel.—Randy Miller

Pastors lift theme of 'The Bible as Living'

Story, paradigm, synthetic approach. The Brethren Pastors' Association in Dayton wrestled with these concepts of biblical interpretation as Warren Groff and Graydon Snyder of Bethany Seminary and Vernard Eller of La Verne College worked through the theme, "The Bible as Living."

Warren Groff accented the story approach: The Bible lives and appeals to people because it is a collection of stories within the Story. The Bible story that culminates in Jesus Christ has power to convert us so that we can cope with our "nervous anticipations," including death. Knowing the stories of the Bible gives us the "nurturing memories" that convert us from thinking "in the midst of life we die" to believing "in the midst of death we live."

"Paradigm" is the word that Graydon Snyder served up to the pastors. A paradigm is a pattern for behavior created out of human experience. Brother Grady described how his private paradigm of Christmas was aroused by "waffles, maple syrup, and sausage," and then moved on to the basic biblical paradigm of salvation, the death and resurrection of Jesus Christ. For the pastoral task of changing mistaken and sinful paradigms that trouble people, he directed the pastors to Jesus' encounter with his disciples along the Emmaus road (Luke 24). He urged pastors to learn Jesus' method of interpreting the Bible to people, by listening to their paradigms, no matter how mistaken; by being sensitive to the intrusion of crisis in their life pattern; and by offering to them the new paradigm of Jesus: that God brings new life out of suffering and disaster.

Vernard Eller's synthetic approach stressed looking at the Bible as a whole. He describes this as "continuous reading" and ongoing inspiration. He urged pastors to seek persistent themes within the diversity of the Bible. He also suggested that the Scriptures are inspired, not only at the time of writing, but also now as people use them. And really, Bible interpretation is not so much a question of using the Scriptures, as letting the Holy Spirit use us. "The Holy Spirit still holds the copyright on the Scriptures," Vernard affirms.

Groff, Snyder, and Eller converged in emphasizing personalism in Bible interpretation above the techniques of historical analysis of the text.

In their business session, the Pastors' Association elected J.D. Glick to its Executive Committee. Bill Gahm is president for 1976 and Ron Beachley is vice president. Dick Witmer was reappointed as treasurer.

The Association adopted statements of its study committee calling for: (1) a task group to develop performance standards for pastors, (2) an advocacy committee to work with denominational leadership in setting guidelines for pastors' salaries and other benefits, and (3) longer pastorates in local congregations by developing better methods for dealing with conflict.—James McKinnell, *Rockford, Ill. Pastor, Rockford, First congregation*

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cularly strong as they confronted many of ieir own feelings and fears about the aging process.

One of the special interest sessions acuainted attenders with the Brethren Bible nstitute. A large group heard reports on ie institute, which had its first session last ugust on the campus of Elizabethtown ollege. Linford Rotenberger led the session, which included word from Paul rubaker of the institute and testimony om two students.

Merle Crouse, the Latin American and lispanic-American representative for the ieneral Board, convened an Insight session entitled "Hispanic-American Identity n the Church of the Brethren." Its aim was o engage Anglo-American members of the hurch in dialogue with Hispanic-mericans. Fabricio Guzman, one of the anel members, put it this way: "... we eed to know each other, where we are oming from, before we can get together in ur understanding of the faith."

Several sessions were intended to explore arious expressions of worship, of "sharing ie Good News." One such session used the lay, "What Are We Going to Do With All These Rotting Fish?" to compel confrontation of the Gospel accounts. Another session drew on the talents of Blanche Marie Gallagher, a painter who has produced a series of works in reaction to the thought of Tielhard de Chardin. The response to both of these was very favorable, with one spectator lauding the "liberation of the spirit" which can be derived from artistic expression.

These and other offerings informed and sensitized conferencegoers on themes that have high potential for study and action at home.—Stewart M. Hoover, *Berkeley, Calif. Student assistant, Pacific School of Religion; tv/radio producer*

Nordan Murphy (second from right) and the Stewardship Team emphasized "Will Power"

Brethren pastors and this world's goods

Passed as presented to the delegate body was the paper on "Pastor's Salary and Benefits Plan." A revision of a 1969 Annual Conference approved plan, the new statement contains major revisions in the sections on base cash salary and housing.

As revised, the suggested salary scale will be adjusted each year by the Parish Ministries Commission in relation to the Consumer Price Index as of the end of May. This year's revision adjusts the scale to a nine percent increase. The sample provides a multiple scale based on education and experience.

Speaking in support of the paper, Galen Wine, long-time pastor in the Virlina District, pointed out that the salary scale represents a guide and encourages pastors to reach out for further education. Other persons speaking from the conference floor were concerned that the pay scale represents a "worldly approach" to the pastor's salary, especially when contrasted with global hunger needs. Estimates are that a third of the pastors serving congregations are now on the suggested salary schedule.

A new section in the paper deals with performance adjustment that urges "congregations to set goals for their mission so that in this case they can guide the work and time of the pastor." A job description to clarify the pastor's work should be negotiated between the congregation and the pastor.

The Study Committee acknowledged that moving from traditional housing provisions to putting housing *into* salary will represent a difficult transition. Where housing is provided, the addition of the one percent value of the parsonage provision paid by the congregation each year into a fund to be available for future use or retirement needs attempts to strengthen the financial security of the pastor.

Both housing provisions work at giving dignity and freedom of choice to the pastor.

Primary responsibility for implementation of the paper rests heavily on its interpretation by local congregations in cooperation with district executive secretaries.—LOUISE BOWMAN, *Fairfax, Va. Office manager and administrative secretary in the Washington Office*

With the WCC in Nairobi: the first lay delegate

Wanda Will Button, the first lay delegate from the Church of the Brethren, will join S. Loren Bowman as a representative to the World Council of Churches Fifth Assembly in Nairobi, Kenya, November 23-December 10. In addition to its discussions under the theme, "Jesus Christ Frees and Unites," the Assembly will consider a request from the Roman Catholic Church for a fixed date for Easter: the Sunday following the second Saturday of April.

As a part of the World Council of Churches, the Church of the Brethren has effectively participated in study sections, kept alive the concern of the Historic Peace Churches for nonviolent social change, and strengthened the WCC library in the area of peace with a grant of $2,580 from the W. Harold Row Memorial Fund.—JOHN D. TOMLONSON, *Kalamazoo, Mich. Executive secretary, Michigan District; pastor, Kalamazoo congregation*

NCC report: Oneness in ministry and mission

The report of the delegates to the National Council of Churches summarizes a diversified program. Restructuring has been accomplished to give strong leadership even with reduced staff. Constituent giving is up.

Program highlights include hosting the 19-member Russian Church Delegation in the US, a new Jewish-Christian office, new affirmative action program in the area of Equal Employment Opportunities, joining other church groups in filing a stockholders resolution to persuade IBM to curtail its computer contracts with South Africa, and operation of the Clemency Information Center in Indiana.

The report concludes: "This is a time when many persons are seeking their Christian identity and we are convinced that we need one another and that the National Council of Churches of Christ is one key forum and organization to bring our diverse groupings together in celebration of our oneness in ministry and mission."—JOHN D. TOMLONSON, *Kalamazoo, Mich. Executive secretary, Michigan District; pastor, Kalamazoo congregation*

A letter from Dayton

Dear Agnes,

Well, I finally got a chance to attend Annual Conference and it was great. All the way here we peered eagerly into passing cars asking each other, "I wonder if they are 'Conference' people?" When we got to Dayton we decided a good many of them had been—all that throng had to come from somewhere!

We finally located a motel that wasn't bankrupt or overheated. In the coffee shop we were talking with the couple in the next booth and found out that they were from Friendly, Colo., members of the Friendly Church of the Brethren, and Harry—that was the man's name—Harry's sister had married a first cousin of our pastor.

I don't know actually how many Brethren were in the motel, but I saw one young girl in a scandalously skimpy bikini, sunning herself at the edge of the pool and by her side lay the book, *"Simple Living,"* by Edward K. Ziegler.

In the auditorium of the Convention Center was a worship center looking like a pregnant mountain. Beneath it sat our moderator, Don Rowe, speaking softly and wielding a big gavel. During the debate on funeral practices he regretfully announced, "Microphone number three is dead."

On the whole, though, it just wasn't a witty conference. Paul Keller acclaimed Floyd Bantz the "Ben Franklin" of Annual Conference for his humor. That may give you some idea. Floyd told Paul to go fly a kite.

You'll never believe what happened to me, Agnes. As I was chatting with a nice young lady who turned out to be a niece of next year's moderator, a big, burly man came up, blew a whistle, and grabbing me by the arm said, "You're under arrest, Ma'am." I was so flabbergasted that I could hardly speak. Then he marched me over and actually put me in a jail cell! It was horrible. I found out later it was a gimmick; the jail cell had been put there on purpose to teach us something. But they wrote "Ex-Con" in big red letters on my name tag. I was so embarrassed I left the tag in the motel room after that.

Well, Agnes, I must go. All creation awaits.

Yours,
JUSTA LEHMAN

(—ROBERT C. BOWMAN, *Ephrata, Pa. Pastor, Ephrata congregation)*

Random reflections:

An exercise in belonging

text by Carroll M. Petry
art by Ken Stanley

I belong at Conference. My understanding of the church has grown as I have grown—and Annual Conference has had a decided impact upon the process.

There have been other influences as well. As I set forth reflections from the Dayton Conference it seems fair that you know the perspectives from which I write.

At home as a youth, I saw the church at first as Sunday services, the weekly "hour of power," and the annual Sunday school picnic. It expanded to include the monthly singspiration and the watch party and the Easter sunrise service that involved other denominations. My father was elder of several Brethren congregations and I often traveled with him, not so much because of interest in the congregations as in certain young women in them. But in the process of being out there, my concept of the church grew, unconsciously.

Then BYPD, the district CBYF cabinet, visits to churches to debate "universal military training" offered one a growing edge. College and seminary, with pastorates along the way and the companionship of Margie and the family continued the process. A six-year tour of missionary service in Nigeria helped immeasurably in establishing faith relationships with brothers and sisters of a different cultural background. Now as a "district minister," I am having yet another great experience of the church.

Annual Conference prompts this recall, and with it the affirmation that I believe in the church. I see and feel the Spirit working in the church. I exult in my involvement in it all.

I rejoice too in the opportunity to sum up the Dayton Conference, sharing as I am at close range, as one conferencegoer reporting rather randomly to the folks at home. These are the impressions:

The General Board, in its preconference meetings, passed a budget of over $3,000,000 in grateful appreciation of increased support from the congregations. Proposals for an array of new ministries were debated and approved. What a contrast to just three years ago when at conferencetime in Ohio the situation was going the other direction and the Board terminated staff!

Standing Committee (the most misnamed of all groups) began meetings that were to include a hearing on the report concerning "The Ministry:

Ordination and Family Life." An ad hoc group of five was calling for the dismissal of the committee and the defeat of the report. That's probably not so unusual or alarming—unless you are on the committee in question. I was, and my anxiety grew.

Working in the press room as calls and releases were dispatched to the media (400 newspapers and magazines) impressed me with the possibilities for our witness. Tv and radio people called in for interviews. A crew of coopted writers for this MESSENGER report filed in and out, checking assignments with Communications Team members. It was a beehive!

The Annual Conference Central Committee was on hand early to cover last minute details. The district executives and their companions met for business and fellowship at Trotwood. The Pastors Association spent meaningful professional hours together. The Health and Welfare Committee as well as other committees reporting to Conference this year met one last time. The Womaen's Caucus met for a Feminist Film Festival. And all this before Annual Conference officially began!

If that was not activity enough, then early arrivals could engage in other popular activities:

—Registering. Our family contributed to the confusion by registering twice, necessitating a third trip for our first Annual Conference rebate.

—Touring the facility. Guessing the seating capacity and commenting on the temperature level are as "Conference" as Bible hours and moderator's addresses.

—Rubbing elbows with busy Elgin staffers who, though friendly, are harried by deadlines and the hammer and nail reality of setting up displays in the midst of the great congregation. Professor Charlie Brown, not of Peanuts, told the district executives that we of the church are tent dwellers. This is clear in a physical sense as booths materialize on Monday and disappear on Saturday night.

—Practicing the "Conference Step." This involves learning a mixture of karate, ballet, football, kung fu, and soccer movements to protect oneself and others in the squash and squeeze of the hurrying throng. It includes becoming adept nudging timid souls gently off the descending es calator to keep others from going down like dominoes.

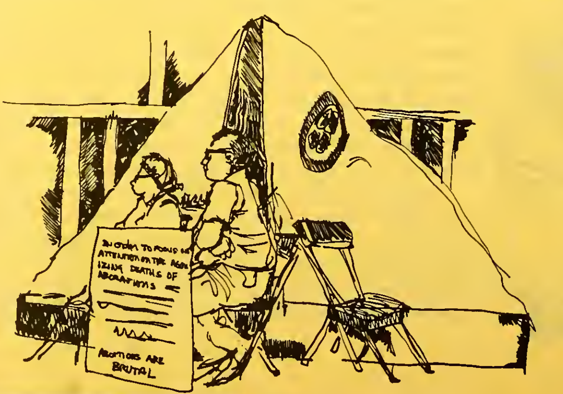
The conference theme, "All Creation Awaits brought us to Dayton with expectation. The procession of district banners—my wife had ma ours—symbolizes something of the uniqueness and the commonality of who we are, a demonstr tion of (as the Hausa of Nigeria put it) "eating forward" together. With the colorful banners floating like gentle waves across the sea of joyo faces, I contemplated the faith delivered to us, a the church through which M. R. Zigler says we must deliver.

The "On Earth Peace Conference" breakfast focused on a vital ongoing peace witness by gathering interest groups together. The emphasi illustrates the flexibility of the church in attemp ing to accommodate and cooperate with good ideas whether they originate in Elgin, New Win sor, Locust Grove, or Sebring.

An era of history ended graciously and another began impressively when "my" seminar president resigned and Warren Groff became o new president. I responded to his prayer reques and will support him and Ruth in that way.

Donna Forbes Steiner ministered effectively us Wednesday evening, asking us to bite the bl apple. I'll be looking for Brethren with stained teeth.

It was good to see Jim Myer on the platfor Thursday evening. He presented his faith in an animated, authoritative, urgent, and sincere message. My basic response to his clearly-outlin



itness to the Second Coming is simply, "I'm
ady . . . but not waiting." How impossible to
escribe meaningfully what happened to us as we
ang together the "Hallelujah Chorus." Our family
ngs all parts, and after a little while I moved
oser to the others to hear our entire contribu-
on. As the thunder of the last Hallelujah faded
to silence, the now familiar moistness clouded
y eyes and I asked myself again the most
miliar and faithless question of my week: "Can
e continue this high spiritual level throughout
e conference?"

The Friday evening cup of cold water tasted
freshing and reminded us that there are simple
ays to minister to our needs. It came after the
atorio presented by 205 talented people.
chnical problems coupled with the massive
owd detracted from the total effectiveness. More
orus singing and fewer solos would have made
more inspiring for me. What did inspire me was
baby girl performing a pre-walking ballet in the
sle while the choir sang about creation. Her only
op was an overturned stroller.

In the final worship service we covenanted
gether to witness to the new creation. The
nners, silent but strong sentinels of a spiritually
alizing week, led us out of the Convention
nter to our home districts and congregations.

No review of the 1975 Annual Conference
uld be complete without reference to the ac-
mplishments of B. Wayne Crist's worship com-
ttee. As Nancy Faus demanded the utmost
m the choir by giving her utmost, my thought
peatedly was, "Clyde Holsinger must be exulting
night." The ubiquitous Al Brightbill made the
ging of every hymn a faith-sharing opportunity.
the Brethren came to Dayton for inspiration,
y got full measure and running over.

One of the consistently rich hours of the week
s the Bible Study. Participants could choose
m many approaches. I chose the simulation experience concerning Isaac and family. We were divided into groups representing each character. I was in the Rebecca group. We researched our role by reading the references, talking over how we saw Rebecca as a person, and laying plans for the big meeting that would bring the family together to deal with the problem of Esau's stolen blessing. For the first time we saw each character as a real human being and entered into the emotion of the situation as if we were a real part of that ancient drama. Simulation is exciting Bible study.

"We'll start at microphone four in ten minutes. We're recessed!" Abruptly the Bethany Land Sale debate halted. A break was good. The debate continued unofficially all around the great hall. I appreciated the officers' attempts to provide a balanced discussion of the issues. But, is not the adversary role only accented by having "pro" and "con" microphones? If, as Dan West shared, Roberts of "Rules" fame was a military man, maybe we need to look for a better way to conduct our business. Is there a way we could all become winners instead of unquestioningly accepting the usual win-lose dichotomy? If there is a "pro" line and a "con," does this mean that the debate is finished before it begins, since one's mind is made up before approaching the mike? What are the ethics of individual handout sheets either for or against an issue? Does the timing of the distribution affect the vote in any significant way? Isn't there a conference ruling about the distribution of non-approved literature? Is applauding fair in conference discussions?

High interest and intense debate came and went with irregularity during the business sessions. Emotions and feelings once expressed tend to cool and become more reasonable. Some delegates come primed to debate a single issue. Some come primed to speak on every issue (even some not on the agenda). Some come programmed to keep silent on all issues, following

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Lincoln's dictum. But that isn't obvious in the lines at the microphones.

If we tended to take ourselves too seriously at times, we were recycled and objectified by the "stingers" produced by LeRoy Kennel and his group. Presented almost spontaneously and with excellent timing, the short dramatic spots focused on stereotypes of ministry, the personal needs of pastors, world hunger, ecumenicity, alcohol, and the good work of the moderator. While perhaps not a howling success, the Kennel Club still presented timely and pointed commentary on the current issues of Conference.

Earlier I referred to serving on a conference committee. How does one feel as a committee member being on stage for a day awaiting the decision on the report? Humble, needed, vulnerable, surprised, convinced, and, when the matter is finally decided by the delegate vote, relieved and thankful for the experience. Elaine Sollenberger wrote concerning Annual Conference committees in MESSENGER, August 1972: "Choosing certain individuals for these assignments is in itself an act of faith." I would add that to *accept* such an assignment is an act of faith as well.

Even during business sessions the foyer of the Convention Center is where a lot of action is. A meaningful day could be spent viewing displays and the art show. After ignoring all this for several days, I took time to tour and react. Attractive: A large banner depicting our host district. Educational: The MESSENGER family tree. Interesting: The Brethren Homes Association pinpoints retirement homes. Informative: Congregational representatives identifying their congregations on a large styrofoam map. Comprehensive: Colleges and camping groups showing a united front and offered information. Exciting: Florida District giving away 2000 shells that were collected and polished by one couple. And don't forget the beautiful quilts stitched and joined on the spot.

All Creation awaits

In the tour I took I came upon an attractive sister sketching portraits with the proceeds going to world hunger relief. I was so impressed with her graciousness, friendliness, talent, and energy that I married her—twenty-five years ago! She is symbolic of the many people at Conference and at home extending themselves for the sake of others.

There are some big words related to Conference. Paul M. Zimmerman, head usher this year, and a conference regular since 1970, felt the word was "fellowship." "Inspiration" rates high. Don't leave out "work." "Education," "growth," "variety," "awareness," "relevance," "anticipation," "tiredness," "orderliness," and "democratic" are others in this merely suggestive list.

The feel of Annual Conference is not complete without recognizing the many who fasted for world hunger, and the roving marshalls arresting people on trumped-up charges to dramatize difficulties in the criminal justice system.

Well, that's a part of it ... the Dayton Conference I attended and saw and felt. Perhaps the one you attended was different. Perhaps you didn't even attend. If so, I hope these words made you feel as if you did.

Again, I believe in the church. I have faith in the way it goes about its business. I have hope for its future. My love and devotion for it grows in direct proportion to my commitment and interest. I'll be in Wichita in 1976 because I care.

I'll be looking for you and will be anxious to hear your evaluation of that Annual Conference. Until then!—CARROLL M. PETRY, *North Manchester, Ind. Executive secretary, South/Central Indiana District*

COMMUNITY DEVELOPMENT / *continued from page 9*

elements must be present and adhered to by both the agency and the people. The broad gamut of a community's needs and resources must be fully examined by the people with their leaders before priorities are set. In this way being involved in decision-making also increases the growth of an individual's ability to think and to reason, thus making him more effective in his role as a participating or contributing member of the community. An agency should not approach a community with a development plan already formulated and expect the community's answer to be "yes" or "no" for their services. A program that is based on a "yes" or "no" answer fails to help the community become aware of its needs and resources; it fails to develop leadership; and it fails to develop a feeling in the community that people have the ability to improve their future on their own initiative. Physical labor alone on "self-help" projects will neither improve the ability to reason nor give dignity to recipients of a development project.

The concept of self-help is vitally important as a means for the community to realize that the result of its activity is determined by its efforts; that it will continue to have a responsibility for the project's future, which is its future. A Community Development worker must accept that people, although illiterate, can be intelligent and capable of reasoning and decision-making in matters related to their community and environment. When persons are denied the privilege of reasoning and decision-making they fail to exercise their potential to the fullest. They also develop a dependence upon that worker, agency, or government that makes their decisions. They fail to become the complete persons they have the ability to become. And the worker who denied that right to make personal decisions has denied one of the basic human rights. Programs based upon decisions made by outsiders are often considered by the recipients still to belong to those who made the decision. Responsibility for such a completed project is difficult for a community to accept. Therefore, one principle for "human development" is that people have the opportunity and be encouraged to participate in a developmental process where they reason and act with competence for their own betterment.

Community Development is viewed as being a *community* undertaking. No section of a community may systematically exclude others from the *community* activity. This is especially important when racial or religious differences are present. An example for the need of community cooperation is illustrated in a village well project of the Uba District Program, Nigeria, where Christians, Moslems, and pagans compose the community. Since the program was directed by the Church of the Brethren Mission, the Moslems of the community were suspicious of the Christians' efforts for digging the well. However, when a Moslem employee of the program worked with the community he was able to gain everyone's confidence, resulting in cooperation of the entire village in the completion of digging the well.

A Community Development practitioner must think of Community Development as a process where certain practices are participated in by the community as the citizens strive to decide their own future. The first step in the Community Development process may be an effort by individuals in the community to learn more about their own environment, perhaps by self-survey. As the community moves through the process and identifies its needs it will also evaluate both local and outside resources. As a community's people increases understanding of themselves, they can be encouraged to consider ways to improve and the process moves into the setting of priorities and plans for the future. With this understanding, then, of their proposals, the people actually look forward to and anticipate their participation in the direct execution of their finalized plans. For the community the Community Development process has become a simple procedure of (1) learning about its needs and resources, (2) setting of priorities, and (3) the making of plans and execution of those plans. If the people of the community deem it necessary to request the assistance of a technical specialist or particular service, they are certainly encouraged and entitled to seek that service.

Community Development is a program for both the so-called *developing* nations and the *developed* nations. There is no stage of development where Community Development principles will not work or should not be used. Today, in America, where progress and development has reached such a high level, we realize that something important has changed—the feeling of community has been lost in the urban sprawl. Studies show that communities that are working together to solve their needs are restoring this sense of "community." People need a sense of security that can be found where people, through intentional effort, work together for the good of their community.

In the developing nations, where traditional values and beliefs are being challenged or changed—often by outside influence—or among people suffering from a natural disaster, such as refugees in Bangladesh, Community Development principles and process offer hope for regaining human dignity. People appreciate responsibility and, when given the opportunity, will work to improve their community. In a refugee camp in Niamey, Niger, in 1974, the doctor-in-charge encouraged the people to keep the camp clean, which the people were able to accomplish. Distribution of supplies was done by the accepted leaders among the refugees and order was good in the camp. As rehabilitation takes place with such people, it is important that their dignity be re-established.

The completion of a project is a thing of pride to the community. Celebration, then evaluation, are vital parts of the process, helping people to appreciate their own abilities, which encourages them to continue as responsible citizens of their community. As people see the rewards of their labor and learn that they have contributions to make to their environment, they are ready to begin the Community Development process again.

Thus the Community Development process is self-perpetuating. As one project is completed it is evaluated and the community goes back to its initial priorities and plans and initiates action again.

Community Development has been successful in Uba District. Neighboring areas are eager for help in getting organized. The state government views Uba as a prototype for its own program. This different approach, emphasizing *people involvement* is Brethren Service and Foreign Missions 1970s style: People sense their needs; a program is initiated; indigenous leadership is encouraged and trained; the program is firmly established and offered as a model for areas with a similar situation to emulate or improve upon. Community Development is a different approach to service. ☐

Lovest thou thee?

Read: Luke 10:25-37

Jesus, in answering the challenging lawyer, drew from two ancient sources— Deuteronomy 6:4 and Leviticus 19:18— clearly linking together love for God and love for brother and sister. Jesus reminds us in the great command that we respond to God's love with our whole being. It shows expression of "soul" or wholeness that is life and life giving.

Jesus then, with beautiful perception said, "Love the neighbor as you love yourself." We tag that on very easily and have often glossed over the end of the statement and dwelt on "loving the neighbor" in a misunderstanding of its meaning. We Brethren have cheered the Good Samaritan, saying, "That's where we are," but in skipping over the last half of Jesus' "command" or declaration we've missed the "how" of loving the neighbor ... love the neighbor as you love yourself. I love God with myself, so that puts self in a focus and in a special relationship. If I believe his love, I can recognize I have worth, value, lovability, so I can love myself too! In loving myself, knowing the rascal that I am at times, knowing my failure, knowing my sin and my unloveliness as well as my worth, I am then able to love my neighbor—"those other people." That's the way it's supposed to work, but we get lost, deny the value of the self that God has given and loves, and fail to love either ourselves or our neighbors.

The Leviticus words primarily deal with the Hebrew neighbor, but Jesus broadened it to the "human" neighbor. Jesus' words are a declaration more than a command. We do love as we love ourselves ... or we hate as we hate ourselves. We cannot get away from this because we cannot deal differently with other persons from how we basically deal with ourselves.

How do we feel then about ourselves? Quite frequently we have been taught— "don't love yourself, that's selfish," "don't look at your good points or admit them, that's bragging," "give yourself away in meeting other people's needs," "don't be concerned about you," "be self-less," "don't consider yourself, think only of others." It is my conviction that Jesus is saying, "Loving neighbor as self means that I must place a great sense of worth on myself ... that I must love myself and care for myself ... that I have confidence, trust, respect, presence of mind and being that says, 'I am a human being ... there's worth in that ... there's power in that, and I can love myself because God has loved me, because God has given me gifts, because God seeks to move through me in reaching to the world of people.'"

This is not self-worship, for only God is to be worshiped. Self-worship, or self-righteousness, or self-pity is quite a different thing because it leads basically to, or comes basically from, self-hate. I reflect upon myself and find there is much that I hate ... failure to be trustworthy and to trust, lack of confidence, a sense of weakness in not being able to do what I want, striving for a kind of perfection that gets me into all kinds of trouble (like trying to be God) so that I can scarcely feel good about myself. I then dwell on mistakes, not being able to pick up and go again, sensing death with no hope for rebirth or resurrection.

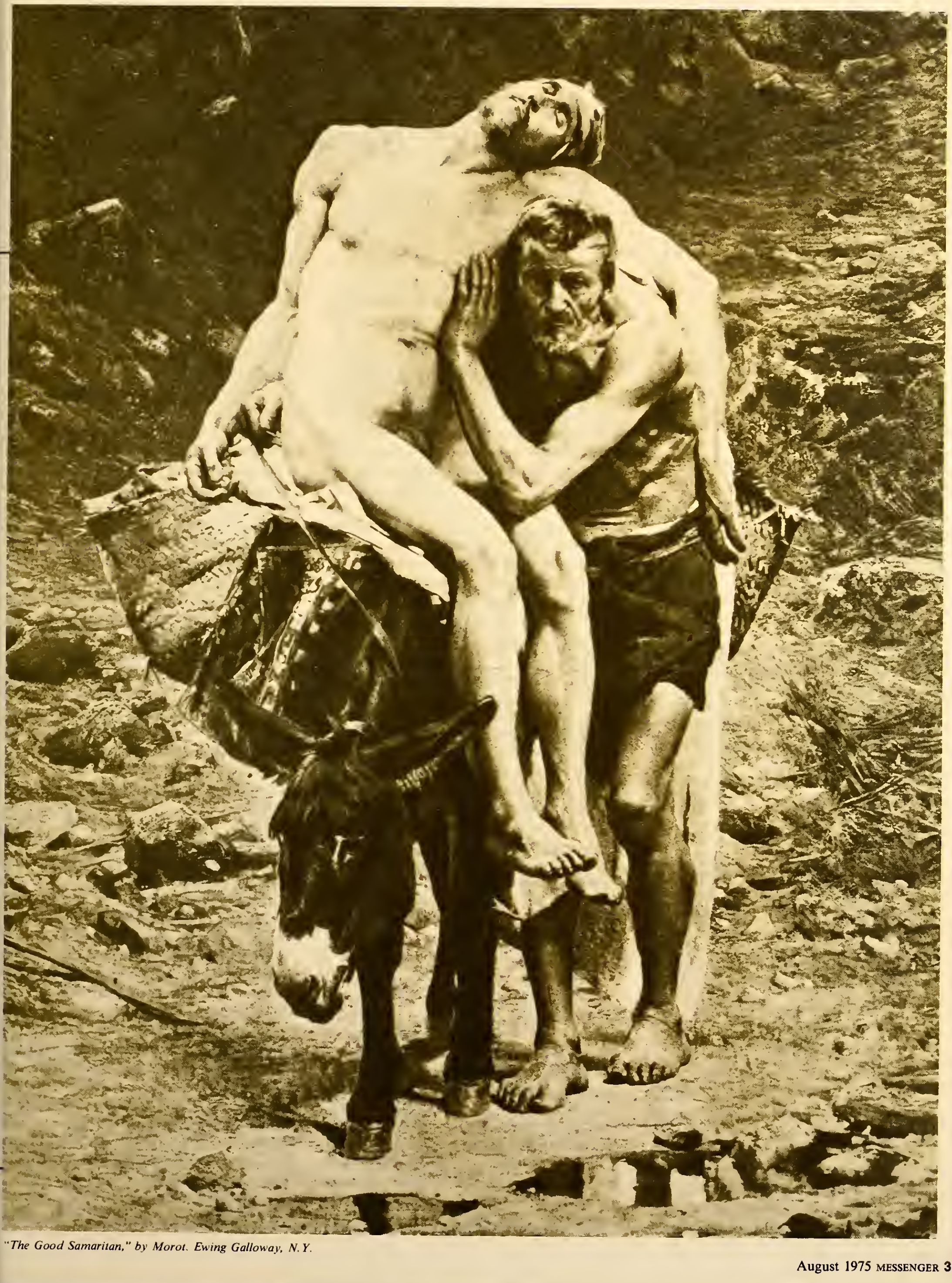
Self-love is developing trust and confidence, and relationships. It is accepting the gifts of life and expressing those gifts. It is a recognition that there is something of value, there is something worthy of love that is this person, me! It's recognizing that I don't have to be perfect but I can accept myself as one who fails but is not defeated, as one who sins but is not lost, one who makes mistakes but is not a mistake. It is developing a sense of humor about one's self, not taking one's self so terribly serious. It is a recognition that I am someone, someone important, and I can know that life is good, that God is love even in a world of struggle and tragedy.

To love my neighbor as myself is to recognize that my neighbor is a human being. That the neighbor is like me—suffers like me, cries like me, sings like me, rejoices like me. That's exciting ... it's life giving ... and life continuing! How do you look at the neighbor? The Priest and Levite (how quickly we condemn them) saw the world as Priest and Levite. The man by the side of the road was neither a Priest nor a Levite so it's all right to leave him there because "He's not our kind!" The Samaritan came along, did not see a Jew, did not see a Samaritan, but saw a man—a human being—"like me," a brother, a creation of God, for whom God had given himself, to whom God has given life. He saw a brother who needed help and the strength and the power of a loving touch. The Samaritan could reach out and bind up his brother's wounds and see that he was cared for because he was a fellow human being. That's who he saw. His world was that wide and that complete. It is so easy to look through white eyes or black eyes or majority eyes or middle class eyes or American eyes or Brethren eyes and fail to see "man" or "woman," fail to be neighbor to man or woman in need. We fail to reach out and seek to lift or to bind or to care.

As we see, hear, sense the world, it's all filtered through *us* and we respond with indifferences, hate, understanding, love depending upon decisions about self. God loves! Love God with your whole self.... love yourself, and love your neighbor as yourself. ☐

First, love yourself!

by David L. Rogers



"The Good Samaritan," by Morot. Ewing Galloway, N.Y.

On Palestine, pastors, life-style, giving

Nina Bazouzi Cullers

Shalom & Salaam in Palestine?

I was very impressed by the resolution (Concern for Peace in the Middle East) adopted by the General Board of the Church of the Brethren in February 19-22, 1975. The concern for peace and the very fairness which the statement revealed are signs of hope that should the great powers heed, the world would be relieved of a conflict that threatens to involve all the major powers.

The conditions in the Middle East at the present are favorable for peace, but we know from facts that political conditions in that part of the world can easily and quickly shift one way or another.

It is hard for Americans to understand the mood that affects Arab diplomacy and make it so changeable. You have to be an Arab to understand for instance why Sadat can cooperate with Kissinger to achieve disengagement agreements and call the Americans his friends and still be popular among the pro-Russian and radical Arab countries. The fact that Egypt had fought bravely in the 1973 war against Israel and had restored pride to the humiliated Arabs had placed Sadat at the head of the Arab leaders.

Historical background, religion, cultures, mores, economy, climatic conditions, the social structure which in turn affects tradition—all these elements affect the mentality and mood of a people and make a nation respond to political factors differently. It is only when one of these complicated factors are understood and when the interplay of one factor affecting the others is comprehended, that one could understand the mentality of the Arabic people.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

The Arabs look upon their past with great pride. Their land was the cradle of civilization. At the time when Europe was in the Dark Ages, the Arabs were advanced in science, medicine, the arts, math, and other studies. They had revived the classical Greek and Latin, which consequently inspired the European Renaissance. But their great empire faded and became degenerate. Ever since, they have the false pride of a sensitive person with an inferiority complex. Now there is a great awakening in Arab thought and a great advancement brought about by education but the West still looks down upon the Arabs and regards them with the stereotyped image created from fanciful stories of the Arabian Nights. It is because of the great difference in historical background and the lack of contact because of the distance (also the fact that the Arabs have not tried to correct their image) that the Arabs have been misunderstood and misrepresented in the West.

The Arab religion, though basically rooted in the Old Testament, is different from Christianity in its practices. In its beliefs, Islam is closer to Christianity. The Moslems believe in all the prophets of the Old Testament as the Jews do, but they go further in that they believe in Jesus as a great prophet born of a virgin from the Soul of God. They believe that Jesus lived a perfect, sinless life and performed many miracles. The main difference in the Moslem belief is that they cannot accept God allowing Jesus to suffer on the cross, believing instead that he sent an angel to take Jesus' place and to be crucified.

Islam is based on law and order. Moslems do not value peace over justice. This is a Christian virtue. War for a just cause is thus a religious duty. A fighter who dies in battle is a martyr. He has redeemed himself by fighting for his country. Thus, from a Moslem point of view, a Palestinian liberator is not a terrorist. He is a freedom fighter, a hero, and a saint.

Arabic societies are structured differently from western societies. This makes an Arab a slave to his tradition; a conformist. The "extended family" puts a lot of social pressure and control on the individual. The Arabs live in communities and are not mobile like the Americans. This obliges them to follow traditional ways.

Understanding these factors helps us to see why the Arabs are so bitter against Israel and belligerent toward the West; why they are willing to fight until the end to regain their lost property and their lost pride.

This does not mean that the Palestinians have not tried peaceful approaches. Since 1919, they have put on peaceful struggles to maintain their independence. They have resorted to violence now out of despair and a realization that humanity is apathetic to their cause. The champions of democracy and freedom have turned their backs to them and are supporting their oppressors.

Now the Arabs are aware of the power they have through oil. They are gambling with this commodity and are willing to use it to redress the grievances they have against colonialists and imperialists. Peace at this opportune time before the oil countries become more united and more powerful and before the industrialized world becomes "strangulated" is therefore very necessary.

To say that Israel has a right to the land it occupied is an argument that has its roots in American culture and religion and has been played up by politics. But what about the Palestinian refugees who are still homeless, uprooted, humiliated, without the means of livelihood? How can the world stand by and watch them suffer! Why are they still misunderstood?

"There will be no peace in the Middle East unless the Palestinian problem is resolved." This statement has been repeated many times during the past twenty-seven years. The Palestinian problem is the main problem. Until a few years ago people have not heard much about the Palestinians. Everybody knew there was a war in the Middle East but few understood why and how the war started. It took such shocking acts as the hijacking of airplanes and the killing of the Olympic players at Munich, to acquaint the world with the Palestinians and make it aware of their grievances.

Having been a Palestinian myself, I must say that the Fedayeen are not terrorists. They are, at heart, a peaceful people, who are especially noted for their hospitality, their courtesy and love for strangers, and for their warmness and friendship. Christians, Moslems, and Jews had lived together in peace and tranquillity for many centuries prior to the 1948 war. The Christian minority of whom my family has been a part for many generations were able to practice their religious duties and enjoy equal rights under Moslem leadership. Nowhere else in the world has a Jew lived more happily and able to be proud than in the Middle East among the Arabs.

It is therefore hard to believe that a people who are by nature peaceful can commit any acts of terror. I have taught in the refugee camps and have known many fellows who have perhaps now joined the Fedayeen groups. It is tragic to see what bitterness and a sense of hopelessness and despair can do to a young innocent person who is humiliated and demoralized by having to depend on the UN for livelihood, who has become very disillusioned with the international community that has stood by and allowed Palestinians to suffer, offering no sympathy, ignoring their rights, and unjustly favoring the enemy. You have to really know Palestinians to understand their dilemma.

Yasser Arafat, however, came to the UN carrying an olive branch in one hand and a gun in another. He challenged the General Assembly of the UN not to let the olive branch fall down from his hand. For the first time in the history of the conflict the Arabs have agreed to sit at the conference table and negotiate peace with Israel. By doing so, they have come down from their strict refusal for negotiation with Israel.

I think this is a remarkable step toward peace. The time therefore is right for the major powers to seriously push for peace, knowing that the only alternative they have is devastating war that would threaten the whole world.

My fear is if we should fail. If the two main powers are going to polarize their strength, then the opportunity for peace will be gone and conflict which now for twenty-seven years has inflicted both Israelis and Arabs will continue to increase.

The words "Shalom" and "Salaam" (peace) are the most frequently used words in both Hebrew and Arabic. Could peace once more prevail in that troubled land? Will the day ever come when a Palestinian can greet an Israeli with "Salaam or Shalom my friend!" ☐

John Mummert

Think of those seventy disciples

In Luke 10:1-17 we have the great passage about the Lord sending the seventy out to preach. One of the striking things about the passage is that the disciples were to travel by faith, and depend upon God to supply their needs. Luke 10:4 points out that the disciples were commanded to "carry no purse, no bags, no sandals." They were not to depend upon any guaranteed wage, but rather upon what God would provide by his grace.

The situation described in Luke seems to me to be far different from what is happening in the Church of the Brethren today. Instead of operating on faith, often pastoral placement operates on the principle of money. The fact that Annual Conference dealt with a new salary scale in Dayton this year points this out so well. When I graduated from Bethany Seminary two years ago, I was encouraged by Elgin staff, seminary staff, and fellow students to seek the salary that was up to the Brotherhood scale. The feeling that many had was, "If you don't get scale, don't go there."

In the Church of the Brethren we have many small churches. A glance at the *Directory* points out that several districts have only a few churches served by full-time pastors while many more are served by part-time or non-salaried pastors. Some churches choose the free ministry for their leadership, but many small churches want professional pastoral leadership. The Southern Plains District, which I serve as chairman of the district ministry board, has fourteen churches. Three of these churches have full-time pastors. Eleven have part-time pastors. None of these churches really have the resources to meet the Brotherhood salary scale.

I see a great need today for good leadership in our small churches. Too often the small church does not get the most qualified leadership because it cannot afford to pay for it. The Bethany graduates usually go to the larger churches paying better salaries. They are needed by the larger churches, but also by the smaller ones as well. Experienced pastors often seek to go to larger churches with good salaries instead of the small, struggling churches.

We Brethren need to rethink and question the salary scale. It has been assumed that scale is good, and it has done much to raise the standard of living for pastoral families. Yet in so many instances there are churches that need leadership that do not have the resources to pay for it. What do we do about churches like this? We can take the attitude that if they can't pay a good salary, they don't deserve good leadership. We who are pastors can assume that if we don't get scale, we can forget about going any place with limited financial resources. But then we need to think about the seventy disciples whom Jesus sent out. They were told to go in faith, and to let their needs be met by God's grace. If they waited until the people who needed God's love could afford to pay well for it, they would never have gone out. Isn't there a message there for the Church of the Brethren and its pastors today? ☐

Gerald W. Roller

Saving up for rainy days

In a recent article on premarriage counseling the author suggested that the young couple starting in their marriage should plan a budget in order to help overcome one of the many pitfalls that might otherwise interfere with their relationship. He suggested that they might wish to establish their total income, and then save ten percent, give away ten percent (to the church, to charitable institutions, etc.), and spend the remaining eighty percent on whatever they needed or desired. The value of the ten percent "given away" cannot be measured in dollars or cents, but includes the joy of involvement which only those who participate can feel. The ten percent savings over a number of years could result in a sizable "fund" available for the multi-

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ple things that arise in a lifetime of occasional "rainy days."

There is another kind of savings we might wish to look at. For many years the Church of the Brethren has had as one of its points of emphasis "the simple life." Part of this living simply has included proper habits of health. From time to time over the years Annual Conference has dealt with most of these issues and given recommendations and guidelines for the membership. Although many fail to realize this, the habits they now follow may be "draining their rainy day savings" on health years later.

Perhaps the three greatest problems we face are: (1) Overeating or obesity. (A rule of thumb for ideal weight is 100 pounds for being five feet in height and five pounds additional for every inch above that, plus or minus fifteen pounds. For example, five feet, five inches tall would equal 125 pounds ideal weight with 110 to 140 pounds the normal range.) How do you weigh in? (2) Alcoholism and other drugs. Truly, more persons in our country, as well in our denomination, are consumers of these products. "A little wine before dinner" may lead to a lifetime of alcoholism. I am not aware of anyone who intends to become an alcoholic at the onset of his drinking. Likewise, few persons who experiment with drugs expect to become addicted. The results would indicate that many do so. The congregation that says there is no problem of this sort in its membership does not know its membership. (3) Tobacco. A real troublemaker twenty years later. Directly related to cancer, heart disease, circulation problems, emphysema, and bronchitis. How many persons who are now smoking can really stop?

Few people, it seems, realize that adequate rest, recreation, and exercise are just as important as work in physical health. Even more persons fail to release emotional tension by expressing their feelings or by taking a break from routine, often resorting to drugs (coffee, tea, soft drinks, beer, tranquilizers) to overcome real issues in order to "just keep on going." The real fact is that these poor health habits lead to a shorter life span, chronic illnesses and diseases, and problems of mental health that otherwise might never occur, or at least, would be much later in their onset. This in effect interferes with the simple life. As Christians we need to become aware of our habits of living in order to experience more richly the joy of our faith! ☐

Bob Beery

Teach gratitude, not stewardship

After a lapse of several years, I was agai in the fall of 1974 closely involved in a stewardship campaign in a local congreg tion. The following observations are an outgrowth of that involvement.

The patterns of response in such a cam paign have not changed very much. A relatively small group of dedicated perso still do a major part of the giving. The same thrills and disappointments are still there. The thrills come from knowing th some persons, usually elderly, have made commitments that are a real sacrifice of love, or from seeing a young couple on a very modest salary unhesitatingly commit full tithe of that salary. The disappointments come, of course, from discovering that some with abundant resources make only token commitments or none at all.

Christians who have not come to a definite understanding with themselves concerning their relationship to material possessions have neglected a vital part of their total Christian commitment. Such a understanding can have validity only if it reached in the light of one's most earnest study of the teachings of Jesus on the matter. How many of us, for example, have examined carefully the implications Jesus' statement that it is with great difficulty that the rich enter his kingdom? Probably our chief stumbling block here that we apply the principle to the super-rich and conveniently assume that it has application to those who are merely "affluent."

In spite of the ever-present objection th the church talks too much about money, it is my judgment that Brethren have not been adequately challenged to consider s riously the implications of holding membership in the upper middle class (economically) of a very affluent society. Perhaps any future efforts to bring about su a challenge ought to be made entirely apart from any organized stewardship pr gram, especially if it is aimed at generating financial support for the church. The two are only incidentally related anyway.

Those who are charged with the respo sibility of conducting stewardship efforts seem to be always looking for new approaches, new strategies, and new techniques. When we hear of a new method that has produced outstanding results we hasten to learn all we can about it and tr to determine whether it can be used successfully in our situation.

We may find it necessary to continue to use new methods and techniques, but we ought to do so knowing that none of these can be the ultimate answer to better stewardship. Christian stewardship stems from a genuine sense of gratitude; methods and strategies, however effective in raising money, probably do very little toward developing such a sense. It is difficult to say why some seem to have this sense to a much greater degree than others in similar circumstances.

If it is fair to assume that a feeling of gratitude as a part of one's total life philosophy can be taught, then the church probably bears some responsibility for the apparent absence of it in many of its members. It may be that some of our "stewardship" education ought to be "gratitude" education.

It is probably a sin to be grateful only or even chiefly because we have been blessed with an abundance of material things, yet what can we say of those who have surrounded themselves with all the conveniences and many of the luxuries that a technologically advanced society can provide, yet seem unable to give any tangible expression of a sense of gratitude?

Perhaps when we learn, either voluntarily or more likely by force of circumstance, that easy access to an abundance of everything, including luxuries, is not a God-given right, we shall be better able to take another look at our values and our life-style.

Is it possible that some restrictions on our ever higher standard of living may even help us to "give thanks always for all things" as the Apostle Paul suggests? Could we develop a sense of gratitude for God's goodness even in the absence of that "wonderful feelin' that everything's goin' my way"?

A less affluent manner of living, forced upon us by necessity, may not be imminent, but it definitely appears to be a certainty of the not very distant future. Does this not present to Christian people an excellent challenge and opportunity to demonstrate that "one's life does not consist of the abundance of one's possessions"? How? By molding a satisfying life out of a mix of fewer and less pretentious things, more gratitude, less climbing, more reaching out, less complaining, more sharing.

Wouldn't it be fun to conduct an every-member enlistment in a congregation in which every member is already enlisted in such a life pattern? ☐

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#34 8/75

book review

Owl calls and other evening news

Paul W. Kinsel

Preparation for the owl's call

I HEARD THE OWL CALL MY NAME, by Margaret Craven. Doubleday, 1973. 166 pages, hardback $4 95; paperback $1.25.

This deeply religious story begins with a bishop sending his young ordinand, Mark Brian, deep into the seacoast wilds of British Columbia to a parish called Kingcome, amid the Kwakiutl Indians. Once when the bishop and his young minister were alone in Mark's motor boat the two quietly drank in the impressive view of water and rocks and sky. The older man gently pronounced this spot a place where he most easily could learn what every person must learn, "Enough of the meaning of life to be ready to die."

Margaret Craven's first novel is a story of unusual sensitivity and poignancy, written with consummate skill. It is poetry in prose, and its sheer beauty of language and narrative lends itself admirably to reading aloud.

The author, who grew up in Puget Sound, Wash., reveals an intimate knowledge of the Indians in the section of British Columbia, where the events of the tale are located. As the young minister sought to know the people among whom he lived, he observed, "they are not simple, or emotional, they are not primitive." With him we gain insights into their way of life, their culture, their myths, their ways of relating to their natural surroundings—and their inability to cope successfully with an outside, white man's world that relentlessly crowds in to overwhelm them.

Little by little Mark earned his way into the hearts and lives of young and old. And little by little the young vicar was learning the meaning of life—enough so that he too could be ready to die. For soon, returning from a strange memorial service that he had conducted, all alone Mark heard an owl in a dark spruce call him once and then again. □

Steve Longenecker

CBS News and the military

TV AND NATIONAL DEFENSE: AN ANALYSIS OF CBS NEWS, 1972-1973, by Ernest W Lefever. Institute for American Strategy Press. 1974 209 pages, paperback $3.95.

Dr. Ernest W. Lefever, graduate of Elizabethtown College, former student at Bethany Seminary, and Brethren Service volunteer in Europe, jousts with a network media goliath in his book, *TV and National Defense: An Analysis of CBS News*, 1972-1973.

After analyzing "CBS Evening News" broadcasts from 1972 and 1973 and portions of documentaries and "Sixty Minutes," Lefever concludes that CBS did not give a balanced presentation of all viewpoints on foreign policy matters and the military and "failed to provide a 'reasonable opportunity' for broadcasting the view of millions of Americans who were skeptical about the politics of detente, the SALT arms control agreements, or increased trade with Moscow or Peking."

Lefever argues that while CBS frequently broadcast the problems of the military, favorable stories about the Armed Services received little exposure. He criticizes the biased presentation of the Indochina war that focused on the negative parts of US Vietnam policy, and he faults CBS for neglecting to report Soviet and Chinese weapons improvements.

TV and National Defense has received wide circulation, and Lefever's conclusions fueled fires of academic debate. The author has collected over 750 articles and reviews and speculates that 1000 have been written. He claims that the ratio of favorable to unfavorable is 20:1.

Several months after Lefever's book was released, CBS president Arthur R. Taylor responded by critizing Lefever's methodology in the study. Taylor maintains that the study is too limited in scope and that it is impractical to statistically quantify fairness because statistics "take into account none of the realities of professional news judgment."

Walter Pincus in *The New Republic's* "Attack on CBS: Who's Biased?" points out that four out of every five items carried on "CBS Evening News" contained absolutely no bias. The remaining 20 percent were then examined for bias. Pincus infers that Lefever himself has a bias.

However, despite misgivings about Lefever's methodology, many critics have seconded the questions raised by the study and suggest that the media re-examine its coverage for bias.

TV Guide's review was highly complimentary. The article states that Lefever accurately proved that the "hard line (of national security) never got an adequate hearing."

The controversy over *TV and National Defense* emphasizes difficulties news editors encounter when they daily decide: What is news? Not everything that happens is news, and freshman journalism students quickly learn that news reporters must selectively judge the newsworthiness of events. Thus begins the controversy. As one commentator observed, "Fairness is in the eye of the beholder."

An example that Lefever criticizes is CBS's ignoring of a report by US analysts that China deployed about 60 fighter bombers with a combat radius of 300-500 miles, was producing medium range bombers, and made improvements in its intermediate range ballistic missiles. That night CBS reported on South Vietnamese air strikes over Laos, violence in Northern Ireland, and an all-time record for the price of gold, $48 dollars an ounce.

The research for this book was sponsored by the conservative Institute for American Strategy, proponents of a strong military and increased military spending. Lefever is a Senior Fellow in Foreign Policy Studies at the Brookings Institution in Washington, D.C. □

turning points

Licensing/ Ordination

James Abe, ordained June 15, 1975, Painesville, Northern Ohio

Tim Bartholomew, licensed April 20, 1975, Zion Hill, Northern Ohio

Robert Blake, ordained May 18, 1975, Mack Memorial, Southern Ohio

Carl Blakeman, licensed April 20, 1975, Zion Hill, Northern Ohio

Steve Blakeman, licensed April 20, 1975, Zion Hill, Northern Ohio

Linda Block-Coalter, licensed April 27, 1975, First Church, Atlantic Northeast

Lerry Wynn Fogle, licensed April 6, 1975, Frederick, Mid-Atlantic

Mary Hoover, licensed April 27, 1975, First Church, Atlantic Northeast

Julie Hostettler, licensed May 4, 1975, York Center, Illinois/Wisconsin

E. Merritt Hulst, ordained April 13, 1975, Cedar Grove, Southern Ohio

Joseph Moore, licensed April 13, 1975, Cedar Grove, Southern Ohio

Beth Rieman, ordained April 27, 1975, Mack Memorial, Southern Ohio

Sam J. Sliger, licensed May 4, 1975, York Center, Illinois/Wisconsin

Gail Snyder, re-ordained December 15, 1974, Topeka, Western Plains

James Thurman, licensed May 25, 1975, Mount Pleasant, Northern Ohio

Murray Wagner II, ordained March 16, 1975, Chicago First Church, Illinois/Wisconsin

Pastoral Placements

Leroy James and Marla Bieber Abe, from Bethany, Illinois/Wisconsin, to Oklahoma City, Southern Plains

Robert Paul Blake, from Bethany Seminary, Illinois Wisconsin, to Pleasant Hill, Southern Ohio

Ronald Cassidente, resigned from Batavia Faith, Illinois/Wisconsin, to Lutheran General Hospital, Park Ridge, Ill.

J. Oliver Dearing, from Pleasant Dale, South/Central Indiana, to Cedar Grove, Southern Ohio

Scott Duffey, from Bridgewater College, to Salem, interim pastor, Shenandoah

Willard L. Grant, from Woodgrove-Christian Parish, Michigan, to Loon Creek, South/Central Indiana

Gene F. Hipskind, from Waterford, Pacific Southwest, to Nappanee, Northern Indiana

Joel David Kline, from Bethany Seminary, Illinois Wisconsin, to Big Swatara, Atlantic Northeast

Larry Dean Little, from secular, to Libertyville, Northern Plains

Roy Myers, from York, Second, Southern Pennsylvania, to Aughwick (German Valley, Sugar Run). Middle Pennsylvania

Allan L. Patterson, from secular, to St. Joseph, Missouri

Rhett Petcher, resigned Red Hill, Virlina

Jim Shields, to interim pastor, Oklahoma City, Southern Plains

Emory Smith, resigned Fostoria, Northern Ohio, to retirement

Earl Stovall, to Pine Grove, Shenandoah

James E. Talcott, resigned from Manchester, South Central Indiana

James E. Tomlonson, from NISBCO to Root River, Northern Plains

Barry Weber, resigned Springfield, Illinois/Wisconsin, to graduate study, Loyola University, Chicago

Ronald K. Wine, from District Executive, Southeastern, to Anderson, South/Central Indiana

Wedding Anniversaries

Mr. and Mrs. Clarence Banning, Indianapolis, Ind., 60

Mr. and Mrs. Herbert Dye, Norborne, Mo., 50

Mr. and Mrs. Raymond Flory, Paradise, Calif., 66

Mr. and Mrs. Arthur W. Grim, Kansas City, Kans., 53

Mr. and Mrs. Frank Hatch, Franklin Grove, Ill., 55

Mr. and Mrs. Harley F. Hoover, Albany, Ore., 58

Mr. and Mrs. James Hoover, Norborne, Mo., 61

Mr. and Mrs. Ralph Koontz, Johnstown, Pa., 50

Mr. and Mrs. Frank Layser, Myerstown, Pa., 60

Mr. and Mrs. John Miller, Carrollton, Mo., 52

Mr. and Mrs. Reuben D. Wickert, Astoria, Ill., 55

113th BVS Training Unit

Kathy Baxter, of Timonium, Md., to Gould Farm, Monterey, Mass.

Heidi Bates, of Allentown, Pa., to Fahrney-Keedy Home, Boonsboro, Md.

Tina Bowman, of Dayton, Ohio, to Black Rock Church of the Brethren, Brodbecks, Pa.

Linda Carpenter, of Millersburg, Ind., to Handi-Camp, Inc., Tucson, Ariz.

Becky Eberly, of Ligonier, Ind., to Bar 41 Ranch, Wilbur, Wash.

Phil Gibboney, of Elgin, Ill., to Marion County Juvenile Center, Indianapolis, Ind.

Diane Gosnell, of New Windsor, Md., to Better Way, Inc., Elyria, Ohio.

Karin Hills, of Elgin, Ill., (left program—did not accept an assignment).

Jeff Miller, of Palmyra, Pa., to Good Shepherd Home, Fostoria, Ohio.

Sharon Millison, of Poland, Ohio, to Dundalk Youth Center, Dundalk, Md.

Marvin TenBrink, of Battle Creek, Mich., to Peter Becker Home, Harleysville, Pa.

Dave Whitten, of Elgin, Ill., to Gould Farm, Monterey, Mass.

Donna and Tom Yingling, of Martinsburg, Pa., to Camp La Verne, Angelus Oaks, Calif.

Deaths

Goldie Rusher Barnhart, Roanoke, Va., Aug. 19, 1974

Daniel Bennett, 73, Turkey Valley, Hollidaysburg, Pa., April 1975

Maurice Berkley, 93, Hiawatha, Kans., Oct. 22, 1974

Grace B. Booz, 78, Shippensburg, Pa., March 15, 1975

Homer E. Bower, 86, New Carlisle, Ohio, April 25, 1975

Dorus I. Bowman, Rocky Mount, Va., May 16, 1974

Lela-May Bradenburg, 90, Boonsboro. Md., March 20, 1975

Estelle Brant, Brodbecks, Pa., Feb. 7, 1975

Earl K. Brillhart, 74, Warrensburg, Mo., April 27, 1975

Grace Brubaker, Rocky Mount, Va., July 12, 1974

Elizabeth "Sadie" Buchholz, 89, Morrill, Kans., Sept. 29, 1974

Howard Button, 88, La Verne, Calif., March 1, 1975

Mary Call, 87, Klamath Falls, Ore., Feb. 18, 1975

Gladys Carper, 59, Hollidaysburg, Pa., March 4, 1975

Myrtle B. Carr, 87, Bellefontaine, Ohio, April 19, 1975

John C. Cassel, 88, Neffsville, Pa., Feb. 28, 1975

Joseph Clapper, 89, Hopewell, Pa., April 5, 1975

Forrest D. Click, 80, Weyers Cave, Va., April 25, 1975

Violet Corbin, Harrisonburg, Va., April 11, 1975

J. Ivan Crawford, 60, Flat Rock, Ill., March 26, 1975

Sarah Dubbs, 77, Wakarusa, Ind., March 13, 1975

Robert Dunkin, 66, Flora, Ind., Feb. 28, 1975

Leona Etter, 77, Trotwood, Ohio, April 1, 1975

James Felts, Rocky Mount, Va., Dec. 2, 1974

Marcia Ann Ferrell, 30, La Verne, Calif., March 6, 1975

Sam Whitney Fisher, 63, Nappanee, Ind., April 11, 1975

George Flora, Rocky Mount, Va., Nov. 21, 1974

Marvin Flora, Rocky Mount, Va., Jan. 20, 1974

Don Follis, 63, South Lake Tahoe, Calif., March 17, 1975

Nora L. Garman, 81, Nokesville, Va., April 24, 1975

Mrs. Quentin Gleim, 74, Hummelstown, Pa., March 1, 1975

Rudolph A. Glick, 71, Bridgewater, Va., April 26, 1975

J. Homer Graybill, 75, Manheim, Pa., April 28, 1975

Mrs. Wilmer Hammaker, 86, Dauphin, Pa., Feb. 24, 1975

William C. Hare, 64, Polo, Ill., March 6, 1975

Edith A. Harter, 85, Sebring, Fla., March 16, 1975

Donovan Hollar, 61, Nappanee, Ind., April 15, 1975

Kenneth Hood, 61, Naperville, Ill., March 8, 1975

Hazel Humphrey, 73, Peebles, Ohio, March 27, 1975

Lloyd E. Kagarise, 64, Riddlesburg, Pa., Feb. 21, 1975

Edward Kintner, 95, North Manchester, Ind., April 1, 1975

Richard Krout, York, Pa., March 30, 1975

Pearle M. Lambert, 77, Peebles, Ohio, Dec. 12, 1974

Edith Lehman, 53, Seven Valleys, Pa., March 8, 1975

Leroy Lehman, 80, Glendora, Calif., April 1, 1975

Melvin Lucas, 60, Roanoke, Va., Jan. 13, 1975

Lucinda Miller Mays, Elizabethtown, Pa., April 13, 1975

D. J. McCann, 80, Oklahoma City, Okla., March 30, 1975

Mrs. Jessie McCary, Harrisonburg, Va., April 4, 1975

Elsie F. Michael, 66, Nokesville, Va., March 5, 1975

Mary Sue Michael, 58, Roanoke, Va., Feb. 18, 1975

Graybill Miller, 72, Elm, Pa., March 5, 1975

Harry Miller, 90, Claysburg, Pa., March 5, 1975

Jesse W. Naff, Richmond, Va., Feb. 27, 1975

Robert Norton, 50, Crocker, Mo., March 6, 1975

W. Cecil Parsell, 51, Roanoke, Va., March 26, 1975

Charles E. Peck, 93, Falls City, Nebr., April 10, 1975

Tony Peters, 21, Roanoke, Va., April 15, 1975

Paul Wesley Piper, 74, Shippensburg, Pa., Jan. 15, 1975

Ethel Price, 80, Plymouth, Ind., April 12, 1975

Dovie Pryor, 86, Ashland, Ohio, March 25, 1975

Clarence Ream, 91, Mexico, Ind., April 9, 1975

J. Homer Reasy, 69, Roaring Spring, Pa., March 31, 1975

Valentine Bruce Reichard, 84, Boonsboro, Md., April 28, 1975

Solomon Rodamer, 86, New Oxford, Pa., March 29, 1975

E. Lloyd Roth, 68, York, Pa., April 11, 1975

Arthur Ruble, 87, Polo, Ill., Jan. 2, 1975

Sarah Ruffner, 84, Flora, Ind., March 7, 1975

Jessie Rusert, 67, Mexico, Ind., April 22, 1975

Amelia M. Sausser, 82, Lititz, Pa., April 23, 1975

Nevin Schoenenberger, Coopersburg, Pa., Aug. 23, 1974

Una Searer, 80, Wakarusa, Ind., June 2, 1974

Walter C. Sell, 78, La Verne, Calif., March 5, 1975

Doshia Shively, 82, Nappanee, Ind., March 14, 1975

Iona Smith, 84, Martinsburg, Pa., March 28, 1975

Vesta Smith, 94, Marcum, Ky., Jan. 30, 1975

Mary J. Snapp, 80, Denver, Iowa, Feb. 21, 1975

Kenneth H. Sollenberger, 56, Curryville, Pa., April 13, 1975

Donna Sooby, Garden City, Kans., May 16, 1975

Lillie Sowers, 80, Willis, Va., May 8, 1975

Loren Sroufe, 74, North Manchester, Ind., March 10, 1975

Ida M. Stover, 83, Morrill, Kans., March 16, 1975

Emma Summers, 87, Richmond, Mo., April 16, 1975

Eva Swartz, 84, Morrill, Kans., Dec. 16, 1974

G. Garland Tanner, 71, Grottoes, Va., April 21, 1975

Alvin Thomas, 61, Johnstown, Pa., March 14, 1975

Phillip Thompson, 30, Mt. Crawford, Va., Nov. 9, 1974

Hazel Treace, 82, Ashland, Ohio, April 6, 1975

Orville Turner, 70, Marion, Ohio, Feb. 16, 1975

Mamie M. Vaniman, 88, Trotwood, Ohio, April 3, 1975

Catherine Wampler, 63, Bridgewater, Va., April 7, 1975

Everett L. Wampler, 80, Mt. Sidney, Va., Feb. 28, 1975

Marvin Weaver Jr., Coopersburg, Pa., Nov. 17, 1974

Harry T. Webb, Rocky Mount, Va., May 15, 1974

Paul D. Welsh, 78, York, Pa., April 22, 1975

Harold O. Westrup, 63, Morrill, Kans., March 22, 1975

Samuel L. Whisler, 94, Alvordton, Ohio, April 11, 1975

Ralph Winand, 61, Brodbecks, Pa., March 15, 1975

Earl Wolfe, 84, Battle Creek, Mich., Jan. 19, 1975

May Worley, 90, McPherson, Kans., Feb. 10, 1975

Ida Yost, 83, Brodbecks, Pa., April 23, 1975

Lester Youmans, 55, Peru, Ind., Feb. 13, 1975

Hallie Zellers, 77, Mexico, Ind., April 2, 1975

Bessie Kinacofe Zimmerman, Bridgewater, Va., March 13, 1975

The hop

by Edward Kintner

Dear Bill,

The conversation to which you refer too one-sided to be very satisfying to eit of us, for it was evident that your first c cern had to be piloting the plane, while I did was gab. I'll do what I can to stat some of my thinking, though you may f it more or less poorly arranged and sometimes not too clear.

As a matter of course, any follower o the Master will have questions come int his thinking and he is likely to try to fir answers. That often happened to The Twelve when they were with Him and sometimes they were afraid to ask him the answers. But in his last long talk wi them just before his betrayal he told the that there were many things he wanted tell them, but they were not able to bea (understand) them; but when the Holy Spirit (Comforter) would come he woul help them to further, deeper understand ing. Quite probably you have had some scripture that puzzled you every time yc saw it. Then, perhaps when you were nc thinking about it, you ran across it and quite suddenly it was clear as day. You likely to have experiences of that sort m often as your Christian experience lengthens and deepens. When you becor a doctor, have Christ with you in your fice, the sick room, the hospital, wherev you touch patients.

Many times I read and heard read wh Jesus said to Martha when they met aft Lazarus's death: "He who believes in me though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25-26). He made th first part come true when at his call Lazarus came forth. But quite evidently Lazarus "died" again, though we have n account of it. I should like to have been among the people who went to see Lazarus, and to have talked with him!

How could it be true that "whoever li and believes in me shall never die?" The one day, I got to thinking about butterfl

efore us

d moths and that set me thinking of my izzle and that led on to what satisfied me the solution.

Yesterday when I was coming back from y exercise ride on my three-wheel bicycle, aw a "wooly-worm" or "wooly bear," as is variously called. It is the caterpillar at is reputed to tell us what kind of nter is ahead of us. Unfortunately for at superstition, they are not very reliable! good share of them are about a third ack at each end with reddish-brown stles in the middle and the relative oportion is supposed to indicate the verity of the coming winter. Unfortunate- some of them are this reddish-brown all er, and others are all black, and all at seems to indicate that there are ophets with a forked tongue, as the dians would say.

But back to the one I watched yesterday it pursued it ways for six or eight feet. here was it going? Evidently it did not ow, nor did I. But I knew more than it l as to what would happen to it if it went usual course. If any of its brothers or ters were to hunt for it, after awhile all y would find would be an oblong object, t so long as the end section of one's little ger with some of their lost brother's skin d some of the black and red bristles that ed to stick out from it, now in total dis- ay, over it. Their brother had died and at was that. Next spring, if they went ck to look, they would find nothing but me skin and some brown or black stles; that is all. The poor fellow had d and nature had taken its course and had gone back to the "dust" from ence he came. Finis!

But they did not see all the drama. In- ad of being dead, he was very much ve and with a little pushing here and re, the "skin" and bristles that clung to burst open and he crawled out of the oris, with much longer legs and two fun- lumps on his back. He tried out those g legs by climbing up a nearby clean m of a dead weed. While he rested from climb, those lumps on his back began to expand down his back and take form. Before he could understand what was happening, he found he could flutter them a bit and when he fluttered them when they were dry, they picked him up and he found himself floating swiftly, many times as fast as he had once been able to crawl.

I might go on with this parable, but I think I have gone far enough to see the meaning of it. It seems to me that Christ was saying to Martha something like this: "When those who believe in me seem to die, it is only a transition from one state to another. They slip out of their mortal bodies into another kind of body that those left behind are unable to see or understand, and they lead another kind of existence, yet connected with the one before."

Now I know that does not answer all the questions that all of us would like to ask, but we have some hints in the New Testament. Jesus said to the thief beside him, "Today you will be with me in Paradise." Quite evidently, that was a definite place that Jesus knew about, and one would assume, if it were to have any meaning at all, that both would know what was going on in Paradise. The following Sunday night when the disciples (except Thomas and Judas) were in an upper room, all at once Jesus was there among them, and they were so surprised that they couldn't recognize him. Apparently, even if his body form was the same they had known for years, yet it was different, and walls and doors did not bother him in the slightest. He was the same, and yet different.

In I Cor. 15, the Apostle Paul seems to speak of the same thing when he speaks of the transformation that will occur at Christ's second coming. And the Apostle John in I John 3:2, says the same thing. In the story Jesus told of the Rich Man—we have invented the name Dives for him—and Lazarus, both died and the important point is each knew the other. Further, the Rich Man knew Abraham. It is doubtful if Peter, James, and John had ever seen an authentic picture of Moses and Elijah, but they didn't need to be told who they were, though these two had been dead for hundreds of years! Will we know each other when we are "over there"? It seems to me that everything points to the conclusion that we will. Evidently about the only thing we will leave on earth is our sex instinct.

Edward Kintner, 1879-1975

I would not in the least imply that Jesus had an easy transition and thus did not *suffer* for our sins on the cross. He certainly suffered just as the thief beside him did, and as did the many who were clawed by lions, burned at the stake, or made into torches by Nero. Besides, many Christians have suffered tortures for the disease or accident that started them "through the valley of shadow." Chapter eleven of Hebrews has a long list of those who suffered for their faith; but the first two verses of the next chapter shows the other side of the picture.

No, all this is not scientific proof, "But we walk by faith and not by sight." Those who declare they live by the things they can handle or see or prove, are not on the solid foundation they think they have—they have nothing but this present moment and it may be their last! We have: "I am the Way, the Truth, and the Life." They have nothing! We have a hope before us that is "an anchor to the soul." They have nothing but black darkness, with nothing in it, at the end of their little day.

That is the thinking that seems to me to be the answer to the question that puzzled me. I have no means of knowing how you think it fits the problem, but it no longer seems a problem to me. I think it sounds reasonable.

Bye,
Grandpa □

This letter was dated October 12, 1973. Dr. Kintner wrote it to his grandson, Bill Kintner, in response to Bill's request that he write down a conversation they had had a few weeks earlier when Bill was piloting his grandfather to a visit in Michigan. For over four decades, Edward Kintner taught in the science department of Manchester College. He died April 1, 1975, nearly 96 years of age.

editorial

‘Happiness is a warm gun’

So headlined an article in *The American Rifleman* in 1968. Depicted in an accompanying photo was an eight-year-old boy holding a shotgun and some dead pheasants. Elsewhere in the issue a statement dealt briefly with the assassination of a controversial national leader. The statement declared, “No law that human ingenuity can devise could have prevented that murder. . . . ”

I am not convinced. Just as I am not convinced that the love affair many Americans have with guns and their expectation of what a gun can do or mean are factors unrelated to the violent crimes of the times.

In a tv special on “A Shooting Gallery Called America,” NBC News attributed the nation’s proliferation in handguns—40 million of them—to fear and paranoia. “People are buying guns for their own protection but, in fact, what they are buying is grief,” observed Lucy Jarvis, producer. The tv film showed licensed sales to people ill-equipped to own a handgun, extensive transfer and sales of guns in the street, mounting usage of firearms by teenagers, and widespread leniency by the courts toward habitual gun offenders.

“The situation is grotesque,” summed up NBC’s Lucy Jarvis. “Is the United States in danger of becoming one great battleground?”

Testimonies from knowledgeable sources suggest that the question is more than rhetorical. “Our cities today are besieged by the tyranny of violence as they have not been since the Middle Ages,” contends Robert McClory, the ranking Republican on the House Judiciary Committee on Crime which convened hearings on handgun legislation. Los Angeles mayor Tom Bradley characterizes handguns as Public Enemy No. 1. Attorney General Edward H. Levi insists that the conditions of modern urban life, of people being congregated together, are overlooked in many of the objections to firearms control.

Complex as the issues are that surround the making and enforcement of laws governing personal weapons, one option gaining support is the placing of constraints on the manufacture, sale, ownership, and use of handguns. Allowing reasonable exceptions for police and security officers, the militia, pistol club members and antique owners, the ban would eliminate handguns from the general American public. This is the goal of the National Coalition to Ban Handguns, an enterprise of 25 religious, educational, and citizen action groups, including the Washington Office of the Church of the Brethren, working to develop public policies.

In the shaping of these policies, the voices of Brethren and others concerned with the level of violence in the nation needs urgently to be heard. The testimony of C. Wayne Zunkel on behalf of the General Board (see article, p. 5) to the Subcommittee on Crime was timely and perceptive. But needed too is the engagement of Brethren in congregations and districts studying the facts, opening and widening the dialogue in their communities, diffusing the appeals of special interest parties, and supporting state and national legislators who seek reform.

A society arming to the teeth needs to be confronted with the prophet’s call to beat swords into plowshares. Apostles of nonviolence themselves need to demonstrate the counsel Christ gave to Peter, “Put up your sword.” People running scared need to be reminded wherein security lies.

And, in light of the evidence, a fresh appraisal needs to be given to an archaic bit of Americana: “Happiness is a warm gun.”—H.E.R.

Response-Ability Requires Your Will

Response is action. It is movement. It's a get-up-and-act word.

Ability is a great deal more than having special talents and skills. It includes being able to act mentally, financially, legally.

Both of these words sum up the meaning of will or the decision for a particular course of action.

Making a will is just that. "Why bother?" we may ask. The most compelling reason may be because we love.

Love people close to us. Love Christ and feel the need to care for those He loves.

Making a will is to plan reflecting my sense of stewardship. Indecision or no decision means we accept the will of impersonal court or counsel, applying the law in ways devoid of the benefit of our values, hopes, and dreams.

To make a will is, therefore, an important act for each of us.

Ask yourself: What are my values? Can these values be reflected without my personal will? Who most deserves the fruits of my labors? Can impersonal legal disposition of my estate deliver the greatest benefits to these people? Who will be the guardian of my minor children? Can a court automatically know those who must truly reflect my personal values? Can causes and institutions in which I have faith and to which I feel indebted receive benefit? How could a court know this?

Making a will is for people who are responsible and able. It is a humanitarian act. It can be a Christian stewardship response. It should reflect our highest values and the basic beliefs we hold.

Responsibility Requires Your Will

CHURCH OF THE BRETHREN

General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Sirs:

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☐ **A Record of Personal Affairs**

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#33 8/75

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You've got a lot to give
Reaching Toward the Promise
Guideposts in the Sexual Wilderness
Where the Spirit Is
Simple Living: A New Necessity
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The Meaning of Baptism
Ideals of the Church of the Brethren
The Brethren Love Feast
The Brethren Press

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- **Simple Living: A New Necessity,** T. Wayne Rieman
- **Guideposts in the Sexual Wilderness,** Guy E. Wampler, Jr.
- **You've Got a Lot to Give,** Robert Neff
- **Reaching Toward the Promise,** Warren F. Groff
- **Hunger: A Biblical Perspective,** Richard Gardner
- **Tell Us About the Church of the Brethren,** Edward K. Ziegler

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The earliest Brethren searched the Scriptures, looking for the principles and practices that would characterize a New Testament church. They agreed on certain ordinances and ideals that are basic for Christian life. The Foundations Series is a group of these Brethren writings recently redesigned and reprinted for modern readers.

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messenger
CHURCH OF THE BRETHREN SEPTEMBER 1975

Andy Murray
Brethren Balladeer

contents

10 **Coffee Break at Four Mile Corner.** On behalf of safety and service, three Kansas congregations for the fourteenth consecutive year are serving free snacks over the 78-hour Labor Day Weekend. by Lois Teach Paul

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EDITOR
Howard E Royer

MANAGING EDITOR
Kermon Thomason

ASSOCIATE EDITOR
Kenneth I Morse

DIRECTOR OF MARKETING
Clyde E Weaver

PUBLISHER
Galen B Ogden

VOL. 124, NO. 9 SEPTEMBER 1975

CREDITS: Cover, 17 Kim Ford, courtesy of Superior Sound Studios, Inc., Hendersonville, Tenn. 4 Elizabethtown College. 5 John Lei, RNS. 6 Howard Pyle, Harpers New Monthly Magazine, October 1889. 9 E. Floyd McDowell. 10-11 Jack Kenward, Farmland News. 13 Marc Chagall; Three Lions. 18 Marvin J. Yoder. 20 Ronald E. Keener. 21, 28 Ken Stanley. 22 Right, Three Lions; left, Stan Kurtz. 23 left, De Wys, Inc.; right, Dick Roller. 24 left, Dick Roller; right, Randy Miller. 25 left, J. Henry Long; right, Lamar Gibble. 26 right, Waltner, Bonnie Brook. 27 right, Don Honick. 38 Jim Jones. 39 Randy Miller.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $6.00 per year for individual subscriptions; $4.80 per year for Church Group Plan; $4.80 per year for gift subscriptions; $3.15 for school rate (9 months); life subscription, $80.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Sept. 1975.

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letters

A SPECIAL INTEREST JOURNAL

The excellent June issue of MESSENGER has truly reached the distinction of being a monthly journal. Hobbies and special interests motivate many people to subscribe to a variety of magazines. Brethren, it seems to me, should not neglect their Christian nurture by failing to have MESSENGER in their homes.

Two comments on the June MESSENGER: the spiritually enriching testimony of our friends, the Spenser Minnichs, is worthy of duplication and sending to every Brethren home. And listing events to celebrate in 1976, let's not forget the centennial of Juniata College, our first successful adventure in higher education.

BERNARD N. KING
York, Pa.

LIKES THE MESSENGER

We like the June MESSENGER, especially the story of Spenser Minnich and "A Hopeful Witness," by Brother Bomberger.

MEDFORD AND ADA NEHER
Pompano Beach, Fla.

DOESN'T LIKE THE MESSENGER

I *do not* want to renew the MESSENGER. I think it is the *worst* church paper I have read in a long time.

MILDRED CUTTER
Keyser, W. Va.

GOOD ALL ROUND

Thank you for an excellent magazine. The quality of the articles and the paper you use are both tops.

VERBA ALLEN
Glendale, Calif.

SYMBOL OF OUR ILLNESS

A person in any industry under criticism usually chafes against that criticism and so it must be for the Crist's (letters, June issue). I can understand the feeling; I'm in a profession that is more often misunderstood and abused than criticized.

However, my profession has yet to become a symbol of what some may call a basic or systemic illness of our society: using more to produce less. The beef industry happens to be the beautiful symbol of the illness.

For every pound of usable protein in beef, seven pounds of usable protein must enter the beef production system. In terms of energy, a conservative estimate indicates that to obtain one calorie of energy from beef our system must expend ten calories.

How can this highly inefficient system be Look at the petroleum products alone which are used in beef production: pesticides, herbicides, fertilizers, lubricants, plastic utensils, gasoline, oil, natural gas. When these are added together—though people-hours are saved—energy is expended, in the very opposite direction of efficiency.

It may be that the beef industry has been the unfortunate choice for a symbol of systemic illness in our society. However, we must become aware of the illness, seek out the alternatives, and then apply the cure.

Maybe, reduction of meat consumption by 95 percent will be sufficient to initiate efficiency even in the total food industry. I doubt it because most of us prefer doing less with more. R. Buckminster Fuller, indeed even Christian stewardship, calls us to do more with less (i.e., become truly efficient as is nature).

James E. Weaver
Spokane, Wash.

ODE TO DEMISE OF VERBIAGE

The Annual Conference query, "Brethren Mennonite Relationship," was well written and easily understood. It was the first one I remember seeing composed in an updated form. It eliminated all the outdated legal language except for the first word.

In honor of this singular event, here is a short ode (or whatever):

Whereas this new trend is good,
Therefore, future authors should
Resolve to alter thus the form
By which the queries should be born.

Bruce Barwick
Middlebury, Ind.

ON SEEKING GOD'S GUIDANCE

In a letter printed in the June Messenger, the question is raised, "What would Mary do?" In response to this, my question is: What *did* Mary *do* nearly two thousand years ago? The answer: Mary accepted God's will and guidance through her problem. What did Joseph do? He, too, accepted God's will and guidance and took Mary for his wife. They together brought the baby Jesus up in the best moral and religious teaching they knew. Luke 2:52 says: "And Jesus increased in wisdom and stature and in favor with God and man."

If present day lovers and would-be parents were willing to seek God's guidance for their lives and accept his leading as Mary and Joseph did, how much reason would there be for anyone to think of abortion?

Rosa B. Petry
Greenville, Ohio

THANK GOD FOR UNCLE JOE

The Reverend Joseph E. Whitacre on May 28 passed from life on this earth to eternal life in heaven. During the all-too-short time God loaned him to us he made brighter the existence of all who came within the sphere of his influence. The number of sermons, conversions, and baptisms he shared are well documented and their quantities were numerous.

However, those numbers weren't his important contribution, nor were the more than fifty consecutive Annual Conferences he attended. He changed the life of every person with whom he came in contact by his manner, his enthusiasm, his witness, and his testimony. He guided everyone to a more appreciative and deeper insight toward our Creator.

The path of Uncle Joe—as he was affectionately known—in this life crossed that of the Woodberry church at the very end of his illustrious career. For that brief crossing this congregation gives praise to the Lord and thanks Him for our blessing.

Fred Wilhelm
Baltimore, Md.

KEEP ORGANIZATION LOCAL

This is an editorial that is long overdue.

As to members, the Church of the Brethren in 1952 had 186,356; in 1954, 193,871; in 1959, 200,635; in 1961, 201,064; in 1974, 181,183.

The Church of Christ founded in 1906 has a membership of 2,290,000. The reason: It is strictly congregational and has no organization larger than local congregational membership.

The General Board is the reason why the membership is less and less each year. If the Annual Conference had put as much effort in getting the Bible back in public schools instead of amnesty, no member in good standing need actually see war service.

The General Board has too much to say about local church boards. A lot of Annual Conference delegates should be sent home. What use is the Annual Conference only to waste money?

Clarence W. Rinebolt
Johnstown, Pa.

AN ISSUE IN REVIEW

I feel the April Messenger was one of the greatest, to date.

To me, these were some of the high points:

Closed Circuit Programming. This is an unlimited field, both for the message and the recipients.

"Students and Offenders." A fine appeal for meeting the simple, urgent needs of our forgotten youth and adults in confinement or on parole.

"She Kept on Preaching." We need to be aware of the vital role our women had in the church and in society, in spite of our male-dominated heritage.

Witness in Washington. This is one of our most vital roles if we are to prevent our government/war department, etc., from destroying our civilization.

"Learning to Be a Parent." Should be mandatory reading for all youth and young (and not-so-young) adults.

"New Future for the Rural Church." Sometime we may realize how much the rural church contributes at all levels.

"Recruitment, Not Relocation, Needed." Bethany's location is great. Let's spend our time trying to take advantage of her resources—if we expect to survive as a church.

Just one further response: The May Messenger was also great!

George D. Weybright
Syracuse, Ind.

As church activities begin anew this fall, the time is opportune to look at local congregational goals. Two articles herein provide background.

One is Donald E. Miller's article on "Nurturing the Faith Community," which enumerates the aims that one Maryland parish set for its educational ventures. Important as aims in education are, the author, a Bethany Seminary professor now studying in England, accents also the degree to which the entire congregation is central to the nurturing task.

Lifting up the current priorities of Annual Conference and the General Board is a special section on "Our Ministry in the Lord," compiled largely by Earle W. Fike Jr. and distributed initially to Annual Conferencegoers. Delegates in Dayton voted to extend essentially the same goals throughout the 1976-77 biennium. The goals are commended for district and local application.

"Actualities" from parish life are revealed in a special report on three Kansas congregations, prepared by Communications staffer Lois Teach Paul, and by People & Parish contributors Eleanor F. Painter, Palmyra, Pa., Herbert Thomas, Warrensburg, Mo., Dean M. Miller, Hagerstown, Md., and Doris Pride, West Lafayette, Ind.

Contributing two feature articles is Randy Miller, Communications intern now completing his BVS term. The Bible study is by Ronald K. Morgan, on the staff of the Fallsview Mental Health Center, Cuyahoga Falls, Ohio.

Other writers are Steve Longenecker, BVSer in the Washington Office; Shirley J. Heckman of the Parish Ministries staff; Ronald E. Keener, with the Illinois Savings and Loan League, Springfield, Ill.; J. Philip Shankster, pastor, South Waterloo, Iowa; and Phil Hofer, Fresno, Calif., observer for the Mennonite Central Committee.

The Here I Stand contributors are William R. Faw, pastor, Central church, Roanoke, Va., Grace and Merlin Shull, now in training for mission service in Ecuador, and Chauncey Shamberger, lay member and business leader, Fruitland, Idaho.—The Editors

Edna & Paul Snavely: Friends to a multitude

If it is true that "a stranger is just a friend you haven't met," then Paul and Edna Snavely are two of the loveliest strangers you would ever want to meet. The reason is simple: they are so friendly.

Paul and Edna have given their lives in friendly service. Having met when both were in BVS, they enjoyed working together so much that they decided to make it full time. They married and settled in Waterloo, Iowa. Edna worked as a nurse while Paul was employed at several jobs, eventually becoming a farmer. He also worked at the John Deere factory.

But service was still uppermost in their minds. In the early 70s Paul took a leave of absence from his factory job, and the farm was rented. The Snavelys then entered the Peace Corps. They were sent to Belize, formerly British Honduras. Edna worked as a teacher and Paul served in agriculture and equipment repair. However, health problems forced them to return to the states.

But the work they had started in Belize was not to end. While in that country, they became acquainted with a Mennonite community near their unit. They learned of the community's needs and saw a place where they could help. Back home, it seemed odd to see Paul at various farm sales, purchasing old stoves, refrigerators, farm equipment, and tools. But then the purpose became apparent. The Mennonites had difficulty finding or purchasing such items in Belize. So Paul took the time and money to secure and store such items for them, waiting until they could travel the 3000 miles to pick it all up.

It is characteristic of Paul and Edna that they treat their Mennonite friends as good "Brethren." They have never asked them to sign notes or advance cash for certain purchases. The deal has always been, "just send it when you get it." The Snavely's non-Mennonite friends have benefited by the same financial arrangements.

A minister once observed in a sermon that one can share time and talent, but one really gives when one will jeopardize one's own future. Paul and Edna give and while they may still be strangers to a few, they are friends to a multitude.—J. PHILLIP SHANKSTER

intouch

Medford Neher: Min

Visitors to Camp Mack this summe
have been celebrating the fiftieth ar
niversary of that institution. But
many are also reviewing nearly 250
years of the Church of the Brethren—thanks to the work of artist ar
pastor Medford Neher, whose mura
paintings in twelve long panels are
housed in the Quinter-Miller
auditorium at the Indiana camp.

Now living in retirement at Pompano Beach, Florida, Medford
speaks with appropriate pride abou
his part in a project that got under
way in 1944 with the support of
youth in the central region. He say
the plan at first was to have just or
mural painting, but the project grev
until, by the time of dedication in
1949, there were twelve murals, eac
one sixteen feet long, stretching alo
two sides of the camp auditorium.
Each panel covers a significant
period in Brethren history (the fina
one is a vision of the church in the
near future); along with places and
events, there are 150 actual portrai
of Brethren leaders.

Where does an artist turn for info
mation about people and places, in
Europe and America, across 200
years? Medford indicates that
photographs and old records were
primary source, but he also travele
with L. W. Shultz, camp manager
and historian, through the eastern
states to visit sites and talk to perso
who might remember, for example,
how Henry Kurtz looked (no
photographs are available). And th
there are also reference books in

art

ibraries that offer pictures of the way eople were clothed.

Called to be a minister while still a tudent at Manchester College, Medord Neher has served as pastor of everal churches, mostly in the Midwest.

Medford's career as an artist has aralleled his service as a minister. He took a master's course at the Art nstitute in Chicago in 1916, and oon thereafter, he was put to work y A. C. Wieand, his teacher at Bethany Bible School, illustrating Sunday school texts. But he also nrolled in a cartoon course by mail, nd soon he was providing some comics" for a Chicago newspaper, mostly about farm children and their nimal friends.

Along with his murals and portraits, the Brethren artist has prouced more than a hundred paintings for church sanctuaries.

Though Medford no longer paints, ue to physical limitations, and is no onger a pastor, he tells of another ministry. He says, "I have literally hundreds of persons, my own family nd the church family, on my prayer st."

All of this sounds appropriate for a minister-artist—who now specializes n portraits in prayer.—K.M.

Virginia & Nevin Fisher: Many careers

When you wave good-bye to Virginia and Nevin Fisher, standing in front of their lovely home that sparkles in the Florida sunshine, you think of a perfect retirement setting, ideal for sunning and gardening and corresponding with grandchildren.

But having visited the Fishers, you know that their interests and activities cannot so easily be localized. For Nevin has just revealed his plans for concert recitals this fall at eastern colleges; and Virginia has shown you a copy of "The Brethren Story," a newly re-written and updated version of the history of the church she prepared for young people in 1957.

How Virginia and Nevin have managed to coordinate so many careers in one household is a good topic for conversation around their table, usually distinguished by the naturally healthy foods they prefer.

It will take at least five words to suggest the range of Nevin's contributions: *college teacher* for more than fifty years at such institutions as Blue Ridge, McPherson, Bridgewater, Elizabethtown, Millersville, Peabody, and most recently on a part-time basis at the South Florida Junior College; *concert pianist*, whose repertoire consists of more than a hundred memorized compositions (his forthcoming recitals will feature romantic works by MacDowell, Mendelssohn, Strauss, and Schubert); *composer* of many original hymns and arrangements of hymn tunes (but don't overlook a piano number called "Moonlit River"); *music director* at five annual conferences and leader of college and church choirs; and *editor and author*, whose "History of Brethren Hymnbooks" is a valuable resource and whose service as editor-in-chief of "The Brethren Hymnal" helps to account for its usefulness for the last twenty-four years.

The words that apply to Virginia are almost as many: *teacher* in public schools, church school teacher, college and seminary professor; *writer* of "The Brethren Story" as well as articles and study materials; *administrator* of Christian education programs in several areas of the Brotherhood, most recently in the Atlantic Northeast District; and a *pioneer* (she was the first woman to be nominated for Annual Conference moderator and is chairperson of the Florida and Puerto Rico District Constitution Committee) in demonstrating that women are ready and eager for more leadership roles than the church has yet made available to them. She has also held official positions in the American Association of University Women and is listed in *Who's Who of American Women*.

It's not the gifts we have but the way we use them that makes all the difference. Virginia and Nevin Fisher continue to develop their God-given talents—and through them God's blessings reach out to many readers and listeners who may not always know the source of the words and music.—K.M.

Brethren plan series of new ministries

Ten new program ministries in the United States and overseas will be launched by the Church of the Brethren General Board over the next two years. Funding of the ventures, a number of them exploratory or for short term periods, was authorized by the General Board in June.

Four projects totaling $95,200 include the on-location study of a new field of ministry in Central or South America, possibly in the Andean or Amazon Basin areas; the placement of a Quaker-Brethren team to foster dialogue and mutual understanding with Israeli Jews and Israeli Arabs; tuition scholarships for Hispanic-American pastors engaged in theological training; and a guest leadership program for the smaller churches.

As part of the communications program of the church, $50,000 was earmarked for an effort to be devoted largely to media education and advocacy. The social and moral implications of television, the media and First Amendment concerns, and the creation of materials that convey prosocial values will be stressed. An amount of $70,000 was tabbed for a field marketing program for MESSENGER.

In line with the vote of Annual Conference delegates to continue essentially the same priorities for the next two years, $42,500 per year is earmarked for a staff portfolio built around farm issues, environmental education, and camping, and $12,500 per year for criminal justice reform and ministry to offenders.

Other new or expanded undertakings include $30,000 to assist in the development of two new congregations, $15,000 to program the liberation concerns of women and men in the church, $98,560 for wage adjustments for indigenous personnel employed in two hospitals in Nigeria, $39,000 for community development in Nigeria, and $15,000 to establish a counseling network as a new component in the church's ministerial support system.

The cluster of new responses to needs and concerns within the church is made possible in part by an unanticipated boost in donation income at the close of last year, according to S. Loren Bowman, general secretary of the General Board. Other proposals are related to priorities in outreach ministries for 1976-77.

Anticipating continued gains in donations the General Board has established a comprehensive budget of $3,030,300 for 1976—up 5.4 percent over the 1975 projections.

Farm workers to vote by secret balloting

On August 28 at the peak of the Californi harvest a new law went into effect that allows farm workers in that state to expre by secret ballot their wishes regarding which union, if any, they want to represe them.

According to the National Farm Worke Ministry, the measure is seen as a legislative breakthrough, producing an historic farm labor bill, which could provide a model for other states and for national legislation. Some of the small family farmers are taking a wait-and-see a titude, however, lauding on the one hand the governor's efforts for action but anxious on the other hand that a union may forced on their permanent workers by te porary workers who do not understand t sense of loyalty and concern the family farmers have for their workers.

Passed ten years after the first Cesar Chavez-led strike in Delano, the law seek to make good the pledge of Gov. Edmun G. Brown Jr. in January: "It's time to ex tend the rule of law to the agricultural se tor."

Under the governor's bill, acted upon i a special session of the legislature and

Israeli digs enhance biblical accounts

For an Elizabethtown College professor of religion and philosophy, archeological digs and biblical research in Israel have become regular occurrences since 1970.

This summer Austin Ritterspach led ten persons on a field seminar that involved three weeks at Akko, an important ancient seaport. Nine students from the Pennsylvania college campus and Harold Z. Bomberger, Atlantic Northeast District executive secretary, comprised the group.

A year ago Austin and Norma Ritterspach spent a year in Jerusalem, he as a research associate at the Albright Institute of Archaeological Research, she restoring pottery at the Israel museum. In the spring, he co-directed a dig at Akko under sponsorship of Israel's Department of Antiquities.

It was during that leave that the Ritterspachs and the American team with whom they were working made an important discovery.

Excavating at the city of Meron, the team came upon buildings, a cistern, and a fortress tower from the First Century A.D. that in their opinion establishes the site as the ancient city of Meroth. And it was Meroth that Josephus, the historian, claims to have fortified about that time.

"There is no question that a major contribution of archeology in the Near East, and especially in Israel, has been to lend more credence to the basic historical account that you get in the Bible," states Dr. Ritterspach. "Now one has to be very careful in saying that, for two reasons: one reason is that we must not overdo this claim [because] much of the excavation is outside of the biblical period. The other reason is that archeological evidence is only indirect.

"There is almost never in archeology a clear finger pointing toward a person like

Dr. Ritterspach ...substantiating histo signed into law May 29, a five-member Agricultural Labor Relations Board will oversee all elections, investigate complaints, and interpret the bill.

The legislation establishes secret ballot elections as the means for choosing the union that, if any, would represent the workers. The bill provides that elections must be held at the peak of employment, when at least 50 percent of the employer's largest work force is on the job.

Secondary boycotts are allowed if the union has won an election from a particular grower or if the union wants to apply pressure against an employer when no election has been held among the employer's workers for at least a year and when no other union has been certified as the collective bargaining agent. The act specifies labor practices that are unfair and puts restrictions on the secondary boycott.

Passage of the law, titled the Alatorre-Zenovich-Dunlap-Berman Agricultural Labor Relations Act of 1975, climaxed a two-month negotiating struggle by Governor Brown to bring rival factions together. In the weeks following the introduction of the bill on April 9, the governor held conferences, met with growers, union leaders, church leaders, the California Chicano Caucus and legislators, one session lasting over 100 hours. Amendments along the way dealt with United Farm Workers on strike against the Gallo Wine Company, on craft union membership, and on the status of present Teamster contracts.

To interpret the law and prepare for collective bargaining elections in September, Cesar Chavez on July 1 began a 1,000-mile promotional march leading up to the annual convention of the United Farm Workers Union in Fresno in mid-August. The march was to be concentrated on the Salinas Valley, center of the lettuce industry, and the San Joaquin Valley, center of the grape industry.

Meanwhile, the United Farm Worker boycott of non-UFW grapes, head lettuce, and Gallo wines has continued. "It is not a time to relax," wrote United Farm Worker Ministry executives David Hernandez (MESSENGER, April 1975, page 3) and Wayne C. Hartmire Jr. "For most of us the breakthrough points to a victory that is surely coming, but not yet come .... The boycott will continue until strong contracts are won."

"And, after grapes, lettuce, and Gallo there are tomatoes and strawberries. And after California there are Yuma lemons, Texas melons, Florida sugar, and Michigan and Oregon and Ohio and more and more."

But the test run is in California, where farm workers covered by the new law number 250,000, most of whom have never been under union contract. The issue is drawn and pressures mount as farm workers in one state prepare to vote on a small part of their destiny.—PHIL HOFER, *other* MESSENGER *news sources.*

Moses, Joshua, or Jesus. There is almost never a clear, direct reference to an event like the destruction of the Jewish temple in A.D. 70 or the crucifixion of Jesus. Instead of a direct correlation or indication, what archeology does is paint in the background culturally of the times, and to nail down in a general way certain historical events that are reflected in the Bible.

"Around the turn of the century, it was in vogue to doubt the reliability of the Bible, and this was in the circles of biblical scholarship, They were inclined not to take the accounts of Abraham, Isaac, and Jacob to be historically reliable in the Book of Genesis. Since that time, archeology has discovered much material, not only ruins of cities and towns, but also documents, that substantiate the general culture that is portrayed in the Book of Genesis. It substantiates the customs and itinerary these men used. So, in its way, archeology has forced us to take a more positive view toward the historicity of the Bible."

Brethren grant supports African reconciliation

A grant of $7,500 from World Ministries bolsters efforts by the All Africa Conference of Churches toward reconciliation on the strife-torn African continent. According to the Rev. Canon Burgess Carr, general secretary of the Nairobi-based agency, the AACC has tagged the Brethren funds to help finance the September 1-6 consultation on liberation, justice, and reconciliation in Mozambique, and for mediation in the conflict between Ethiopia and its rebellious province of Eritrea.

B. Carr of All Africa Conference of Churches

Reconciliation is currently of highest priority in Africa, where the last year has seen both great strides toward independence for its peoples and the tighter shackling of territories where white rule remains intransigent and entrenched. The dismantling of the 500-year-old Portuguese Empire has given independence, if not peace, to Mozambique, Guinea-Bissau, and the Cape Verde Islands. Angola is slated for independence (and predicted Congo-like chaos) in November. Leaders of free Africa meanwhile continue their demands for independence and black majority rule in Zimbabwe and Namibia.

The collapse of Portugal's rule and the recent Peoples Revolutionary Government victory in Vietnam have cheered Africans by shattering the myth of the effectiveness of military power against popular will.

Compounding the reconciliation problem is the situation of refugees—over one million, according to Canon Carr—homeless because of either flight from famine or fighting. The All Africa Conference of Churches is dedicated to persuading countries to accept refugees back home again instead of forcing them into permanent exile and rootlessness.

The $7,500 grant represents one part of Brethren World Ministries efforts toward reconciliation in Africa that include the current $145,000 Sahel rehabilitation and development program in Niger.

Inclusive terms urged in faith community

Should the name "Church of the *Brethren*" be replaced by a term that is more inclusive and unifying?

In considering this question a five-member task force of the Parish Ministries Commission responded, "It is our judgment that to suggest a major change in the name of our denomination at a time when awareness is just beginning to emerge, seems ill-advised. Instead, we encourage individuals and groups to develop congregational awareness that may result in a name change."

The task force added, "In the past we have changed our name to reflect who we are as a community of faith."

In a report accepted by the Parish Ministries Commission in June, the task force centered its attention on language and imagery related to God, scripture, the church community, and liturgy, including hymns.

In speaking of God, the report states that to use exclusively male terms distorts and limits the perception of the deity. "The Bible provides a broader range of images of God than we normally employ. These include images of nurture as well as power, compassion as well as authority, servant as well as king, images that unite what we culturally define as 'masculine' and 'feminine.'" The report commends the rich vocabulary of designations for God developed in Jewish tradition, such terms as Yahweh, Creator, Elohim.

In reference to scripture, the report defines the translator's task as rendering the text as adequately as possible in today's language, and the interpreter's task as portraying the biblical message in words that allow the witness to reach and transform all people.

In terms that describe the church community, the report upholds images that speak of intimacy, unity, earthiness (the covenant, the vine and the branches, the body of Christ). It urges that the incarnation of God in Christ be lifted up "both as a first century Jewish man and as symbol of the Word of God present in each human form." When the metaphor of marriage is used, it recommends stressing the dimensions of intimacy and unity rather than heirarchy.

In matters of liturgy, the report sees a place for both ancient and modern resources, and for material that, in addressing God, draws on both exalted forms of speech and language of common familiarity. Because hymns, invocations, and litanies are creations of artists, the report suggests that if exclusive language is modified, the word "adapted" appear.

In speaking of church offices, the report urges the use of terms in which no one is excluded because of sex. "The services of licensing, ordination, and installation of pastors should be appropriate for use whether the one called be female, male, or a team of husband and wife."

As supplemental resources, the task force recommended the use of the McGraw-Hill Book Company's "Guidelines for Equal Treatment of the Sexes," which has been distributed to pastors and writers throughout the Church of the Brethren, and the Lutheran Church of America's "Guidelines for Screening Bias."

Members of the task force were Ruth Ann Knechel Johansen, Princeton, N.J., Richard N. Miller, Manassas, Va., Eugene F. Roop, Richmond, Ind., Mary Sue Helstern Rosenberger, Louisville, Ohio, and Mary Cline Detrick, Elgin, Ill.

"We acknowledge that language can and does change," the task force concluded its report. "The issue is whether the church will participate in helping to improve the way we speak of each other and of God, or continue to use language which divides and distorts God's people."

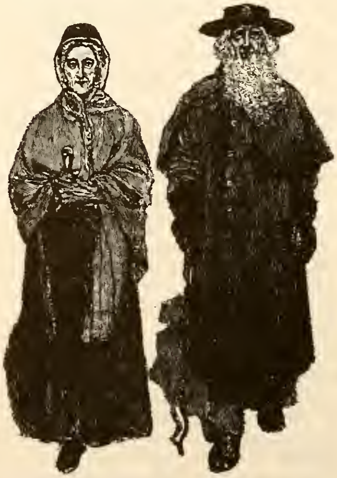
Messenger: Retelling publishing's first 25 years

A fresh look at the beginnings of magazine publishing among the Brethren is revealed through "Roots of Messenger," a new multimedia release prepared as a prelude to MESSENGER's 125th anniversary next year.

In researching, scripting, and directing the 21-minute slide/tape production, James H. Lehman uncovered and drew on a large number of graphics from the 1800s generally unknown to Brethren today. Among them is the work of Howard Pyle, mentor of the famed Wyeth family of artists. Similarly, the narration and music in the production represent efforts to recreate authentic sounds from the period covered by the treatment, roughly 1850-75.

Much of the focus is on Henry Kurtz, the complex preacher of Lutheran background who petitioned the Dayton Annual Meeting of 1850 to permit the publishing of a little paper to be called *The Gospel Visiter*. The delegates responded by laying the item over till the next year, by which time Brother Henry had the first issues off the press and in the mail, giving Yearly Meeting something real to weigh.

The premiere showing of the production at the MESSENGER Dinner at Annual Conference in Dayton June 25 was attended by 300 MESSENGER congregational representatives, writers, and friends. The presentation is available to district conferences or for other special showings.



Detail from "Going to Meeting" by Howard Pyle

Districts and seminary employ new workers

Three district executive secretaries and a director of church relations for Bethany Theological Seminary are among recently assigned personnel in the Church of the Brethren.

Newest on the district scene is Bert G. Richardson, who after six years as pastor of the Kingsport-Liberty parish in Tennessee returns as Southeastern district executive. He was district executive for North and South Carolina and Tennessee and Alabama 1963-69, and carried field and pastoral responsibilities in the area since 1950.

He is married to Iva Dale Pendry

ointees, clockwise from upper left. sel, Brown, Richardson, Henderson

ıardson and has one daughter, Gloria Crist, Knoxville, Tenn.

ew as half-time district minister for gon and Washington is Burton R. wn of the staff of the United Ministries Vashington and North Idaho, Spokane. is a member of the Christian Church sciples of Christ), for 21 years having ı a pastor in Washington.

le and his wife Mildred have two sons, ıothy and Stephen.

ay V. Henderson, Perkins, Okla., is ımencing a second year as district extive in Southern Plains, serving on a ınteer basis. A native Oklahoman and ırance field man, he has had long involvement in local and district programs, uding three terms as district moderator. le and his wife, Lula M. Carrier ıderson, have two daughters, Carol vis of Perkins and Charlene Stanbrough Guthrie, and a son, Charles, of ahoma City.

ohn J. Cassel is director of church tions for Bethany Theological ıinary, Oak Brook, Ill., having come to position in mid-June from the torate of the Curryville church in Mid-Pennsylvania. He is carrying responlities in interpretation, field education, recruitment.

ı 1971 Bethany graduate, Cassel has lied also at Elizabethtown College and ın State University. He is married to ce McConnel and has a son Peter, and aughter, Amelia Jo.

underlines

ANDREW W. CORDIER ... the Church of the Brethren's foremost internationalist, died July 11 at age 74. The former Manchester College professor and first chairman of the Brethren Service Committee helped draft the United Nations Charter, was executive assistant to secretary generals *Trygve Lie* and *Dag Hammarskjold*, advised General Assembly presidents, headed the School of International Affairs at Columbia University, and was the university's 15th president. Church of the Brethren Moderator A. Blair Helman and General Secretary S. Loren Bowman participated in the memorial service, held July 15 at North Manchester, Ind., where Dr. Cordier was ordained to the ministry. A memorial service is planned in September at Columbia University.

NEW PROGRAM AIDES ... *Ira W. Moomaw*, who with his wife *Mabel* recently co-directed the World Friendship Center in Hiroshima, Japan, has been named consultant on farm issues, a two-year volunteer assignment with World Ministries' Washington Office. He will work out of his home in Sebring, Fla. . . . *Bonnie Kline*, Baltimore, Md., is a one-year volunteer in the life cycle program of Parish Ministries.

COLLEGE PERSONNEL ... Commencing Sept. 1 as president of Juniata College is *Frederick M. Binder*, since 1970 president of Whittier (Calif.) College. He succeeds *John N. Stauffer*. . . . *Leland B. Newcomer* resigned in June as president of La Verne College, after seven years. He is now superintendent of a school district in the San Diego area. . . . New dean of undergraduate studies at La Verne College is *Wayne L. Miller*, former executive vice president of Elizabethtown College. . . . Retiring in September is Elizabethtown College educator *James M. Berkebile*, who has been administrator for the Teachers for West Africa Program and the experimental Center for Community Education.

CLERGY IN THE NEWS ... *Richard A. Bollinger* has been named director of the Division of Religion and Psychiatry for the Menninger Foundation, Topeka, Kans. . . . *Daniel C. Flory* is Protestant chaplain at the Catholic Good Samaritan Hospital, Dayton, Ohio. . . . *E. Myrl Weyant* chairs the St. Joe Valley Ministers Fellowship, South Bend, Ind.; *James B. Flora* is president of the Long Beach, Calif., Ministerial Association. . . . *Dolar C. Ritchey* was honored for 50 years in the ministry by South/Central Indiana's Mexico church.

UPCOMING EVENTS ... The Eastern Pennsylvania CPS Reunion will convene at noon Sept. 7 at Brethren Village, 7 miles north of Lancaster on Rt. 501. . . . Players for the 11th Brethren Postal Chess Tournament need register by Oct. 15. To enter, send $1 in stamps to *Ward Crabill*, 11819 Mentone Rd., Silver Spring, Md. 20906. . . . *Vernard Eller*, La Verne, Calif., will be among the leaders for the National Youth Workers Convention, Oct. 7-10, Atlanta, Ga. . . . Fall celebrations: Homecoming, First Church, Harrisonburg, Va., Sept. 28, morning, noon, and afternoon. 25th anniversary, East Dayton church, Southern Ohio, Oct. 5, morning and afternoon. Visitors are welcome to both.

update

MILESTONES: MARKING THE RACE ... Aug. 23-25 marked the 200th anniversary of the *Fraternity Church of the Brethren* (Winston-Salem, N.C.). . . . *The Florida-Puerto Rico district* began its 50th anniversary year with new church plans in *Cape Coral* and an increased ministry to wintering Brethren. . . . On May 4, *Camp Ithiel* (Fla.) dedicated two memorials, the new Dan Wolfe bell tower and the David King campfire circle.

CHECKPOINTS ... May 18 the *Prince of Peace Church* (South Bend, Ind.), and on April 6 the *Hutchinson Community Church* (Ks.) celebrated debt retirement. . . . The *Staunton Church* (Va.) used profits from the sale of church land to pay its building debt and as a special fund for projects and investment.

AS THE RACE BEGINS ... the *Oakland Mills Uniting Church* dedicated the Meeting House May 11 to 18 in Columbia, Md. Sponsored by Church of the Brethren and United Church of Christ, it is an interfaith facility. . . . When the *Glade Valley Meetinghouse* (Md.) was recognized as a fellowship last fall, the parent congregation in Frederick assumed the entire debt for the new church property. . . . Southern Pennsylvania's *Pleasant Hill Church* added an educational wing in April. . . . *Hartville* (Ohio) Church of the Brethren's new church was dedicated on June 7 and 8. . . . The *Lorida* (Fla.) congregation dedicated new sanctuary furniture at a homecoming May 11. . . . *Cedar Lake Church* (Ind.) dedicated new educational facilities June 1. . . . Dedication of the *Holsinger Church's* (New Enterprise, Pa.) newly renovated church was April 27. . . . *Green Tree Church* (Oak, Pa.) dedicated a new church on May 4, replacing the original church that was dedicated 130 years ago.

BOOST UP: ... Emergency funds have been established in the *Florin Church* (Mt. Joy, Pa.) to aid hospitalized members. The Brethren in Kokomo (Ind.) are offering help to members who are unemployed and facing financial crisis. . . . Roscoe Switzer, *Western Plains* disaster coordinator, and helpers have equipped a trailer-van with tools and supplies that stands ready for immediate use anywhere in the district. . . . PVSers staff a housewares' bank at the *Olympic View* (Seattle, Wash.) church--bath and bed linens and kitchen utensils are supplied for donations to needy community people. . . . A group of Korean Christians are using the chapel of the *Long Beach* (Calif.) church for worship services. . . . The *Elkhart* (Ind.) congregation gave the food money for the fall love feast to world hunger and invited communicants to bring an additional sacrificial offering. . . . Sacramento *Prince of Peace* youth (Calif.) spent Easter helping the *Live Oak* congregation with its new building and playground.

FINISHING THE COURSE ... The late Francis Shenefelt wrote and directed the traditional Easter pageant for Abilene (Ks.) while pastor of the *Navarre* and *Buckeye* churches. This year, members of his family were guests at the dedication of a memorial to him in the city park. . . . Candace Hoover, widow of the late Buryl Hoover, was honored guest when the *Wawaka* (Ind.) church fellowship hall was renamed Hoover Hall honoring the long term former pastor.

outlook

Support system is goal for medical workers

A Church of the Brethren Consultation o Moral Choice for doctors, nurses, pastors and others involved in health care deliver will be held June 20-22, 1976 at Elizabethtown College in Pennsylvania. The event is being called by the Parish Ministries Commission of the General Board.

The Consultation grows out of a recommendation in the 1972 Annual Conference Statement on Abortion that, "at the joint initiative of the Brotherhood an of interested physicians, a group of physicians, informed pastors, and knowledgeable lay persons be called together to consider ways to promote sha ing the burden of responsibility for mora choice, so often left to the physician alone

The scope of the consultation will reac far beyond abortion. Under three broad categories, "Life Begins," "Life Continues "Life Ends," participants will work at guidelines on such concerns as genetics, conception—coercion or choice, controlling birth quality (amniocentesis), behavioral control, transplants, drug experimentation, informed consent, persons as experimental subjects, the patient bein treated with little hope of recovery, the patient being kept alive as a vegetable.

Leadership for the conference includes Dr. Lawrence Burkholder, formerly of Harvard, now president of Goshen Colleg Clyde Shallenberger, chaplain at Johns Hopkins and chairman of the Church of the Brethren General Board; Dr. George Harrell who helped to found two medica schools; and Dr. James Gustafson, Chicago Divinity School, a writer and teacher on Christian ethics.

Planners named by the Parish Ministri Commission are John Hamer, Lois Heckman, Lauree Hersch Meyer, Clyde Shallenberger, and C. Wayne Zunkel, chairman.

A special issue of *Brethren Life and Thought* raising many of the moral questions is being prepared. It will be mailed to the doctors and nurses for who the committee can secure addresses.

Information about the consultation ca be secured from Parish Ministries, Churc of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Ill. 60120. Churches are asked to inform the denomination of names of people in the health care delivery professions.

Although beamed to members of the Church of the Brethren, other church groups will be represented and wider participation is invited. One of the aims of the experience will be to build support systems to aid persons as they are called upon to make serious choices which have moral implications.

The cost of the conference for registrants will be limited to the cost of board and room. Foundation help is being sought to underwrite some of the expense. A consultation of about 300 persons is projected.

Prior to the conference, congregations and districts are asked to convene meetings of health care delivery persons in geographical areas to raise the questions and discuss the kinds of choices they face. It is hoped that these conversations can take place this fall.

'First Fruits' plan ready for testing

This fall church members in the greater Philadelphia, Kansas City, Dallas/Ft. Worth, Atlanta, and Los Angeles areas may consider a unique way of contributing to their local churches or related institutions such as colleges and homes for the aging.

Instead of sending in weekly, monthly, quarterly or bi-annual checks or envelopes, contributors can make a once-a-year decision to authorize their bank to do it for them, automatically, on a monthly or quarterly basis.

The new plan is called "First Fruits," and will be tried in those areas by congregations and institutions of the Church of the Brethren and nine other bodies—American Baptist Churches, Christian Church (Disciples of Christ), Episcopal Church, Lutheran—Missouri Synod, Presbyterian U.S., Reorganized Church of Jesus Christ of the Latter Day Saints, United Church of Christ, United Methodists, and United Presbyterians.

Stewardship executives of these churches have agreed, after months of study spearheaded by the National Council of Churches Commission on Stewardship, that the plan holds the promise of revolutionizing present methods of church giving and financing. Therefore they will make a study of how it works in these areas before deciding upon wider promotion of the service.

Development of the plan was prompted by the rapid increase in the use of bank cards, electronic payment and other new fund transfer systems that some predict will replace the use of checks and cash.

For the contributor, the plan holds this advantage: once the "First Fruits" commitment card is filled out and signed there is no need for the giver to write weekly checks. Essentially, the individual authorizes the local church to forward this commitment to a data processing group called Authorized Contribution Transfer Service (ACTS). It, in turn, authorizes the giver's bank to make the payment at the monthly or quarterly interval chosen by the giver. A minimum amount of $10 monthly or quarterly is needed to participate.

The giver receives from the bank monthly statements and a yearly report of the amounts contributed and an annual summary handy at tax time. Monthly and annual reports and remittances of contributors will be sent by ACTS to each receiving congregation or institution. The process is confidential and through the year, if financial or other circumstances affect the giver, a change in the amount of the contribution, or change of address, can be made.

The result is not only an easier way to give than through present plans, but also a giving of the "first fruits" in biblical terms, rather than the residue (or remains) that often is the case.

To join, a local church needs to enroll and offer the service to contributors during its annual commitment campaign. It forwards the members' signed agreements to ACTS.

Some questions remain with stewardship executives on the effect the new plan will have on that portion of the liturgy, during worship, which has to do with presenting gifts.

Stewardship officials are hopeful that ten percent of the members of pilot congregations will choose to give through this method.

Robinson addresses Bethany graduates

BETHANY THEOLOGICAL SEMINARY
THE GRADUATE SCHOOL OF THEOLOGY OF THE CHURCH OF THE BRETHREN

At Bethany Theological Seminary's 70th commencement celebration June 15, the graduating class of 19 students was addressed by the retiring president, Paul Minnich Robinson.

Graduates were, beginning from the left, Paul Grout, Samuel Sligar, Joel Kline, Lee Griffith, Linda Johnson, James Albright, Richard Ukena, Paul Phipps, David Bowman, Richard Shreckhise, Robert Krouse, Robert Blake, Calvin Lawyer, Karen Allen, James Lynch, Daniel Parulis, John Risden, Theodore Bushong. James Abe, who is not pictured, completed a non-degree program.

Additional data on the graduates will be found in Turning Points, page 33.

Coffee break at

by Lois Teach Paul

The headlight caught a sign far ahead beside the wet pavement. "Stop 1 mile Free Coffee" it read and the tired driver whose eyes burned from the long hours of holiday driving, lifted his foot off the accelerator. At 2 o'clock in the morning and still a long way from Topeka, a cup of that coffee sounded like a gift straight from heaven.

Sure enough, up ahead on the right, lights gleamed from a roadside park picnic shelter. The sides of the small building had been draped against the wind and rain that seems inevitably to hit this rolling country of Kansas on a Labor Day weekend. The driver swung into the lot and parked beside other cars whose license plates affirmed them as fellow tourists.

The fragrance of brewing coffee greeted him as he entered the shelter and trays heaped with plump, homemade cookies were within easy reach. Four people were acting as hosts—talking with other travelers, filling cups, tidying the premises. A man walked toward him, smiling. The weary driver stretched and warmed to the greeting. Whoever these people were—they were life savers!

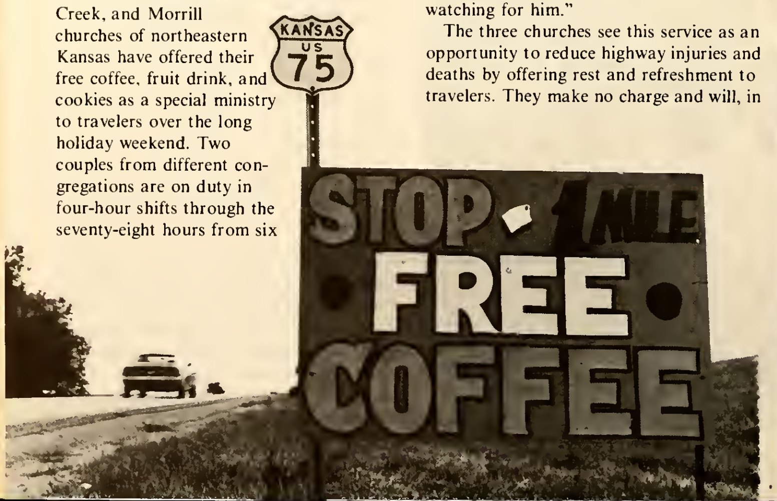
Labor Day 1975 will mark fourteen consecutive years the Brethren from the Sabetha, Rock Creek, and Morrill churches of northeastern Kansas have offered their free coffee, fruit drink, and cookies as a special ministry to travelers over the long holiday weekend. Two couples from different congregations are on duty in four-hour shifts through the seventy-eight hours from six o'clock Friday evening until midnight of Labor Day. Weeks in advance plans were confirmed with the Kansas State Highway Commission and local city and county traffic authorities. A first aid safety unit is supplied to give assistance if needed and the H & R Block Tax service arranges to furnish 250 dozen cups. A news release is prepared for the local newspapers and the area radio and tv stations carry notice of the project throughout the Labor Day weekend.

"We keep a register book" says Helen VanHorn of Sabetha "and usually have about 2500 names from about 30 states. Folks coming from St. Joe east of us will share weather and highway condition information that is helpful to someone traveling on US 36 from the other way. We give traffic information and directions, a little friendly chat and, we hope, a more relaxed and alert driver goes on his way."

Charles Dornes of the Rock Creek congregation has taken his shift for several years. This year he is serving as general chairman. He reports that some of the faces he sees are getting to be familiar. Many travelers make a point of stopping at Four Mile Corner on their traditional Labor Day trip. "One man from Omaha, I don't recall his name, has stopped every year for ten years," says Dornes. "I will be watching for him."

The three churches see this service as an opportunity to reduce highway injuries and deaths by offering rest and refreshment to travelers. They make no charge and will, in fact, politely refuse donations offered from their guests. The short visits, the smiles of gratitude are enough to keep them convinced that this is a worthwhile project for their small churches. "You don't know how many lives you've saved" remarked one driver as she returned to her car last Labor Day.

The coffee break idea was launched by Russell Kiester when he was pastor at Sabetha in 1961. This year, newly assigned pastor Gerald Mease found the project well on its way when he arrived at the Morrill/Sabetha parish in June. Walter Chase and Keith VanHorn of Sabetha and Harlan Bailey of Morrill will haul out and



Four Mile Corner

erect the four huge reflector signs a mile away from the shelter on east/west US 36 and north/south US 75. Two Sabetha women will take care of the groceries — Ferne Chase and Leona Wikle. Mrs. Keith VanHorn and Mrs. Chase will arrive on Friday afternoon to clean the area while Lester Bailey, B. D. Kanel, and Bill Eisenbeiss of Morrill and Rayburn Wikel of Sabetha hang the giant plastic sheets as temporary walls against the late summer showers and wind. It will be Melvin Harold's job to see that there is plenty of ice. He is from the Rock Creek congregation. Maxine Myers of Sabetha sees to the promotion and keeps the books. Over the years a warm fellowship has developed among the people from the three congregations. "Spending four hours together in the early morning, you get to know each other pretty well and talk and share," remarks Helen VanHorn.

A paper cup may not be anyone's idea of a holy grail, but it is shared in response to another's need along with a portion of caring concern. Those are the ingredients of the Holy Supper kept indeed, out where the west begins in Kansas. ☐

Bill Eisenbeiss (center in right photo) and Charles Dornes (pouring, lower right) greet, assist visitors from several states.

The last of the Ten

Read: Exodus 20:17

The text is from the Ten Commandments, that unsurpassed summary of the individual's responsible relationship to God (the first four commandments) and to neighbor (the last six commandments). While it appears in the Bible as part of God's Law for his chosen people given through their leader, Moses, it can stand on its own anywhere and does not require any one context for meaning and value. While it might be dated as part of the development of culture or discovery of identity by Israel, moving from slavery to freedom, from Egypt to Canaan, from dependency to responsibility, from chaos to order, from brickyard through desert to green pastures, the statement is at home in any time and circumstance.

This last of the Ten has to do with how we relate to others, and assumes a close connection between the person and what the person possesses. Archbishop William Temple has often been quoted as saying Christianity (and Judaism, by the way) is the most materialistic religion of all because it puts such stress on Creation as good, on a person's responsible relationship to Creation, on possessions as an expression of God's goodness, on the ethics of accumulation, the responsible use of the "stuff" of Creation.

The Tenth Commandment supports this somewhat shocking statement. On the surface an anti-materialist might see it as "Don't want things." (The early church contended with anti-materialism in the form of heresies: Gnosticism and Asceticism.) Actually this commandment says the opposite: a person's possessions are God's gifts, are so important to a person that to jealously desire them sets you at odds with the owner by violating the owner's worth as a person before God. Possessions were considered an extension of the self, and still are. We feel personally violated when someone damages, steals, or threatens some possession we value.

Christians are more familiar with Jesus' close linking of feeling and act (i.e. Matthew 5), but the idea was in Hebrew thought ahead of him. The word "covet" means more than feeling jealously desirous; it also refers to any attempt to get the desired object, and thus it is related closely to the Seventh and Eighth Commandments. The gap between desire and action is nebulous; feelings have as much power as acts to separate and alienate.

I must admit being naive about this concluding commandment. I had found little value in it for my own day-to-day living. I had found it an unnecessary stipulation, a fifth wheel, a poor ending to an otherwise impressive list. I don't think so anymore.

We had been shopping for a house at a time when real estate purchase was extremely difficult—interest rates at their highest peak, lack of available money, stricter lending. The prospects for any improvement in the situation seemed remote. In the process of shopping, looking, dreaming, planning, and hoping, we saw beautiful houses everywhere that we would have liked to buy, all of them beyond our means. At first I responded admiringly, "My, what a beautiful house." After more looking and admiring I felt, "It would be nice if we had that." Then, "I wonder if those people appreciate what they have?" And as the frustration of not being able to fulfill our hopes and ambitions grew, the feelings became more intense: "Why are those people able to have what they want and we are not?" The feelings of frustration became anger at the "system": "it isn't fair." And feelings of self-righteousness: "We are in helping professions, dealing with people in their deepest struggles of life, and making much less money than those people with wealth and big, fancy houses. Society's values are all screwed up." I was getting angry at persons I didn't even know or hadn't even encountered. Then I became bitter. I even began to lose appreciation for what we did have, which was, by comparison, more than most of the world that daily lives at the brink of mere existence.

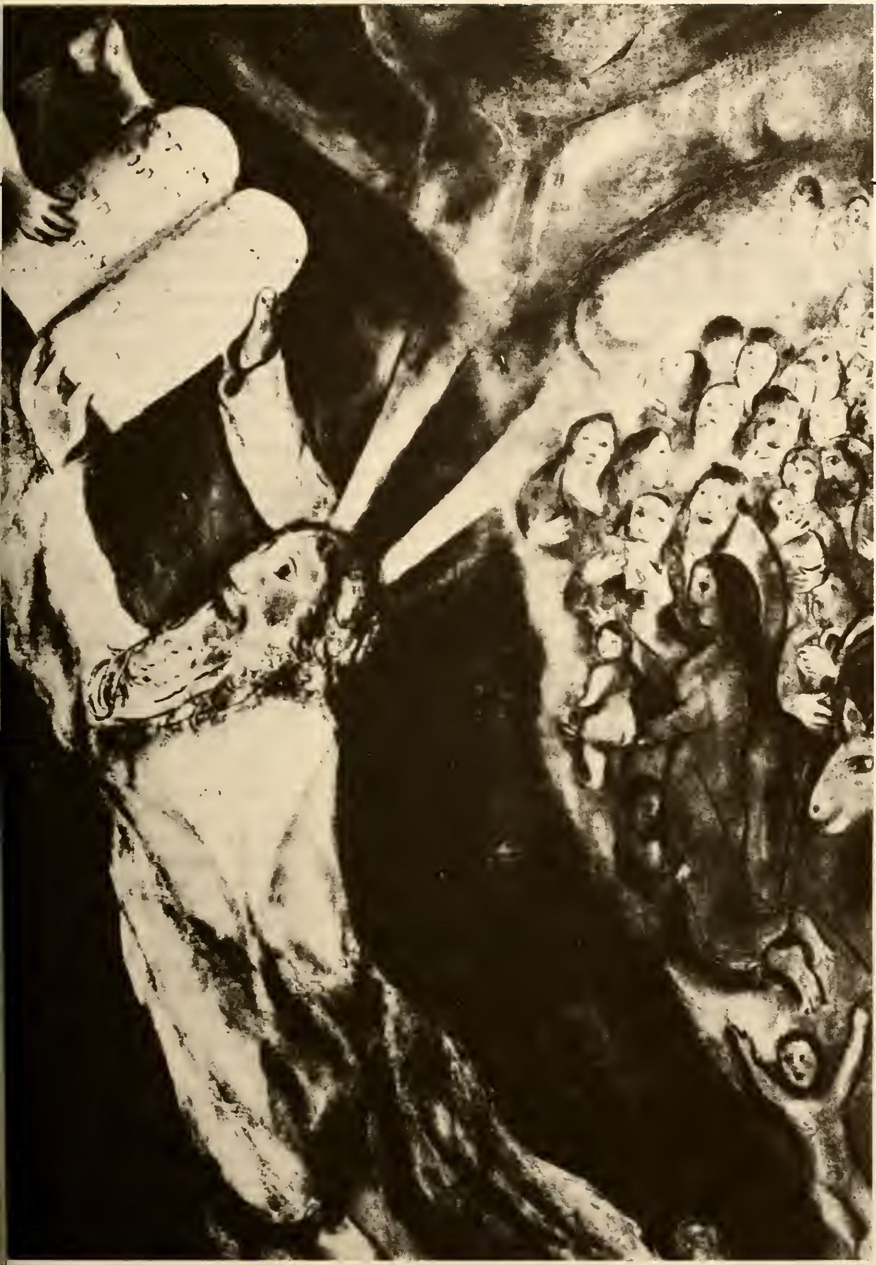
When I became that bitter about the situation I became aware of what I had been doing and how it was affecting me. I became aware that I had been coveting and the effects that had been having on my spirit, and my attitude. Then the Tenth Commandment made sense. It clicked with my experience. I became aware of its wisdom and why it is worthy of a place among the Ten.

This commandment is worthy of obedience because it is true to life. This and the other nine, indeed Scripture as a whole, is worthy of attention and of being a direction for us not just because it is handed down as the way to be, as though its opposite could as easily have been commanded for obedience. Scripture, and in particular here the Tenth Commandment, is good guidance for mental, spiritual, and social health, good advice for how to stay out of that descending spiral that eventually can lead to total despair or lashing out in jealous rage against one's neighbor, be that an individual, a group, a class, a race, a church, a nation.

President Ford has often addressed the nation and Congress about inflation. In some of his suggested remedies there is implicit the recognition that behind inflation is the violation of the Tenth Commandment. Coveting, greed, compulsive accumulation of more and more, and lack of self-discipline in our material desires are the spiritual and emotional roots of inflation. For such reasons as these the Tenth Commandment may need the focused attention of us all in the living of these days, in order that we become aware of our own coveting and its disastrous consequences.

Oh yes, we did buy a house, but after all this self-examination it is a modest house within our means and needs. And because our coveting is under control, at least for the time being, we own it as a castle. ☐

A commandment of increasin



"*Moses Receiving the Commandments*" by Marc Chagall

levance / by Ronald K. Morgan

Nurturing the faith community

by Donald E. Miller

Several years ago I was asked by Parish Ministries to conduct a series of teacher training workshops across the Brotherhood. In searching for a theme I hit upon the phrase, "The Faith Community As Teacher."

To understand why I would choose such a theme, you need to know several things about me. The first is that I attended church school at most only a handful of times before I was twelve years old. Usually our family attended the Bear Creek Old Order Church just west of Dayton, Ohio. My earliest memories of church are those of sitting on the hard benches for two hours, feeling the thump of my father's finger if I began to squirm too much. My grandfather was the elder. He usually would preside over the meeting, at which several preachers would speak. The hymns were lined, even though we had printed hymnals to follow. I remember heaving a sigh of relief when the third speaker arose to speak, because he nearly always was the last. I was sure by then that I could tolerate no more.

After the service the adults would usually stand outside the church exchanging greetings, while we children would either tug at them to come or start a game of tag with some of the other children. Often we would be invited home to dinner, or would ourselves invite a guest from some distance to come to our home. While the meals that tested our vow of "moderation in all things" were being prepared, the adults often talked about what had been said at the service that morning. We children tried to sneak some food before the meal, and when chased away, would climb the struts and tie-beams in the barn. I often wondered whether God was real or whether he was a fantasy of mine. I did know, however, that God was real for the adults I loved most, and those who loved me most.

I don't know why, but when I was eight years old I began to pray while kneeling beside my bed every night. God became very real then, and I would often wrestle with him about the problems I was having with my teachers or my parents.

At about the age of twelve my sister and I were invited by the neighbors to go with them to Sunday school when we were not going to church otherwise. Always glad for a place to go, we were pleased when our parents agreed. I wasn't at the Sunday school very long before I began to realize that my sister and I knew the scriptures at least as well as those who had been attending Sunday school for years. I remember some of the Sunday school lessons, but they were not half as fascinating to me as was my first camp experience at Camp Sugar Grove. Because of these experiences, and perhaps in part because of Old Order criticism, I never was convinced that Sunday school was the only, or even the best, way to teach children about the Christian faith. Somehow the Old Order way of life was a nurturing community for me and m sister. I have since come to wonder whethe the Brethren church we attended did not teach as much by its total community life as by what went on during the Sunday school hour. From this vantage point year later, I am sure it did.

Is the church school dispensable? To answer this question we must look to its origins. The Sunday school grew up in th nineteenth century hand in hand with the child evangelism movement. The formatio of the Sunday school union in the middle of the century led to the mass gatherings children in the same style as mass adult evangelism. Children were preached at an often frightened into committing their live to Jesus. This was such a powerful thrust that many present-day churches were first started as Sunday school missions.

In the late nineteenth century Horace Bushnell wrote a book that changed most of this. In it he argued that children ough not be frightened into Christianity. Rathe children ought to be reared so that they never know themselves to be other than Christians. The coming of the twentieth century saw the beginning of the religiou education association and the beginning graded curriculum and international lessons. The effort was to prepare materia that each child would understand at his own level. This paralleled the developme of consolidation in the public schools. T Sunday school movement was at an all-time high. It sought to evangelize the wor in that generation.

All of this began to change in 1940. Perhaps earlier, but it was felt in 1940. T church school felt the attack of Karl Bar and others against Liberalism, with its weak doctrine of sin and its strong relian upon education. Two World Wars, a depression, and the arms race severely shook the idea that children could be educated into Christianity. In 1960 Peter Berger wrote that the Sunday school mov ment was the largest propagator of the worst elements of American culture: beli that we are always right, belief in Ameri first, belief that God is the friendly perso

tairs. More recently the work of Jean
get and others have shown that children
not capable of really understanding the
istian faith until they are adults.
atever they are taught about religion
ore adulthood they misunderstand. In
day the vision of the church school in-
ed at the turn of the century is almost
lly eroded. The vision has been lost.
re is no thought about evangelizing the
ld in this generation; rather the ques-
is whether the world can survive for
more generation. The consolidated
ool in many urban settings is hopelessly
fective. The better schools use ungrad-
open classroom, and learning center ap-
aches. The church school seems to be a
of another era.

On the other hand the heirs of the child
ngelism approach are holding their
. The largest Sunday schools in
erica today, those most rapidly in-
sing in size, work for the conversion of
children. They bring children in school
es, give them rewards for coming and
learning Bible verses, run contests and
petition between them, and give them
and attractive trips for winning the
t merit points. These Sunday schools
growing and often pulling in Brethren
dren.

the face of these changes and
lenges I believe that we must reach
to recover the teaching functions of
congregation, something that was there
before we had church schools and of
h church schools were only a tem-
ry expression. Was this not what
wed Judaism to survive the exile? Ap-
ntly ancient Israel had worship at local
es, but especially in the temple at
salem. The destruction of Jerusalem
ked Israel into writing down their
es and traditions day and night. The
gogue originated as a gathering of
congregated to hear the reading of
aw and a commentary on it. Surely
l could not have survived the Exile
out the Book and the Congregation.
ristianity was born of the same vision.
Pharisees were a group dedicated to
daptation of the writing to contem-
ry conditions of life. Jesus sided with
on many issues. Jesus' followers
formed congregations and soon produced a book that could be read, studied, and explained in the midst of the congregation. That is a 2500-year-old vision and was not born two centuries ago with the Sunday school.

We must recover the teaching function of the whole congregation. We need a new vision, a new expression that will serve to organize our energies. In view of our Christian heritage we must find fresh, lively ways to organize, express, and reinterpret the biblical faith of our people so that it becomes a living reality, and not just a set of irrelevant habits. We do have a faith and a tradition focused upon the saving Gospel of Jesus Christ. We are nothing without that. We must examine all of our church life, all of our programs to see that they are born of that faith. What is not should be cast away, sold in order to purchase God's treasure. Board meetings should be conducted in the saving power of Christ. The budget must be first of all a witness to Christ. If we do this, no one can be present at *any* gathering of the church without catching our living faith in the saving power of the Lord.

> Every person in the congregation should be surrounded by a more hopeful future by virtue of being in that congregation

In view of the revelation of God in Christ we must find ways to envision and create a hopeful future for each and all persons in spite of the fact that the world is threatened, indeed it is dying. If we have nothing to look forward to, then we are of all persons most miserable. No learning takes place in the absence of hope. The teacher and the learner alike hope for the time when the learner will have a new understanding, a new commitment. Every person in the congregation should be surrounded by a more hopeful future by virtue of being in that congregation. Every person in the congregation from the youngest to the oldest should not only be prayed for, but carefully considered in terms of increasing her or his possibilities. This applies most of all to those who are at the point of death. But it applies equally to the youngest child and the most rebellious teenager. Christ is not only the symbol of God's acceptance for what we have been, but the sign of God's power to bring about what we will become.

In view of the love of God in Christ we must find ways to accept, respect, affirm, liberate and celebrate the worth of every person in the congregation—and as many beyond as we can—in spite of laxity, laziness, stubbornness, and other constitutional deficienceis in each one of us. In a word we must find ways to love every person in the congregation. I must say that the frequent congregational discussions about how to be a more friendly church often leave me cold. We become more friendly when we begin to love people. We begin to love when we are willing to go beyond a "friendly greeting," to a genuine concern about the problems any person—young or old—faces. We show a genuine concern when we find ways and opportunities to discover those problems and give time and resources to meet them.

Like those around the six imprisoned Solingen Brethren in the early eighteenth century, people will marvel at how we love one another. Otherwise we are merely a friendly church, one that works hard at being cordial, but doesn't have time to be really engaged with other people. Unless there is love, no one will learn. So we need the faith that is expressed in our heritage. We need the belief in a better future that our hope in Christ gives. And we need the genuine engagement with one another that the love of God gives. Faith, hope, and love, but the greatest of these is love. Should we recover the depth of these virtues, we will become a teaching community, a community taught by the Spirit of God.

Let me try to be more specific about the nurturing functions of the faith community. Some group in the church ought to be dreaming about what is worth teaching out of the heritage we have received. Some group ought to be asking the question: What do we want to be sure our children and youth gain from participation in our congregation if they gain nothing else? These ought then to be put in the form of specific objectives.

The Westminster, Maryland, church went through this process and they decided that a student who attends their church school for twelve years:

... will know and be able to find Bible references.

... will know Old Testament personalities.

... will know New Testament personalities and Jesus' effect upon them.

... will have studied in depth the life of Jesus.

... will know the Covenant.

... will have studied, in depth, baptism, the Holy Spirit, and resurrection.

... will know the history of the universal church and the early leaders.

... will know the history and leaders of the church in America.

... will be able to discuss the effect of the church on our country's development.

> There are so many new approaches to learning today that no one need wonder what to do

... will have an understanding of the church today.

... will know Brethren history and leaders.

... will know Brethren beliefs.

... will know local history and organization.

... will have an understanding of what membership means and how to contribute and participate.

... will be able to apply one's faith in contemporary society and relate it to such problems as war in a constructive way.

... will be aware of one's responsibilities in terms of personal ethics and stewardship.

Your list of objectives might differ from this. I guarantee that if you go through the process, you will know much better where you are going.

Some group ought to be working at recruiting resources to move toward your objectives. I believe that every member of the church is a resource. Recently we did a series of church school sessions on world hunger in which all of the adults worked together with the children and youth. Most children had one adult or youth who was working along with them. Some churches use what they call resource and enabling leaders for their children. The resource leaders make the major preparation, but the enabling leaders are there to help out with the activities. Many adults take part in this activity when they would not otherwise teach. This moves toward what I mean by saying that the total faith community is the teacher.

Children's groups and youth groups need leaders who will spend time with them; they need someone who will be with them at parties, at evening discussions, at drop-in centers. Not only do the youth need such couples to work with them, the junior highs, the juniors, and the primaries can grow so much better with couples who are willing to spend extra time with them. Every parent knows how much difference such persons can make in the life of the child. Such activities are often on some day other than Sunday and at some time other than morning. The church must think in terms of the possibilities of a seven-day nurturing week rather than a fifty-minute week.

Someone in the church ought to be trying new learning patterns that may replace the old. There are so many new approaches today that no one need wonder what to do.

Learning centers encourage the use of individualized materials and the growth of each person at an individual rate.

Interest groups encourage a variety of options for children so that not everyone must fit into the same mould.

Intergenerational groups get older and younger persons together to learn from one another.

Ungraded groups put children of different grade levels together.

Family clusters encourage several families to make a covenant with one another to meet together for the nurture of all family members.

Intentional extended families include not only parents and children, but also single persons and the elderly.

House churches carry out worship, prayer, mission, and nurture functions with small groups meeting in a home.

Mission groups gather persons of different ages around points of mission.

Drama groups read and develop drama, which can be such an important part of learning.

Value clarification is a method of assisting children and adults to mature in their decision making.

Magic circle is an approach with young children to encourage them in the expression of their feelings.

Serendipity is a series of structured, small group experiences.

Camping, canoe hiking, bicycle hiking, etc., can be excellent nurturing activities.

Retreats, well planned, are important for all age levels.

Christian education resources fairs can acquaint you with the excellent materials available from other denominations (e.g., the Shalom materials).

There are so many interesting trends in education today. Each church ought to be visiting and learning from some of these.

Some group in the church ought to be evaluating what is happening. I mean more than a casual discussion of what someone happens to think. If you have objectives, you will be able to hold conversations with people to see whether any progress has been made toward the objective. You will find out whether the children are able to find Bible references or whether they know about the life of Jesus. If they cannot and do not, you will try to discover why you are failing in these respects.

I believe that a congregation teaches more by its whole life than by any program it has. A *lively faith* with a *vision* for what God has in store for your congregation, and a *deep love* for persons is the basis for a truly nurturing faith community. Such a community will find a variety of ways to express its faith, hope, and love seven days a week. Perhaps a transformed church school or a Tuesday school will be a part of the program of a faith community that seeks to nurture all its members in the awareness that our only abiding hope is in the Lord Jesus Christ. ☐

Andy Murray

Brethren balladeer

by Randy Miller

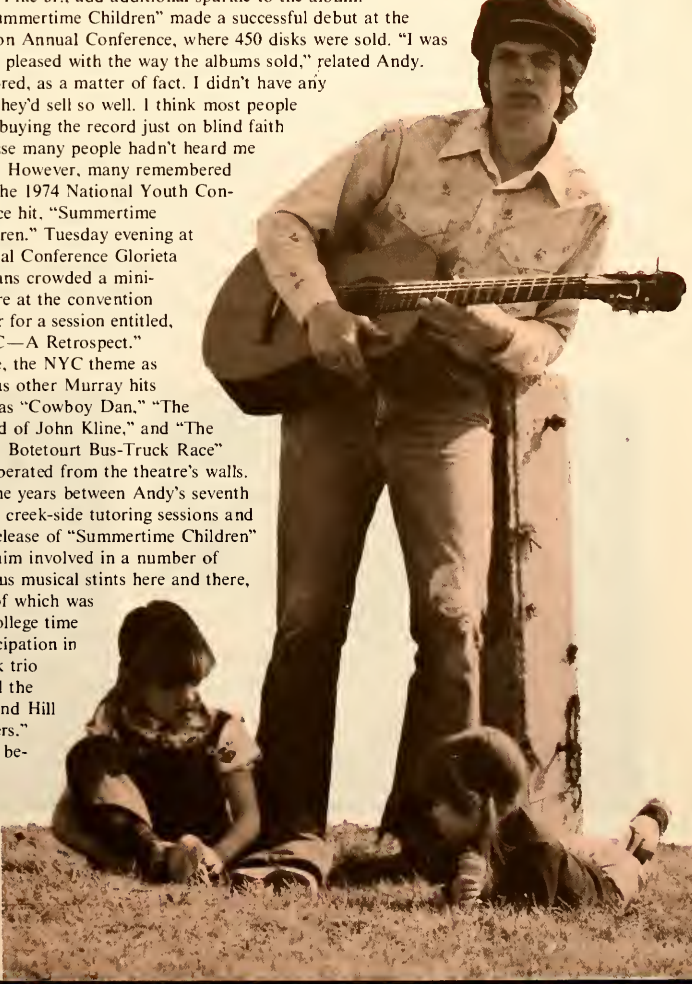
The Chinese have a saying, "You can't learn to swim by studying diagrams on the blackboard; you have to get into the water." Andy Murray seemed to know intuitively the value of this wisdom, right from his first musical encounter in the seventh grade. "Most of my experience was with a friend of mine, Lonnie Mason. We used to take our shoes off and go sit by the creek and put our feet in the water, and he taught me how to play guitar."

A lot of water has gone under the bridge from the time Andy Murray strummed his first chord to the recent release of his first album, "Summertime Children." Andy's hometown is Cloverdale in Virginia's Botetourt County (scene of the "Great Botetourt Bus-Truck Race"). Nurtured in the Church of the Brethren, he spent his growing up years there, until going to Bridgewater College in 1960. After college and three years of study at Bethany Theological Seminary, Andy served two pastorates, one at the Little River Church in Virginia, and another for three years in Portland, Oregon. After that he came to Juniata College, where he continues to serve as campus pastor.

The LP, recorded this past May in the Nashville suburb of Hendersonville, contains songs that highlight many Brethren values, and in two cases, songs that feature the Brethren folk heroes of John Kline and Dan West. Of the nine songs on the album, the two not originally composed by Andy, "Psalm 23," outfitted by Andy with new music, and "Grace Revisited," a new look at the traditional "Amazing Grace," combined with a singable descant written by Earle Fike Jr., add additional sparkle to the album.

"Summertime Children" made a successful debut at the Dayton Annual Conference, where 450 disks were sold. "I was really pleased with the way the albums sold," related Andy. "Floored, as a matter of fact. I didn't have any idea they'd sell so well. I think most people were buying the record just on blind faith because many people hadn't heard me sing." However, many remembered well the 1974 National Youth Conference hit, "Summertime Children." Tuesday evening at Annual Conference Glorieta veterans crowded a mini-theatre at the convention center for a session entitled, "NYC—A Retrospect." There, the NYC theme as well as other Murray hits such as "Cowboy Dan," "The Ballad of John Kline," and "The Great Botetourt Bus-Truck Race" reverberated from the theatre's walls.

The years between Andy's seventh grade creek-side tutoring sessions and the release of "Summertime Children" saw him involved in a number of various musical stints here and there, one of which was his college time participation in a folk trio called the "Round Hill Singers." They be-



From campus and creekside come songs that capture the essence of being Brethren came well known in the area, playing at banquets, clubs, and college gatherings. "My senior year I was married and I put groceries on the table by singing."

Andy began writing (or "making up," as he puts it) songs during a three-year period from 1968-71 when he served a pastorate at the Peace Church of the Brethren in Portland, Oregon. "It was primarily out of necessity," he recalls. "The main thing was that I was so disorganized. I'd go to prepare a worship service and remember that I'd seen a song that would fit well, but wouldn't be able to find it in my files. So I would kind of write down what I remembered and make up what I didn't. After a while I began to realize that if I could make up bits and pieces of songs, maybe I could make up a whole one by myself."

But how does one who "makes up" songs, but doesn't put them down on paper, go about putting a song together? Do the words come first or does the melody?

"Usually I think it kind of evolves together. When I'm working on a song I'll often sit down and just sing it, you know, make it up as I go along. And I'll do that with a tape recorder. I wrote, or I did, or I "made up" "Summertime Children" in a car on the way from Huntingdon to Elizabethtown. I had a tape recorder and I would just sing a few lines and listen to it and see how it sounded. Usually I'll just sing out loud, like I'm singing in the shower, and I'll sing something over and over until it begins to sound right."

A song about an historical figure like Dan West or John Kline would obviously take a little more research and time than a hit "shower tune" may require. But such songs were not necessarily written with the intention of being musical history lessons either.

"The particular accuracy of the songs like 'John Kline' and 'Cowboy Dan' wasn't as important as the feel of the song. Especially on 'Cowboy Dan.' I wanted that to be something that young people would like; something they could relate to. 'Cowboy Dan' is more of a sort of feeling about Dan West, rather than an attempt to portray literal facts about his life. The whole idea of an alternate kind of hero is something that's very important to me right now. I think it's necessary that someone present to children viable models for them to admire, other than Mannix, or that kind of model."

While pastoring in Portland, Andy had considered putting an album together that would feature songs by and about Brethren. "On one side would be songs about Brethren that I had done. The other side would contain some of the better known songs by Brethren composers, for instance, 'Move in Our Midst.' I kicked the idea around for a while, but never really followed up on it. I brought the idea up again last fall at a worship planning retreat that Wilbur Brumbaugh, Clyde Weaver, and Earle Fike attended. Someone said, 'Well, maybe we should just do an album of your stuff.' I said, 'Well, if you want to, you know, I won't fuss!'"

Andy's isn't the only Brethren voice heard on the album. Four children from the Huntingdon area, Alice Brown, Bill Zimmerer, and Joel and Nancy Yoder provide background vocals on "Cowboy Dan" and other songs on the LP. Three students from Juniata College also add backing harmonies: Kim Hershberger Mitchell, Karl Honsaker, and Miriam Smith. And last, but certainly not least, Andy's wife Terry, "the one who can put it all down on paper and refine it" contributed significantly to the production of the album. Says Andy, "She offered invaluable suggestions in terms of what sounded good and fresh and so forth. She's really been a little unsung throughout this whole thing and it's unfortunate because Terry's just spent an incredible amount of time working on songs and doing arrangements."

Although at present Andy has no plans for another album, he'll keep "turning out songs as they come." "But," he says, "if anyone would be interested, and if this one should do well, I'd certainly be willing to put the work into it."

Should that occur, chances are an eager audience would not be hard to find. ☐

Singers on the album include, l. to r., Terry Murray, the "unsung" member of the project, Karl Honsaker, and Juniata College students Miriam Smith and Kim Hershberger Mitchell.

Also recording were Bill Zimmerer, Joel Yoder, Nancy Yoder, and Alice Brown of the Huntingdon, Pa., area. The cover photo is of Andy and the Murrays' own "Summertime Children," Kris and Kim.

Summertime Children

Ripped apart, torn apart, beggin' for rest
Our old world is filled with pain and strife.
Not enough of ev'rybody doin' their best,
Living, giving, sharing, Lord, of your new life.
City life, countryside, highways in the sky,
Rivers running, oceans rolling, soft Spring air,
People living, dying, crying, by and by,
Give our hearts a song of love, our lips this prayer.

Chorus:
Sunshine, raindrops, old man's smile,
Summertime children learning to sing.
Ev'rybody understanding after a while,
Ev'rybody is a part of everything.

Reach out, brother, touch someone's hand,
Tell the good news of a very good day.
Reach out, sister, share a smile,
Tell someone you love we're goin' to walk a new way.
The Lord of life is calling us to take a new stand,
Becoming ev'rything He meant for us to be,
Follow Him along the way across the land,
Ev'ryone who sees your life is bound to see. . . .

Cowboy Dan

You've seen in the picture shows, I'm sure, the cowboys of our land,
Walkin' tall and carryin' a gun close by their hand,
Mean and tough 'cause that's what it means in this tough world to be a man.
Oh, I'll tell you about another kind of cowboy, I like to call him Cowboy Dan.

Chorus:
Working, giving simple-living Cowboy Dan,
Never carried a gun, he didn't need one to be a man.
Bring ol' outlaw hunger in, that was his plan.
Working, giving, simple-living, working, giving cowboy, simple-living cowboy,
Working, giving, simple-living Cowboy Dan.

Hunger is so big and mean, most men simply step aside,
Figure they can't take him on, so they never even tried.
Complexity never bothered Dan, he was a simple man,
So he took his pencil and sat right down, and figured out a simple plan.

He knew there were so many people, didn't have enough to eat.
Figured a cow or two might help to put them on their feet.
He went all over this great big country to the farmers that he knew,
Said, "Hey brothers, I've got a plan. Can you spare me a cow or two?"

He took goats and chicks and cows and sheep, and loaded them on a boat,
Put them on the Atlantic Ocean and set them out to float.
Sent them to the people in Spain, didn't have enough to eat,
Said, "Maybe, my friends, you could use some goats or chicks or cows or sheep.
Take this cow and milk it, friend, you know you don't have to pay.
But on a winter morn when your first calf's born, would you kindly give it away?"

"Take this chick and gather eggs, you know you don't have to pay,
But take a few eggs and hatch 'em, raise some little chicks and catch 'em
And kindly give 'em away.
Old outlaw hunger is mighty tough and we may not bring him in,
But we'll surely deal him a mighty blow, he'll take it on the chin.
And it may help a lot of hungry people sort of get back on their feet.
If we keep on, keep on, passing on these goats and pigs and cows and sheep."

You've seen in picture shows, I'm sure, the cowboys of our land.
Walkin' tall and carryin' a gun close by their hand,
Now you know about another kind of cowboy—I like to call him cowboy,
Rootin' tootin' cowboy, not a high falootin cowboy, just a Dunkard ploughboy Dan.

The Ballad of John Kline

He rode straight in the saddle, 'bout five-nine tall,
Not a great big man but a friend to all,
With his broadbrim hat and his Bible in his hand,
He rode north and south in this wartorn land. Little John.
I'm told he rode a fine black mare,
He took his horse most everywhere,
Near thirty thousand miles, that's what I've heard,
Visiting the sick and preaching the Word. Little John.

Refrain: Little John. Little John, John Kline.

Now, people were fighting all over this land,
But that didn't bother our little man.
He wasn't afraid of the gun or sword,
He just rode his horse for his friends and his Lord. Little John.
John loved all men no matter their side,
And it hurt his heart when any soldier died,
But there were some people who couldn't understand why,
So they started sayin' John Kline was a spy. Little John.

Some folk couldn't understand John Kline,
And they wanted him to die before his time,
So they waited one day with their gun and their knife,
And when John rode by they took his life. Little John.
John fell from the saddle like a mighty oak,
And he hit the ground midst fire and smoke,
And for miles around it was understood,
That the man who died was mighty good. Little John.

Now lots of people learned love because of John,
So it's not for nothing that a good man is gone,
And maybe this song will help you understand,
That little John Kline was a great big man. Big John.

Lyrics from album, "Summertime Children," © 1975 Church of the Brethren General Board by Ronald E. Keener

An instrument of change

I celebrate the life of a man. For Brethren with ties to the church in eastern Pennsylvania, the person of Frank S. Carper holds earnest claim.

Frank Carper was the pastor I knew in my youth in the Palmyra congregation. He traveled across two states to officiate at our wedding even as his own brother's ill health required his nearness. His gift of a number of books from his library today have a place in our home.

F. S. Carper's death at age 81 impoverishes us all. For while his life has enriched the church that he loved, there remains the feeling that the way ahead is all the more perilous without his presence.

This is not an age hospitable to heroes. In our national life we murder or malign those who would give us a vision of our better selves. And without our heroes we lose faith in our own ability to survive a turbulent age.

Frank Carper was my hero.

And *his* was an heroic life, one larger than his public legend can contain.

Freewill minister in the same congregation for 50 years, executive head of a bank, district and regional leader, college and camp trustee, pastor to many in his community beyond his congregation, evangelist and comforter, husband and father—all as he moved the Palmyra congregation from its origin as a small white frame meetinghouse to the largest of the denomination's parishes.

Carper ... a life of immense proportions

He was a man of heroic countenance and personality, a sharp wit, a genius at administration and finding a place for persons in the life of the congregation, a clear and incisive intellect, a scholar and progressive.

His large frame gave resonance to his basso profundo voice, which needed no artifical amplification. As a youth I squirmed under his emphasis in expository sermons of "preaching Jesus," while too often failing to hear the *totality* of his message.

Behind the Palmyra pulpit visible to the speaker is a plaque he had placed there years ago, reading: "Sir, we would see Jesus." The centrality of the cross and the gospel became the touchstone for all of his life from the start of his ministry.

Frank Carper was a contemporary thinker, yet rooted in the tradition of his faith and religious affirmation. He had an ecumenical and world view, yet found his strongest stance in the local parish rather than on the national platform. If Frank Carper had not been known across the Brotherhood in the way of a Baugher, Bowman, Zeigler, or Beahm, the loss is our own. For his contributions to the Brotherhood are of equal dimensions.

Yet his concern was in building the local congregation. As one person has observed: "Annual Conference was for him his guideline to authority. He felt little need to influence the Brotherhood. If he could support the church at large with the church at home, that to him was fulfilling enough."

To a young communicant, if the church seemed to move too slowly at times, when it did move the action brought the acceptance of a majority of the congregation. It was the *church* that decided.

He once told me: "I don't care how good a change was, how good a plan was, there was nothing that worked on indefinitely. You had to change....

"You can't run ahead and lose your team, but you can't wait till everybody is on the bandwagon either. You have to know when to move and you have to keep on the move. The church doesn't grow if there's no change."

And, consequently, the church at Palmyra was frequently in advance of others in innovations of church administration and in forms of worship.

To some the clerical collar he always wore in the church or in the bank would have labeled him a conservative. But he was neither a conservative, nor a sectarian, nor a fundamentalist, nor an evangelical. If he was not liberal, he was progressive; if he did not move swiftly, he moved decidedly.

Frank Carper was truly God's servant more than any man I have known. He was an instrument of change in the church ... yet one of stability ... while grounded in a doctrinal base that gave him his touchstone to the better parts of tradition.

For me Frank Carper represents the intrinsic value of "being Brethren." His life gives us a sense of religious identity. He is a tie to the past, and even now, an example for the future.

His was a life of immense proportions. It reminds us of the better life of which we are capable of living.

And the strength that was his is ours as well. For in our remembrance, Frank S. Carper would have us do no more than that we too "would see Jesus." ☐

OUR MINISTRY IN THE LORD

PRIORITIES
FOR THE
CHURCH OF THE BRETHREN

THE WORD EQUIPS US FOR EVERY GOOD WORK

II Timothy 3:16-17

The seed is the word. Given good ground, it bears fruit. The word is also a rule of faith and practice; a light to our way. Receptiveness and responsiveness to the word are important.

We are committed to materials and experiences that affirm our heritage as a New Testament church and provide opportunities for persons to appropriate Brethren ideals and values in their life.

Through curriculum on nonviolence for the United Church of Ecuador ☐ quarterly Guide for Biblical Studies ☐ reconciliation teams in Ireland/Mid East ☐ heritage curriculum ☐ Bible Study workshops ☐ Brethren Press publications ☐ Historic Peace Church Seminars, we affirm ...

OUR NEW TESTAMENT AND BRETHREN **HERITAGE**

BE PREPARED TO ANSWER TO ANYONE WHO ASKS ABOUT THE FAITH THAT IS IN YOU

I Peter 3:15

Good news should not be secret. New life cannot be hidden. Joy cannot be contained. The Good News is to be discovered like a pearl of great price; experienced like a new birth; shared like an overflowing cup. It is to be offered like an invitation to a great feast.

We are committed to evangelism that enables persons to find and share their faith with others and invites persons to commitment to Christ.

Through evangelism emphases ☐ support for church extension in Ecuador ☐ Voice of Calvary programs ☐ district evangelism counselors ☐ grants for evangelism teams in Lardin Gabas ☐ support for new congregations, we affirm ...

A SEARCHING, SHARING, AND INVITING **EVANGELISM**

-TS FOR EQUIPPING E SAINTS; THE WORK MINISTRY; BUILDING ' THE BODY OF CHRIST

sians 4:11-12

ne church is individual
ons living and serving as
corporate body of Christ.
persons have the oppor-
ty to learn, to mature, to
and, to enrich life at its
best level; as the gathered
munity discovers
ningful ways of worship
work together; so is the
ity of the body of Christ
up.

e are committed to
grams and resources that
ourage the local congrega-
in its educational and
ure tasks, in its
ership development
s, and in its goal setting
evaluation.

hrough intercultural
cational seminars ☐
lership development
nts ☐ church board
eats ☐ worship resources
ontinuing education for
ors, we affirm . . .

ESOURCES FOR ERSONAL AND ONGREGATIONAL **URTURE**

LET YOUR LIGHT SHINE AND BE SEEN SO THAT GLORY MAY BE GIVEN TO GOD

Matthew 5:16

Who we are cannot be separated from what we do. It is important to let our light shine. It is important to the world as a witness to our Lord. It is important to us in self-understanding and motivation. To let our light shine is to share thanksgiving for opportunity and joy in significant response.

We are committed to a communications network that interprets, informs, and solicits support for the ministries shared by the church.

Through regular publication of MESSENGER ☐ Partners in Mission resources ☐ Sunday bulletins ☐ sharing by mission and service workers ☐ AGENDA to pastors and congregational workers, we affirm...

STORY TIME
messenger
messenger
from greed to greatness
anna elizabeth

AN INFORMING AND INTERPRETING NETWORK OF **COMMUNICATIONS**

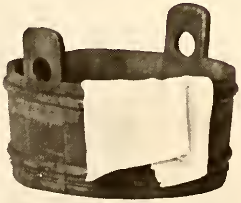
ARISE, SERVE, AND BEAR WITNESS

Acts 26.16

More than just symbols, the basin and the towel are at once a summons and a response. The intimate and profound relationships exemplified in the upper room calls us to a posture of service—to attitudes that understand the give and take of helping and caring relationships.

We are committed to volunteer programs that serve human needs including the need for our own membership to find meaning and fulfillment by service to others and intercultural experiences that help us understand who we are in relationship to others in our world community.

Through 130 volunteers in 48 projects in the U.S. and 11 other countries ☐ 2 volunteers from the Church of North India ☐ 34 "Post 30" volunteers ☐ a BVS network to facilitate training ☐ 30 congregations involved in PVS, we affirm . . .



OUR NEED TO SERVE OTHERS AS **VOLUNTEERS**

ON THE SIDE OF THE OPPRESSORS THERE WAS POWI AND THERE WAS NO ONE TO COMFORT THE OPPRESSED

Ecclesiastes 4.1

"The least of these" is anyone who does not share equal opportunity, equal privilege, equal benefits. It is anyone who is deprived by history, culture, geography, or birth. But disadvantaged groups in this country need more than someone to do it "for the least of these." They need someone to be for them by doing something with them, alongside them.

We are committed to ministries in partnership with minority groups in the United States.

Through SHARE I, which has supported 21 groups in community organization and development, including 9 Afro-American, 5 Anglo-American, 3 Native-American, and 4 Hispanic-American organizations ☐ SHARE II educational programs in districts and local churches, we affirm . . .

OUR PARTNERSHIP WITH THE **DISADVANTAGED**

)U OUGHT
) WASH
NE ANOTHER'S
EET

n 13:14

Going into all the world is
l possible. Sometimes
cannot go the way we used
We cannot force our mis-
n on those who do not care
it. In the spirit of Christ, we
ed the consent of those we
nt to serve. Nor can we
sume the doing of mission
a "one-way" street. The
rit of the New Testament
uld suggest we need to be
en to being the objects of
ssion.

Ve are committed to a flexi-
and developing mission
gram within the world
nmunity which is open to
ving and being served.

Through programs such as
RRV ☐ Lafiya Medical
gram ☐ International
dical Assistance ☐ inter-
ional education in
ecology and obstetrics ☐
urch of North India
hops' Seminar ☐ Nigerian
urchmen's visit, we
rm . . .

ERVING AND
EING SERVED
HROUGH
IISSIONS

ENSURE PEACE, UPHOLD JUSTICE AND RIGHTEOUSNESS

Isaiah 9:7

The Servant was to be a wonderful counselor, a prince of peace. He defined his ministry in terms of "good news to the poor; release to the captives; sight to the blind; and liberty for those oppressed." So that justice may roll down like waters and righteousness like a flowing stream; so that there is a beginning, that there may be no end to the reign of peace;

We are committed to programs which express our commitment to justice, peace and reconciliation.

Through staff visits to the Far East ☐ the Polish Exchange program ☐ visits to the mainland of China ☐ Cuban conversations ☐ W.C.C. study on nonviolent models for social change, we affirm . . .

OUR COMMITMENT TO JUSTICE, PEACE AND **RECONCILIATION**

PUT ON, AS GOD'S CHOSEN ONES, COMPASSION

Colossians 3.12

The destitute, the injured, the lost, the hungry, the frightened, the lonely—they are children of God. If we say we love God and ignore their need, their pain, their suffering, then there is no truth in us.

We are committed to disaster, relief and rehabilitation responses both at home and abroad which can respond with a flexibility that utilizes both a Brethren and interdenominational approach, depending upon situational needs.

Through 22 disaster appropriations, including resources to Ohio, Indiana, South Carolina, Mississippi, Oklahoma, Nicaragua, Honduras, Haiti, Bangladesh, the Sudan, and Syria ☐ disaster networks in all but one district ☐ the Sahel health, nutrition, and food program ☐ refugee resettlement, we affirm ...

OUR CARING FOR THOSE WHO SUFFER **DISASTER**

LET THEM HAVE DOMINION OVER ALL THE EARTH

Genesis 1:26

God has power over and through all creation. But God's plan included giving dominion (power) over the earth to persons. That is power to conserve or exploit. It is required of stewards that they be trustworthy. We show we are worthy of that trust insomuch as we are able to follow, as an example, God's love and care for creation.

We are committed to programs to explore total lifestyle (goals and values) recognizing we do not live by bread alone and are called to be good stewards in our use and sharing of the resources of the earth God has given to us.

Through recommendations on land use and alternate lifestyles ☐ world hunger emphases ☐ low-income housing assistance ☐ outdoor education/camping, we affirm ...

THE CALL TO BE STEWARDS OF **CREATION**

W ARE THEY HEAR THOUT PREACHER

ans 10:14

istors are not indispen-
e persons; but preaching,
hing, counseling,
pherding, enabling, and
inistrating are indispen-
e functions within the
y of Christ. Training per-
s for these ministries is
essary. But theological
cation is also for all per-
s who want their vocation
e rooted in an articulate
stian faith.
e are committed to
logical education through
nany Theological
inary, to promote, spread
deepen the influence of
Christian faith by the
cation and training of men
women for various forms
hristian ministry in har-
ny with the principles and
ctices of the Church of the
thren.
hrough the regular offering
ne Bethany Extension
ool ☐ sound but creative
cational style ☐ supportive
dent/faculty relationships,
affirm . . .

Blessed Are
Those Who
Hunger and
Thirst

HEOLOGICAL DUCATION HROUGH ETHANY SEMINARY

AS EACH HAS RECEIVED A GIFT EMPLOY IT FOR ONE ANOTHER

I Peter 4:10

The Brotherhood program makes it possible for the individual and the local church to reach around the world in mission and service. It allows us to do together significant things we could not do as persons or congregations. It allows us to do some of the "greater works" Christ foresaw for his followers. If our resources, our treasure, is in mission then that's where our heart will be also.

We are committed to the development of financial resources for the Brotherhood program.

Through Partners in Mission procedures and materials ☐ special gifts emphases with individuals ☐ emergency/disaster requests ☐ special offerings ☐ mission support accounts ☐ commitment plan resources, we affirm . . .

OUR RESPONSIBILITY THROUGH GIVING

SEE THAT YOU FULFILL THE MINISTRY THAT YOU RECEIVED IN THE LORD

Colossians 4.17

Priorities are the Brotherhood's way of saying how we shall work together to fulfill our ministry. They emphasize the important; they focus on the foremost; they center our service.

Priorities make our going more gathered. They join us in clarity of purpose, then fling us near and far with a sense of common, but varied, service.

Priorities provide the framework for the fabric of our faithfulness. They are the Brotherhood's way of saying these things are worthy, suitable, and necessary . . .

TO SEE
THAT WE
FULFILL OUR
MINISTRY

CHURCH OF THE BRETHREN
GENERAL BOARD
1451 DUNDEE AVE.
ELGIN, ILL. 60120

Peace . . . now more than ever

by Steve Longenecker

The amount of money Brethren will spend in the next federal government fiscal year to support the military is expected to become law this month when the budget for fiscal year 1976 is approved by Congress. This budget ironically will demonstrate that although the Indochinese bloodbath has ended, Brethren must intensify rather than relax their peace witness.

The FY 1976 budget will reveal that the mood of Congress currently runs against cutting Pentagon funds. Two recent unique opportunities to cut military spending, i.e., a new budget making process and the reassessment of US foreign policy that occurred with the earthquake-like changes in the Indochina political landscape, were missed by Congress. Washington's land of milk and honey continues to be the infamous five-sided building on the banks of the Potomac.

This year's new budget process suggests that this is a prime time to cut Pentagon spending. The creator of the new process was the Congressional Budget and Impoundment Control Act of 1974, which went into effect this year and created House and Senate Budget Committees to oversee the formation of the federal budget.

Under the old system Congress constructed the budget piecemeal by voting so much for health, education, the military, etc., without considering national priorities. Now, instead of appropriating funds in a haphazard fashion, members of Congress decide how much the total budget will be and then cut varying sized slices of the pie for the different programs.

The new budget process forces Congress to decide if our best interests require, for example, a large increase in military spending with related cuts in health care programs, which was requested in President Ford's proposed budget for FY 1976.

A comment on the results of this trading of human services for military spending was delivered on the floor of the Senate by Senator Edward Kennedy. "As we add dollar for dollar on this (military) procurement measure, we must recognize what it is costing in terms of foregone health services...; what it means in cuts in the various programs on alcoholism and drug control;... and what it means for the quality of life for millions of Americans."

It was hoped by some Capitol Hill observers that the new Congressional Budget Committees would create a forum for a national priority debate that would lower military spending. However, by suggesting approximately $100 billion for the Pentagon, the Committees showed little tendency to change current priorities, and Congress as a whole is similarly hesitant.

The second major factor that could have produced a reordering of priorities was the events in Indochina. As the burning embers of American embassies cooled, Washington began to spark with talk of a "reassessment of foreign policy." Soon the White House contributed to the post-Vietnam reassessment with the *Mayaguez* affair, an incident tailor-made for the "big stick" enthusiasts in the Administration.

Because the White House was traditionally a fortress of jingoism during the Vietnam era, the *Mayaguez* came as no surprise. But in the weeks following *Mayaguez* the Congress, which had become more dovish toward the end of the Vietnam war, lost any desire it once had to cut military spending. Many members of Congress heeded Administration warnings that a vote for cuts in Pentagon funds was a vote for "isolationism." Such warnings defined "isolationism" as a "lack of will to live up to US commitments," a potential calamity that had nearly every member sounding alarm.

The closest thing to a serious examination of national priorities occurred in early June in the Senate during two days of debate prior to the voting on the military procurement bill. In their self-proclaimed "Great Debate" on foreign and military policy, senators orated to an empty chamber on the foresight and follies of US policies.

Although a number of prepared statements, especially those of Senators Mark Hatfield and Dick Clark, argued forcefully that morality and national interest demand a less militant foreign policy, actual debate between Senators rarely challenged the traditional worldview of US diplomacy, but focused instead on technical military questions such as cost-effectiveness. The "Great Debate" consisted mostly of the recitation of speeches prepared by Senate staff aides.

After the debate the Senate took up the military procurement bill and soundly defeated nearly all amendments that would have tightened the Pentagon's purse strings. Results on the bill were similar in the House.

The outcome of the new budget process and the end of the Vietnam war will likely be the emergence this month of a federal budget firmly committed to giving the military first crack at our nation's resources and a continuation of militarism as the top priority in US foreign policy.

Despite setbacks, the task of making the government more committed to peace is not hopeless; policy can be influenced by concerned Christians. Because Congressional support for military spending slackened in the weeks following Vietnam, Brethren now have a strong responsibility to enlarge their peace witness.

During the closing days of the Vietnam war, the Church of the Brethren Washington Office as well as the Washington Offices of the Mennonites and Quakers noted the strong impact on Congress of the flood of letters from constituents expressing opposition to further US involvement. Now that the Indochina conflict is over, we must continue to work for peace.

Have you contacted your Representative and Senators? Do they know how you feel? The Brethren witness is needed ... now more than ever! ☐

BICENTENNIAL PRIORITIES ...

In Bicentennial 1976 the average American family will pay $2,485 for military and related programs, or 54 cents of every federal dollar, the Commission for World Justice and Peace of the Brooklyn Catholic Diocese observed upon analyzing the Administration's 1976 askings.

Deploring the fact that all other spending is relegated to a back seat, the commission pointed up that the US military spends more in 16 hours than the World Health Organization and the Food and Agricultural Organization spend in an entire year.

On baptism, language, ‘campference’

William R. Faw

Against baptism of adolescents

Most of us learned in membership class (and some of us in college or seminary) that behind the variety of baptismal styles—three times forward, twice backwards, pouring, sprinkling, or Quaker "dry cleaning"—there are basically two types of baptism: infant and adult.

Moreover, we learned that the "state church" denominations (like Catholic and Lutheran) perform infant baptism, while "believers' church" denominations (like the Baptists and us) perform adult baptism.

If we had perceptive teachers we might have learned that infant baptism emphasizes the fact that God seeks out, "ordains," "elects," "calls" a person to discipleship (the aspect of the infant being snatched from original sin by baptism was a later emphasis tacked on by Augustine), while adult baptism emphasizes the lifelong radical decision that must be made by each individual (a decision that cannot be made before the person is ready to make other life-direction commitments). Both emphases are crucial: God elects us—we must make a life-time commitment to the Messiah's movement.

All of this is fine and good, but what is rarely mentioned is that many of us "believers' churches" have developed a third type of baptism that has the disadvantages of both the other two without their advantages. We might call it adolescent baptism."

The usual defense given for adolescent baptism is that persons who are baptized during the 9-15 age span are young enough that we can grab them for the church while their parents still make them come with the family, and yet old enough to know "good" from "evil" and understand something about the faith. The trouble is that the virtues of both infant and adult baptism are lost, thereby, for grabbing persons before they choose to come on their own misses the very point of "adult decision-making," while pretending that they are making their own decision eliminates giving God's grace the credit for their salvation.

Indeed, it is only after parents cease requiring their children's attendance, and after the children have done some basic doubting and tested their faith to make sure it is their own—ideally, after they have taken a course under a Brethren college religion professor—it is only then that they should be encouraged to make their personal decision.

We have been able to lower the baptismal age (from about 18 to about 12) without problem because we have also lowered the type of *decision* that we need to make. When we Brethren committed ourselves to marry within the church family, to live in a Brethren colony, to select only the types of jobs consistent with Christian values, to die for a brother or sister, to use no self-defense, to hold no slaves, to wear strange clothing for the rest of our life, to reject military service, to subject the basic decisions of our lives to the Brotherhood—when we made that type of commitment by being baptized, we could not have been baptized in adolescence.

Because we have thrown out much of what that decision means, adolescent baptism makes sense to us. But does adolescent baptism make impossible a recapturing of the type of commitment in adult baptism? Does it stamp membership once and for all as "kid stuff"? Does it define what the baptismal decision means?

Seldom have conservatives and liberals collaborated so well in fostering a new direction in the church as they have in our move to adolescent baptism. Many conservatives have adopted the revival definition of "decision" as declaring that you have experienced God in your life. Now, experience is fine (that is the Pietist side of our heritage), but *decision* means to order our life-decisions around Christ and his community (that is the Anabaptist side of our heritage).

Some conservatives also have gone in for "child evangelism" which comes awfully close to infant baptism. Also, some conservatives are caught up in a "bringing in the sheaves in droves" compulsion, building up the roll through Sunday school gimmicks and free dinners. Their slogan seems to be: "The younger you count them, the more there are to count!" and "Give me a child when he or she is six and I will get the parents!" This, of course, is "conservative" fundamentalism or revivalism; this is nothing like conservative Brethrenism!

Liberals, on the other hand, have deemphasized commitment and decision to the point where the terms do not represent a radical break in a person's life. Since there was likely no radical decision-point in a liberal's life (or if there was, the individual has "outgrown" it) it is embarrassing to emphasize decision. To emphasize gradual growth in faith is more to a liberal's liking. Adolescent baptism is perfect for that.

The content of the decision is the crucial thing, whether it be (a) to pledge my life to the community of faith, (b) to affirm that I have experienced God, (c) to agree to be put on the rolls, (d) to signal a point in my natural growth in life and faith, or (e) to have affirmed for me that it is God's decision to seize my life.

The timing of baptism should depend totally upon the nature of the content of decision. It should be clearly recognized that our adoption of adolescent baptism is a sign that we have already moved substantially in our concept of membership, and thus in our concept of church. But, at the same time, our adoption of adolescent baptism may close the door to our regaining the essential part of our earlier concept of church. Strange clothes, etc., were not the crucial issues that we left behind. They were only the "bathwater" we threw out. The key issue (the "baby") was the commitment by members of their future decisions to the discerning community of believers in Christ.

That "decision" cannot be made by adolescents! That decision can only be made by spiritually mature adults. That is the meaning of "adult" baptism. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

race and Merlin G. Shull

God as 'Father'— iblical, personal

Ve want to express our disagreement with nd concern over the developing movement o ban *Father* as a term for God and, in ur view, to de-personalize God.

A policy paper adopted by the Parish Ainistries Commission at the June meeting uggests that we need to grow in our unerstanding about how we speak about iod. "Using exclusively male terms when e speak of God seriously distorts and mits our perception of God," the statenent says. At other points it adds, "We eed to move away from the exclusive use f the masculine pronoun to refer to God," nd, "The Bible provides a broader range f images of God than we normally mploy."

That sounds reasonable and mild, as one erson commented. But what does it mean n practice? A couple of examples from the ieneral Board and Annual Conference nay illustrate. In adopting a paper outlinng goals for 1976 to 1980, the World Ainistries Commission felt it necessary to mend a quotation from a previous docunent in order to remove all uses of *his* and *e* in referring to God. At two of the major vorship services the doxology was changed rom "Praise Father, Son, and Holy ihost" to "Creator, Word, and Holy ihost." A number of women indicated to s their distress when God is addressed as *ather*.

We find all of this disturbing for a umber of reasons, two of which seem nost important. First, our understanding f God comes, and necessarily so, largely rom the Bible and, more especially, from esus himself. When Philip asked Jesus to how him the Father, Jesus answered, "He ho has seen me has seen the Father." Vhen we want to know what God is like, e look at Jesus. We strongly feel that if e move in the direction indicated above, e are going to rather effectively divorce urselves from the biblical terminology and itness. Jesus taught us to pray like this, Our Father, who art in heaven ..." Many assages, such as John 14, giving Jesus' onversation with Philip, and John 5, here Jesus discusses his relationship to his ather, can only be understood in the context of Father and Son.

A young man sitting next to us Tuesday evening at Conference pointed out the other concern. "How," he wanted to know, "can a child understand and relate to *Creator, Word, and Holy Ghost?*" Our relationship to God is a personal one, not a relationship to an impersonal force.

We agree with many of the basic goals of the liberation group. We believe in equality, equal opportunity, and the wholeness of persons. And we believe that God should not be limited to those traits that our culture has traditionally attributed to men. But we believe the "women's liberation movement" has gotten off the track with this particular emphasis. It is not unusual for liberation groups to go off the deep end in an effort to make their point in early stages. But the fellowship of the church, nurtured and guided by the Holy Spirit, ought to help avoid those extremes, rather than promoting them. ☐

Chauncey H. Shamberger

A camp setting for conference

I had reached peace of mind about any changes for Annual Conference—then came Dale Brown looking at it from "the other side" (June MESSENGER).

Having had some part in introducing camps into the church I was struck with the suggestion that Conference might be tried in a camp setting some year. If that were ever tried we would do well to get some advice from the Old Order Brethren and Jehovah's Witnesses.

Practically all I know about their conferences comes from MESSENGER or other publications. There is one exception—a neighbor of mine joined Witnesses from the Northwest who went by bus to one of their conventions in Yankee Stadium where some fifty thousand conferees gathered from the four corners of the earth.

I get the general impression that the Old Order Brethren spend considerable time convincing themselves they are closer to Alexander Mack's teachings than are the separated Brethren. But it also comes out that they experience very satisfying fellowship among themselves. Furthermore they could offer some helpful suggestions

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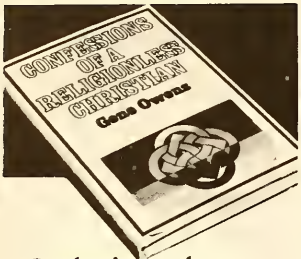
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on the care and feeding of a sizable group of people.

Those who are expert in housing and feeding large groups of people take their hats off to the way the Witnesses do it. It has greater significance because about two-thirds of them come from foreign lands where they speak different languages and eat and sleep differently. My neighbor never ceased telling how smoothly everything functioned. They gave credit for most of it to the Lord who always seemed to include good weather.

The last Annual Conference I attended that smacked at all of camping was at Lincoln, Nebraska—possibly 1926. There was an area set aside for Brethren to pitch their tents and get out the frying pan. Most of us came by train but there were a few affluent Brethren who flew. They soon became identified as they told how fast they came. The vast majority was from the farm, or a generation removed. We felt at home in the fairgrounds. We were edging away from the simple life but we still talked about it and most people dressed plain.

It would have been easier to experiment with a camp conference then than now. Brethren not only go to Annual Conference; they go to various kinds of conferences and conventions. Many of them stay at Holiday Inns, Ramada Inns and comparable motels. It comes naturally to stay at such places en route to Annual Conference.

Once standing committee and the staff have headquartered at a Sheraton or a Hilton the old Inn at Winona Lake which hosted their predecessors would seem about third class. We need not list such things as air strip, dining service, auditoriums, which would be necessary for a camp conference.

What would happen to the agenda and all the fringe meetings that have accumulated with the years? The Old Order Brethren can be nostalgic. The Witnesses won't bother about open housing, Cesar Chavez, abortions, or women in the priesthood. They are concerned about the fate of Witnesses in Uganda, Colombia, Indochina, and in many other parts of the earth. They won't care—as do some Brethren—because they are isolated and lonely. They won't spend as much time discussing halls that are closing as new ones abuilding. They probably don't have a set outline for an evangelistic campaign but they must spend a lot of time on how to witness.

My neighbor was a bachelor. He lived past ninety and stumbled to his death as he returned home at night from his regular meeting at Kingdom Hall. The high point of his life was the Yankee Stadium convention!

Each denomination must have its own thing. How easily we made it for women to become ministers; how much of a problem it is with the Episcopalians! We are Brethren. The name implies some things not germane to others. The fellowship emphasized by Dale Brown and so highly prized by all of us is a part of our thing. We might even have Annual Conference at a camp sometime. ☐

CLASSIFIED ADS

FOR RENT—Hurricane Creek parsonage available, reasonable rent, to Brethren family interested in working in congregation. Contact. Clareen Dooly, R. 2, Mulberry Grove, Ill. 62262. (618) 425-3484.

INVITATION—If you are planning a trip to Florida, why not worship with us? First Church of the Brethren, 7040-38th Ave. No., St. Petersburg, Fla. 33710. Phone 341-3561. Sunday School 9:15 A.M. Morning Worship 10:30 A.M. Edgar S. Martin, Pastor.

FOR EXCHANGE—A Southern home near Gulf rent free to a couple or family with not more than two children for several months this fall and winter, in exchange for participation in a small Brethren congregation. The latter would include transporting persons and perhaps teaching. Family to pay own utilities. Write MESSENGER Box T, 1451 Dundee Avenue, Elgin, Ill. 60120.

TRAVEL—with the Richard Wengers on a Bible Lands Journey to "the cradle and people of our faith." 10-day tour to Jordan, Israel and Egypt departs March 1, 1976 from New York $899. Discounts negotiable for congregations paying pastors and wives tour. Write: Richard Wenger, 805 Stanford Ave., Johnstown, Pa. 15905 or call collect 814-255-3657.

TRAVEL—Still a bargain! Educational! 9-day Jet Cruise leaves Dulles Airport Nov. 3, 1975. M. Guy West, Glenn S. Garner, S. Earl Mitchell, Tour Hosts, Bridgewater, Va. 22812. Basic cost $869 plus option tours. It's safe to travel with: Wholesale Tours International, N.Y. Raymon and Anna Belle Eller, Representatives, 358 Selden Ave., Akron, Ohio 44301. (216) 724-9595.

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turning points

Bethany Seminary Class of 1975

Recipients of the Master of Divinity degree were:

James D. Albright • Member Beacon Heights church, Fort Wayne, Ind. Age 26. Son of Mr. and Mrs. W. David Albright, Fort Wayne. Wife Carolyn. Manchester College. Pastor English River church, Northern Plains District.

Robert P. Blake • Member Mack Memorial church, Dayton, Ohio. Age 28. Son of Mrs. R. P. Blake, Dayton. Wife Harriet. Bowling Green University. Pastor, Pleasant Hill church, Southern Ohio District.

David L. Bowman • Member Mill Creek church, Port Republic, Va. Age 25. Son of Mr. and Mrs. Carl S. Bowman, Mt. Crawford, Va. Wife Joyce. Bridgewater College. Yoked parish: Greenmount-Mt. Zion churches, Shenandoah District.

Lee B. Griffith • Member Salem Lutheran church, Ephrata, Pa. Age 26. Son of Mr. and Mrs. Wilmer Griffith, Ephrata. Elizabethtown College. He is undertaking a Brethren Volunteer Service assignment in Germany.

Paul E. Grout • Member Lititz church, Lititz, Pa. Age 30. Son of Mr. and Mrs. Everett Grout, Lancaster, Pa. Wife Dorothy and daughter Jennifer. Kutztown State College. Pastor, Sugar Ridge church, Michigan District.

Linda C. Johnson • Presbyterian. Age 26. Daughter of Mr. and Mrs. Forrest Johnson, Lafayette, Ind. Manchester College. Associate pastor, Dundalk church, Mid-Atlantic District.

Joel D. Kline • Member Chambersburg church, Chambersburg, Pa. Age 24. Son of Mr. and Mrs. Harvey S. Kline, Chambersburg. Wife Janice. Elizabethtown College. Pastor, Big Swatara church, Atlantic Northeast District.

Robert W. Krouse • Member Martinsburg, Pa., church. Age 27. Son of Mr. and Mrs. Robert D. Krouse, Johnstown, Pa. Wife Carol and son Matthew. Temple University. Pastor, Trinity church, Baltimore, Mid-Atlantic District.

Calvin L. Lawyer • Member Frederick, Md., church. Age 35. Son of Mrs. E. A. Lawyer, Thurmont, Md. Wife Theresa and children Jonathan, Venita, Nathan. University of Maryland. Pastor, Mt. Olivet, Timberville, Shenandoah District.

James R. Lynch • Member Prairie Baptist church, Kansas. Age 28. Son of Mr. and Mrs. Dayton Lynch, Ransom, Kans. Ottawa University. Pursuing master's in library science. Rosary College, River Forest, Ill.

Richard F. Shreckhise • Member Pleasant Valley church, Weyers Cave, Va. Age 31. Son of Mr. and Mrs. R. C. Shreckhise. Wife Patsy and son Adam. McPherson College. Pastor, Carlisle church, Southern Pennsylvania District.

Samuel J. Sligar • Member Lutheran church, Timberville, Va. Age 26. Son of Mr. and Mrs. Donald D. Sligar, Timberville. Wife Cathy. Bridgewater College. Pastor, Springfield church, Illinois-Wisconsin District.

Richard A. Ukena • United Methodist. Age 28. Son of Dr. M. A. Ukena, Ames, Iowa. Wife Twila Wallace. St. Olaf College, Northfield, Minn. Pastor, Prince of Peace church, Portland, Ore.

Recipients of the Master of Arts in Theology degree were:

Karen E. Allen • Member Mt. Pleasant church, Bourbon, Ind. Age 27. Daughter of Mr. and Mrs. Dale Bules, Bourbon. Husband Robert. Manchester College. Plans indefinite.

Theodore M. Bushong • Member Mountville church, Mountville, Pa. Age 25. Son of Mr. and Mrs. J. Mark Bushong, Columbia, Pa. Juniata College. To pursue doctoral study Northwestern University, Evanston, Ill.

Daniel E. Parulis • Member First Methodist church, Newman, Ga. Age 27. Son of Mr. and Mrs. Daniel A. Parulis, Parma, Ohio. Wife Jane. East Tennessee University. To continue post graduate work, Bethany Seminary.

Paul W. Phipps • Unitarian. Age 25. Son of Mr. and Mrs. James W. Phipps, Falls Church, Va. Wife Teresa. Bridgewater College. Plans indefinite.

John R. Risden • Member North Manchester church, North Manchester, Ind. Age 32. Son of Mr. and Mrs. Raymond Risden, Lewistown, Pa. Wife Ann and son John. Manchester College. Plans indefinite.

Completing a non-degree program was *James L. Abe Jr.* • Member Painesville, Ohio, church. Age 28. Son of Mr. and Mrs. Leroy J. Abe, Chardon, Ohio. Wife Marla. Manchester College. Co-pastor with wife at Oklahoma City church, Southern Plains District.

Licensing/ Ordination

Mark Asp, licensed May 18, 1975, McFarland, Pacific Southwest

Marla Bieber Abe, ordained July 6, 1975, Black Rock, Southern Pennsylvania

James D. Albright, ordained June 22, 1975, Beacon Heights, Northern Indiana

James Douglas Archer, reordained, May 1975, Bethany, Northern Indiana

Kathy Browne, licensed May 25, 1975, Bethel, Illinois/ Wisconsin

Rene Calderon, licensed May 1975, Michigan City, Northern Indiana

Rod Custer, licensed May 25, 1975, Quinter, Western Plains

Gene M. Hagenberger Jr., licensed June 8, 1975, Burnham, Middle Pennsylvania

Jerry L. Hartwell, licensed April 6, 1975, Sebring, Florida and Puerto Rico

Lloyd B. Hildebrand, licensed May 25, 1975, Linville Creek, Shenandoah

Thomas Le Clerc, licensed June 15, 1975, Prince of Peace, Western Plains

Ernest L. Miller, licensed May 1975, Pleasant Valley, Northern Indiana

Tom Monaghan, licensed La Verne, Pacific Southwest

Donna Ritchey, licensed April 27, 1975, Mexico, South Central Indiana

Timothy Snell, licensed May 25, 1975, La Verne, Pacific Southwest

Bradley Strycker, licensed June 15, 1975, Goshen City, Northern Indiana

Stephen White, ordained May 25, 1975, La Verne, Pacific Southwest

Pastoral Placements

John A. Barbour, from other denomination, to Detroit, First, Michigan

James C. Boitnott, resigned Middlebury, Northern Indiana

Rene Calderon, to full time, Lower Miami, Southern Ohio

Sandford J. Christophel, from Earlham School of Religion, Richmond, Ind., to Bradford, Southern Ohio

William Davis, to Hostetler, Western Pennsylvania

Fred Dean, from interim, Chicago Douglas Park, Illinois Wisconsin to same, full time

Charles Dockstader, from Paradise, Pacific Southwest, to retirement

Robert Ebey, to English Prairie, Northern Indiana

Daniel Flory, resigned from Bear Creek, Southern Ohio, to chaplain, Good Samaritan Hospital, Dayton, Ohio

Claude Hall, from Martinsburg, Mid-Atlantic, to Curryville, Middle Pennsylvania

Galen E. Hoover, from Cherry Lane, Middle Pennsylvania, to Mount Joy, Western Pennsylvania

Peter Leddy, from Bethany Seminary, Illinois Wisconsin, to Batavia, Illinois Wisconsin

Alice Martin, from Inter Met Seminary student, (Washington City Church) to Reisterstown, Mid-Atlantic

David E. Ockerman, from Maple Grove, Northern Ohio, to Parsons, Western Plains

Wayne Pence, summer pastor, Garbers, Shenandoah

Roy Richey, from Long Beach, Pacific Southwest, to retirement

Merlin G. Shull, from Gettysburg, Marsh Creek, Southern Pennsylvania, seconded to United Evangelical Church of Ecuador

Bruce Strine, to Sam's Creek, Mid-Atlantic

Wedding Anniversaries

Mr. and Mrs. Paul Balsbaugh, Myerstown, Pa., 60

Mr. and Mrs. Howard Beckner, La Verne, Calif., 50

Mr. and Mrs. Fred Bowman, Roanoke, Va., 50

Mr. and Mrs. Warren D. Bowman, Grottoes, Va., 50

Mr. and Mrs. Amos Cable, Cerro Gordo, Ill., 50

Mr. and Mrs. Donald Crouch, Lakeview, Mich., 52

Mr. and Mrs. Ernest Early, Broadway, Va., 50

Mr. and Mrs. Stanley Finifrock, Dixon, Ill., 50

Mr. and Mrs. Ray Fleming, Pontiac, Mich., 50

Mr. and Mrs. Harley Geyer, Nappanee, Ind., 56

Mr. and Mrs. Orva Harper, Marion, Ohio, 50

Mr. and Mrs. Foster Keiper, Johnstown, Pa., 55

Mr. and Mrs. Ernest Leffel, Flint, Mich., 59

Mr. and Mrs. Keith Niharts, Elkhart, Ind., 55

Mr. and Mrs. Glen Weimer, Sebring, Fla., 50

Mr. and Mrs. Jesse Whitacre, Roanoke, Va., 50

Mr. and Mrs. Clark Williams, Marilla, Mich., 57

Mr. and Mrs. Samuel Ziegler, Lititz, Pa., 50

Deaths

Madge Adkins, 72, Harryston, Va., April 16, 1975

Lawrence Alexander, 60, Springfield, Mo., May 6, 1975

Katie I. Arndt, 81, Lititz, Pa., April 18, 1975

Randall Artley, 56, Nappanee, Ind., April 27, 1974

Gerald Beckner, 26, Roanoke, Va., April 19, 1975

Charles Henry Bishop, 72, Cabool, Mo., April 21, 1975

Elmer E. Blough, 81, South Waterloo, Iowa, April 19, 1975

Sherri Bruner, 21, Hagerstown, Ind., April 26, 1975

Elsie Bullock, 82, Marietta, Ga., April 13, 1975

Anita Butson, 56, Jennings, La., April 6, 1975

Helen Good Chrysler, 68, Chesaning, Mich., Feb. 10, 1975

D. O. Cottrell, 97, Bellefontaine, Ohio, May 13, 1975

Alberta De Veny, 53, Fort Wayne, Ind., March 22, 1975

Lelah G. Dinnes, 78, Grundy Center, Iowa, May 2, 1975

Paul Ellenberger, 69, Denver, Colo., May 13, 1975

May Everidge, 78, Winston-Salem, N.C., April 24, 1975

Duaine Flora, 44, Quinter, Kans., March 31, 1975

Alma Funderburg, 78, Richmond, Ind., April 29, 1975

Tillie Funk, Quakertown, Pa., Sept. 17, 1974

Erla Greenly, 76, Lititz, Pa., April 27, 1975

Merle Griner, 67, Ashland, Ohio, May 3, 1975

Ida Grubb, 104, Sebring, Fla., May 17, 1975

Nellie Harper, 77, Topeka, Kans., May 18, 1975

Charles Harris, West Liberty, Ohio, May 5, 1975

Edith A. Harter, 85, Sebring, Fla., March 16, 1975

Alexander P. Hetrick, 76, Hanover, Pa., April 16, 1975

Fred Holley Sr., 57, Cloverdale, Va., May 12, 1975

Darwin L. Johnson, 49, Copemish, Mich., April 20, 1975

Margaret Johnson, 62, Roaring Spring, Pa., April 12, 1975

Esther Jones, 73, Philadelphia, Pa., April 23, 1975

Roy Kehr, 86, Wakarusa, Ind., Feb. 22, 1975

James E. Koch, Coopersburg, Pa., May 28, 1974

Minerva Kreider, 74, Palmyra, Pa., April 16, 1975

Paul Kreider, 79, Palmyra, Pa., April 20, 1975

Norman Kurtz, 56, Ephrata, Pa., April 2, 1975

Annie Landis, Coopersburg, Pa., Dec. 10, 1974

David H. Markey, 79, Neffsville, Pa., April 18, 1975

Carrie Markley, Plymouth, Ind., May 15, 1975

Newton Peters, 91, Boones Mill, Va., April 24, 1975

Thomas F. Rader, 78, Troutville, Va., Feb. 17, 1975

Elmer W. Smith, 67, Empire, Calif., May 6, 1975

Durward Teeters, 82, Secor, Ill., May 17, 1975

Tessie Vardaman, 74, Hagerstown, Ind., April 21, 1975

Joseph E. Whitacre, 77, Neffsville, Pa., May 27, 1975

Mae Wissler, 84, Richmond, Ind., May 20, 1975

Ada Wolf, 90, Bunker Hill, Ind., May 22, 1975

Walter Wolf, 89, Bunker Hill, Ind., May 10, 1975

Alice Yoder, 62, Lewistown, Pa., May 18, 1975

Palmyra: A 24-hour rock-a-thon nets $1700 for world hunger

A benefit for world hunger at the Palmyra, Pa., Church of the Brethren took the form of a rock-a-thon. From four p.m. Friday to four p.m. Saturday, 14 youth and 5 counselors participated, urged on by family and friends.

Three of the youth had attended a world hunger seminar earlier this year. As an outgrowth, the youth group projected the rock-a-thon as one response to the needs of hungry people.

For youth constantly on the move, the experience of staying in one place for a long period required discipline. A five-minute break on the hour or a ten-minute break every two hours gave a chance to stretch muscles, go outside for fresh air, or care for life necessities. Also helping in the passing of time were such activities as knitting, making rag dolls, watching tv, playing Monopoly, Yahtzee, Scrabble and, late in the event, attempting rocking-chair volleyball.

The encouragement of 145 visitors was also a great help. At no time were the rockers alone. Parents, grandparents, and friends set alarms to enable them to come visit during the early morning hours.

One thing missing at the Palmyra rock-a-thon was food and snacks brought in by guests. The group had decided that to snack between meals would be inconsistent with their purpose for rocking—world hunger. The menus were planned around rice or rice products as this is a basic item in many of the countries where hunger is an acute problem.

Task that it was to keep awake and rocking, the nineteen persons who had covenanted together made it, with some exclaiming at the close, "I kind of hate to see it end." The rocking was not the end, for each person needed to collect the pledges made by school friends, church members, and relatives.

When all this was done $1,700 had been gathered for world hunger. The money was distributed to the Brotherhood Disaster Fund, the "Ladybug" project for the Sahel, CROP, and the Lebanon County Council of Churches Food Bank.

Beyond the funds collected, the project had side benefits—fellowship, communication across age groups, and a sense of commitment fulfilled.—Eleanor F. Painter

Warrensburg: A 'better way' through a Consumers Club

A cry heard at the Warrensburg, Mo., Church of the Brethren is, "There must be a better way!" This is applied especially to the economic realm, where as some of us see it, greed rules the world, competition is the system to which greed is harnessed, and members are caught in a way of life that is incompatible to the way of Jesus.

Upon studying the Sermon on the Mount preached by Jesus Christ, a group of members sought a better way—an alternative to competition and an economics implemented through cooperation and sharing.

Toward this end the Community Consumers Club was created, involving about twenty families meeting together in the Warrensburg church. The group, however, extends beyond the church membership.

As outlined in the constitution, the club's purposes are

... to achieve savings on purchases of supplies.

... to give meaning and substance to the ideal of participation by people in solving problems and making decisions.

... to explore possibilities of cooperation in the community.

... to facilitate a life-style that is less dependent upon and less controlled by the business climate.

... to help develop more discipline in patterns of consumption.

... to develop a sense of community among the members.

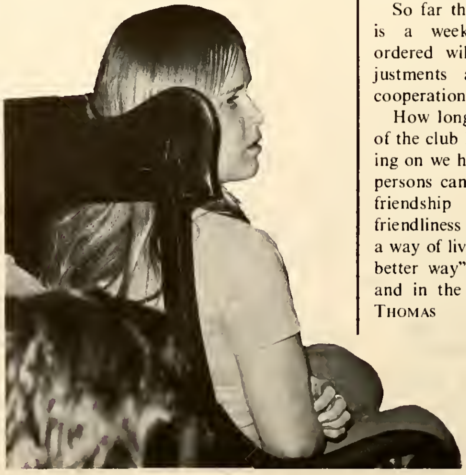
The group elected as its officers James Baile, Sonja Davenport, and Evelyn Schrag and divided into four committees—ordering, distribution, education, and finance. The responsibilities rotate in order that club members are able to relate to all phases of the enterprise.

For the first order, the group had the counsel of the purchasing agent for the local school's lunch program. Families pooled their wants, agreeing to share full cases of canned goods, frozen foods, and other supplies.

The orders are delivered on Tuesdays to the church from three wholesale houses, with one couple meeting the trucks and checking out the orders. The distribution committee meets at five p.m. to fill orders, ready for club members to pick up at seven. The finance committee prices individual items; the education committee alerts people as to good buys and the preparation of orders to best advantage. After club members get their produce and pay their bills, they fill out orders for the coming week, under supervision of the ordering committee.

So far the operation, begun this spring, is a week-to-week business. What is ordered will be taken home. While adjustments are necessary, the spirit of cooperation prevails.

How long will it last? We who are part of the club have no idea. But while it is going on we have a living demonstration that persons can work together in the spirit of friendship and cooperation. The friendliness of Jesus can be translated into a way of living economically. To pursue "a better way" is to believe in an alternative and in the freedom of choice.—Herbert Thomas



Hagerstown: A helping hand, not a handout, for Haiti

Give hungry children cups of milk and they will be nourished for a day. But give their families a heifer and show them how to care for it and they will drink milk the rest of their lives.

This reasoning has prompted many Church of the Brethren congregations to donate heifers for relief. Among the more recent churches so responding is the Hagerstown, Md., congregation by dispatching ten heifers to Haiti.

Upon hearing the challenge of CROP executive Roger Burtner and Heifer Project field representative Marion Lehman, the Hagerstown church first thought in terms of sending one or two animals. As the idea took hold and grew, the Men's Bible Class donated money for four heifers; the Women's Fellowship another; the children contributed nickels and dimes. When it was all over some $4,000 had been collected which made possible the purchase of ten bred heifers. Robert Sheaffer, a member of the parish who works with the Maryland Breeding Co-op, helped make the selection.

The five Brown Swiss and five Jersey heifers were scheduled to be shipped August 1 to the Oriental Missionary Society's program in Haiti. A representative from the congregation was to accompany the shipment, convey greetings from the Hagerstown Brethren and report back.

There are many ways to respond to world hunger needs. Heifers for Haiti is seen by the Hagerstown Brethren as a helping hand, not a handout.—Dean M. Miller

Lafayette: Mittens and helmets from easy-to-follow patterns

During a particularly cold Indiana winter five years ago, Esther Rupel of the Lafayette Church of the Brethren in Indiana got a call from the city's Lincoln Community Center. There was a shortage of mittens for many of the needy area children. Could she help?

Esther, an associate professor of clothing and textiles at Purdue University, remembered that her mother had spoken of mittens that her own mother had made.

With the aid of her mother's memory and the skilled fingers of a graduate student at Purdue, Esther reconstructed the mitten pattern.

It was ultimately developed into six sizes, ranging from tiny, for a small child's hand, to extra large, for an adult. The mitten pattern was quickly followed by a "helmet" pattern—a warm winter cap that ties under the chin.

Written in simple, easy-to-read language, the directions with each pattern can be followed by even a person with little sewing experience. Since neither the mitten nor hood pattern requires much fabric, Esther suggests using "all kinds of scraps, including recycled fabric from discarded clothing—from wool to corduroy." Linings can be made from almost any light-weight, warm fabric, she notes.

"I thought at first about sending the pattern to a pattern company, but decided against it, and chose instead to give it to the Purdue University Cooperative Extension Service for widespread use among those who were in need," Esther says.

Where else did the pattern get circulated? "I gave one of the mitten patterns to a 'seat-mate' on a plane from Portland to Chicago, and later got a letter all the way from Alaska from her. She wanted me to send several mitten patterns to her friends, and said that they were 'just what the weather called for.'" The pattern was also sent to a friend in Poland.

The patterns have been used by the Creative Circle of the Lafayette Church of the Brethren Women's Fellowship as well as a local 4-H group, and the mitten pattern was also used as a project for a group of Campfire Girls in South Bend. They made a "mitten Christmas tree" for needy children.

Both the mitten and helmet patterns have been sent to all 50 states through the Cooperative Extension Service, and Esther is currently working on a new addition to the line—a sweater pattern.

Now in its fourth printing, the mitten pattern has been distributed to more than 15,000 recipients.

Single copies of the patterns are free to Indiana residents, and out-of-state residents can obtain both copies for 75 cents. "Mittens! Mittens! Mittens!" is coded HE 536 and "How to Make Helmet Hoods" is HE 458. Requests should be accompanied by pattern title and number, and be addressed to the Mailing Room, AGAD Building, Purdue University, West Lafayette, Ind. 47907.—Doris Pride

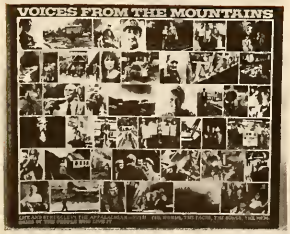
APPRECIATING APPALACHIA

From the Mountains

"The Appalachian South is a vast area stretching from the tablelands of West Virginia and southeast Ohio to the rolling foothills of north Georgia. Within the mountainous Appalachian South boundary of some 55,000 square miles, over 8.6 million people make their homes. Most have family ties to the land going back several generations … The growing power of the federal government combined with the ruthless practices of the coal, textile, and timber industries has, in recent years, raised the specter of a huge industrial park or 'hillbilly' reservation extending throughout Appalachia, peopled only by a few maintenance workers and ruled by federal or corporate managers who refuse to let native mountaineers remain on the land. …

"To mountaineers, survival has meant acquiring patience and a sense of perspective about the pressures of modern life. … Most writers on the region have chosen to emphasize the hopelessness of the area rather than the many examples of people striving to improve their lives."

These words are among those used by former BVSer Mike Clark, Highlander Center, New Market, Tenn., in the foreword of a book called *Voices From the Mountains*. Life and struggle in the Appalachian South in the words, the faces, the songs, the memories of the people who live it have been collected and recorded by Guy and Candie Carawan.

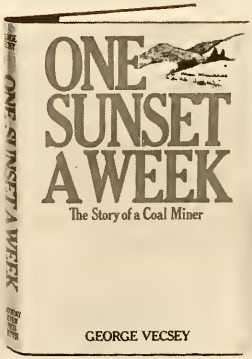


Brethren can buy this 230-page book from the Brethren Press for only $4.45 because it has been chosen as a SHARE 2 resource. To non-Brethren it is $8.95.

One Sunset a Week

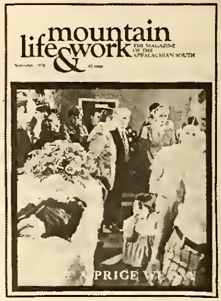
Dan Sizemore is a 55-year-old who has spent 36 of those years underground in the coal mines. Because of his assigned work shift, he experiences only one sunset a week—hence the name of the book. Margaret Sizemore attends a community college in the hope that she can become a nurse and be able to support the family if Dan is fired or disabled.

The Sizemores have eight children: five in school; two sons in Canada who left to avoid the draft of the Vietnam War; and a mildly-retarded son who lives at home because there are not any training facilities for him in Bradshaw County, Va.



The book depicts in narrative form how they survive, how they struggle, how they live and love, and how they hate with a mountaineer's vengeance. Strip mining and its effects of the land and the people is described with terrible clarity in one chapter.

One Sunset a Week is available to Brethren for $3.95 because it has been chosen as a SHARE 2 Resource. Others may purchase the book from the Brethren Press for $7.95.



Mountain Life & Work

The Council of the Southern Mountains, Inc. is supported by SHARE funds. Its monthly publication, *Mountain Life & Work*, is available for $5 per year. This magazine of the Appalachian South provides a continuing resource about the life and people there. Write The Council of the Southern Mountains, Inc., Drawer N., Clintwood, Va. 24228.

SHARE 2 Resources

SHARE 1 programs are ways of sharing financial and human resources with disadvantaged Afro-Americans, Anglo-Americans, Asian-Americans, Hispanic-Americans, and Native-Americans.

SHARE 2 is a program of education of the Brethren themselves. Its purpose is to help Brethren learn to know and benefit from differing ways of life and, in so doing, recognize and change some built-in attitudes that demean those persons who differ from us.

SHARE 2 resources are selected and recommended as a means of working at the purpose of the above goal. These resources are available to Brethren for a special price of up to one-half retail cost. Encouraging the purchase and use of the SHARE 2 resources provides persons the possibility of changing their attitudes and responses to others.

As noted, the special price is not available to non-Brethren since SHARE is funded through contributions by Brethren.—Shirley J. Heckman

In a nation filled with questions the church has some answers. One is SHARE.

Some persons bear the weight of problems most of us have never known: Poverty that grinds away at hope; the sting of racial slurs; the denial of real freedom; inadequate schools; searing injustice.

But life can be different. The circle of despair can be broken. Homes can be built. Medical care provided. Businesses established. Jobs made. Prejudices faced. Relationships created. Hope and faith renewed.

But dollars are needed. And dollars are given when people care.

Express your caring through a gift to SHARE, Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, Illinois 60120.

Here is my gift for SHARE ministries: $ ________

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St./RFD ________

City ________

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Congregation ________

District ________

SHARE helps persons. You can help SHARE.

To internalize the canyon is to take it into y

Post card photos had told only half the truth. Grand Canyon was far more immense than any of us had imagined or remembered. Catching brief glimpses of it through the piñon trees as we rolled along the scenic drive toward the visitors' center in the McPherson College bus, our excitement grew. White clouds scuttled across a blue morning sky, and the sun lifted subtle colors from the canyon rock. We were ready to hike the canyon and get to know it.

Two groups had combined to make a total of twenty-seven who would traverse the canyon's terrain during the next four days. Bob Jones, associate district executive for Virlina District, and his son, Jim, a McPherson student, had collaborated on the idea and planning for a back-pack hike in the canyon for Brethren from Virlina and students from McPherson College.

Eleven Virlina Brethren and I had spent two days of heavy driving with brief overnight rests in churches (on pew cushions) to get from Roanoke to McPherson. There we teamed up with the McPhersonites to ride with them in their renovated 1955 Greyhound bus to the canyon.

In addition to the twelve students going on the hike, science professor Dr. Wesley DeCoursey had also come along. His wealth of geological knowledge and wry sense of humor were invaluable assets to the excursion. Also providing leadership for the hike were McPherson residence hall directors John and Lisa Snell.

Our packs were ready, having been loaded with cooking equipment, dehydrated food, and other last minute essentials at the home of Bob Keim in Flagstaff the night before. After a chance to visit the Canyon museum, take a short hike out to the rim, and eat our last restaurant-prepared meal for four days, we were driven to our point of descent.

Snow squeaked beneath our lugged sole hiking boots as we test-walked our weighty packs. After posing for a group photo we bade farewell to the bus driver and his wife and began our journey. *Down.* We began what for many in the group was to be a four-day worship experience. It's one thing to stand at the canyon's rim and drink in the vast magnitude of the gorge, and quite another to actually internalize the canyon. To internalize the canyon is to take it into your soul, become a part of its rhythm. It's a kind of worship in which your whole body takes part. Muscles not yet used to the extra load of a forty-pound pack begin to strain and ache; snow melted by an afternoon sun mixes with trail dirt to create, in places, four-inch-deep mud holes to walk through; lungs fill with cool, clean air that carries occasional wafts of the fragrant, dry scent of sage; the flute-song of sparrows punctuates the silence, the silence so characteristic of the canyon. It was fitting, in a way, that the opening day of our venture was Easter Sunday.

Bathing tired feet in icy Bright Angel Creek near the campground of the same name at the canyon's floor was a welcome relief at the end of a day of hiking. It was surprising how seemingly small pleasures could render such great satisfaction. Even the evening meal of dehydrated food and powdered drink refreshed us as no banquet could.

In the morning of the next day, after a blissful rest beneath a canopy of diamond stars on black velvet, we held an Easter service near the banks of the Colorado river. Psalm 8 was read. "O Lord, our Lord, how majestic is thy name in all the earth! . . ." And that majesty became very real to us as we experienced God's intimate love for his people through the beauty of the earth—our home—around us. We took the time to notice the hushed wind in the trees, the distant roar of the river, the periodic screech of a soaring hawk, and above it all, the omnipresent silence—the obvious absence of city traffic noise, telephones ringing, air conditioners whirring, neon lights buzzing, radios playing—silence, stillness, a kind of natural calm. Our time in the canyon was to be a time of sensitivity to and awareness of the gift of life and the earth, too often and too easily taken for granted.

And it was indeed a time of sensitivity. Our awareness never lagged, as we were constantly reminded of creation's endless change by, among other things, the elements. Of the reported ten inches of annual rainfall in the inner gorge, we received a significant amount during our trek. But the chilly precipitation did more to enhance our experience than it did to dissolve our eagerness. We witnessed the canyon in a unique mood. Canyon walls and bluffs stood shrouded in a haunting, misty gray; the dry ground and vegetation eagerly absorbed the wetness, leaving the earth smelling clean and new. The rain was an addition to our trip from which we, though a little wet, received benefit.

The canyon's countless rock colorations, the challenge of its trails, its splendor and magnitude, continued to heighten our awareness as our time within its walls dwindled. The morning of our ascent was no exception. We arose from the warm snugness of our down sleeping bags to greet a cold, dew-fresh dawn. Reaching

Making friends with a CANYON

l, become a part of its rhythm

the rim would involve a good four- to five-hour-climb and most in our group wanted an early start, wishing to avoid the hot noontime sun. Hurriedly clothes were put on, sleeping bags stuffed into their nylon pouches, plastic tarps folded—all odds and ends were placed in or on the pack in no particular order, as all that was needed now was to haul them out.

Singly and in pairs, hikers left the camp to begin their climb to the top. Taken at a gradual pace, with periodic rests, the hike went surprisingly easy. Many commented that it was, in fact, more enjoyable than the trip down had been.

At one point I paused briefly for some water and dried fruit. Slipping off my pack I hiked out to a point overlooking much of the trail I had covered, and sat down on some rocks that formed a natural chair. Down the trail a ways a few hikers from the group steadily trudged up the steep grade. Beyond them was the grove of trees marking our last night's campground; an oasis amidst the barren, rocky terrain. And beyond that the north rim of the canyon shown in rust-colored grandeur in the morning sun.

Back on the trail snow began to appear as the top drew near, and the frequency of the famed mule trains increased. Cowering near the narrow trail's cliff wall as they passed, we gained a markedly heightened respect for the animals.

The last switchback finally came, and with it, many sighs of relief. The challenge had been met and we were glad. Not glad in the sense that it was over, but rather that we had passed the test of the canyon, had met it on its own terms, and both the canyon and we had come out victors. We had gotten to know the canyon, and leaving it would be like leaving an old friend. We felt much more a part of it than we did the "civilized" world that awaited us.

As the McPherson bus carried us across the Rocky Mountains toward Kansas, I reflected on the canyon experience. The overwhelming magnitude of the canyon had made us feel almost insignificant by comparison. The words of Psalm 8 came to mind:

> When I look at thy heavens, the work of thy fingers,
> the moon and the stars which thou hast established;
> what is man that thou art mindful of him,
> and the son of man that thou dost care for him?
>
> Yet thou hast made him little less than God,
> and dost crown him with glory and honor.
> Thou hast given him dominion over the works of thy hands;
> thou hast put all things under his feet,
> all sheep and oxen,
> and also the beasts of the field,
> the birds of the air, and the fish of the sea,
> whatever passes along the paths of the sea.
>
> O Lord, our Lord,
> How majestic is thy name in all the earth!

Our time in the canyon had indeed been a worship experience, unorthodox as it may seem. We had spent four days in close communion with God through nature and through each other. We had nternalized the canyon; had listened to and become a part of its rhythm. Its impact on our lives would not be soon forgotten. ☐

by Randy Miller

editorial

Approaching conflict constructively

If youngsters or adults are to take their cues from mass media, the normal way to resolve conflict is through violence. Last video season when network reforms supposedly were in effect, what NBC, ABC, and CBS offered in Saturday morning children's programming was an act of violence every three and one-half minutes. According to the monitoring source, Media Action Research Center (MARC), virtually no material was presented in this time period on controlling aggression.

As reported earlier this year in MESSENGER, MARC has hard data to indicate that television can stimulate prosocial behavior, that is, acts of cooperation. Upon seeing MARC's own test spot, "The Swing," which demonstrates a cooperative solution to conflict between two youngsters, children placed in a live stress situation responded constructively, quite in contrast to children who had just seen aggression depicted on the screen.

The media still need to be challenged over their treatment of conflict, far beyond the gentle restraint being applied during family viewing hours. Far more could be accomplished if positive program material of the caliber of "The Swing" and the Teleketics "Reconciliation" spots were given prime time exposure.

But the need for practical, alternative models on treating conflict does not rest with the media alone. The church school, the congregation, the family are ready-made channels for modeling creative approaches to conflict. A peace church particularly should see conflict resolution as basic in its teaching.

An intriguing approach is to be found in the children's workshops that the Quakers have tested in schools in New York, Philadelphia, and Washington for three years. Sessions begin with fun, low-risk exercises and experiences which help the students feel good about themselves. In time the children move into problem areas, opening communication on such themes as exclusion, rivalry, bullies, street problems, roles people play, parent-child and teacher-child relationships. Puppetry, skits, roleplaying, videotaping are among the activities adapted specifically to the needs of each class as discerned through conversations with the class itself.

The children's workshop approach grew out of nine years of training adults to apply the principles of nonviolence to tension situations. Becoming increasingly aware that the seeds of conflict are instilled at a very early age, the staff then proposed the program for children to demonstrate the advantages of working together instead of against one another.

What the Quakers have brought to the schools needs to happen in the churches. That is, to model community and cooperation building; to help persons gain insight into the nature of human feelings and to share their own feelings; and to explore ways to respond to problems and begin to prevent or solve conflicts.

In a perceptive article on Christian nurture in this issue, Donald E. Miller observes that "a congregation teaches more by its whole life than by any program it has." What a congregation teaches about handling conflict is demonstrated by how its members reach out to one another and to others, how they accept and celebrate the worth of every person, how they make visible the love of Christ within and among them particularly in the face of fundamental differences.

Where better than under the guidance of the gospel, in the faith community, can we center in on conflict as something not to be glossed over or abolished but to be directed into constructive channels.—H.E.R.

ALL CREATION AWAITS

Post-conference special offers

Two special price offers on Brethren Press books in sets of three and four. First, four paperbacks on Brethren heritage and the simple life:

SIMPLE LIVING—Edward K. Ziegler. A collection of essays which describe the qualities and values of simple living. This book will help you to live a happier, fuller, richer and freer life in the cluttered, noisy and polluted years ahead.

INGLENOOK COOKBOOK—A collection of the recipes of a segment of rural America, in the Pennsylvania Dutch tradition which placed high value on culinary excellence.

INGLENOOK DOCTOR BOOK—A collection of remedies from the not-so-distant American past. While they are not recommended for use today, they provide insight into the formation of the uniquely American character.

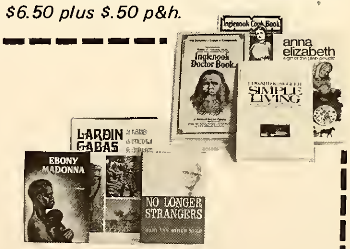
ANNA ELIZABETH—Lucille Long's story of a 12-year-old girl growing up in eastern Pennsylvania in 1747-1748. *Regular price $6.20; Sale price $5.00 plus $.50 p&h.*

Also, a group of three books on Nigeria:

LARDIN GABAS—Chalmer Faw, editor. An anniversary volume on 50 years of Brethren missionary work in Nigeria.

NO LONGER STRANGERS—Mary Ann Moyer Kulp. A biography of H. Stover Kulp, co-founder of the Church of the Brethren mission in Nigeria.

EBONY MADONNA—Martha B. Bowman. A novel based on real life in the bush country of tropical Africa. *Regular price $13.00; Sale price $6.50 plus $.50 p&h.*



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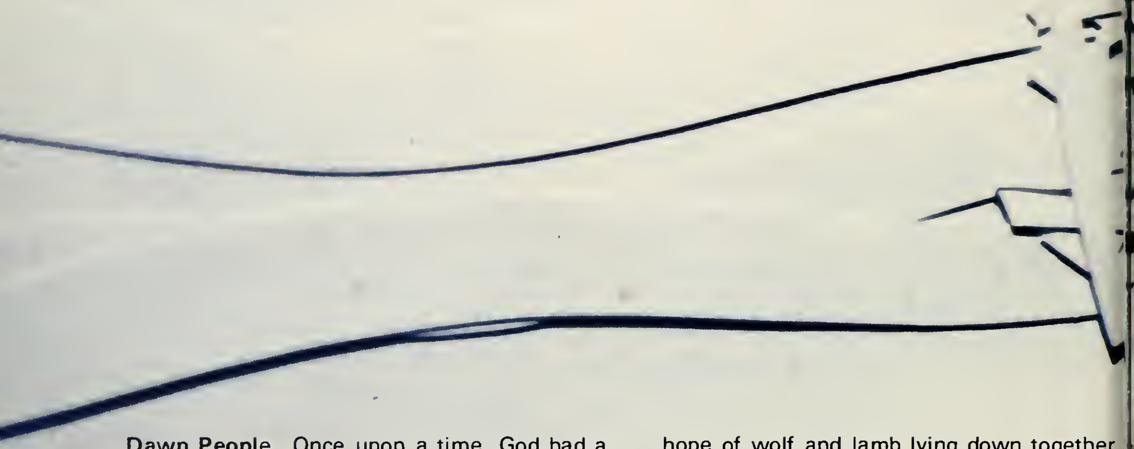
ONCE UPON A TIME,
GOD HAD A DREAM. . .



Dawn People Once upon a time, God had a dream. It was a vision of a world at one—a great and festive campfire. People made a circle of dancing joy, warmed by the light of God, joined to each other, at peace with the earth.

Night

But the Eden dream turned into a nightmare. Enticed by the Powers of Darkness, humans turned on their heels—away from the Light, estranged from the neighbor, frightened by nature.

A persistent God took a spark from the Fire and put it deep in the human spirit. So came the inner light. Would this 'image God' turn the race around? Beguiled by the Powers of Night, humanity curved further inward, smothering the spark of divinity.

A steadfast Firemaker breathes the breath of God upon the spark. It bursts into a 'pillar of fire.' A people chosen from the circle are beckoned to follow its gleam. So God enacts the dream in the fiery journey of Israel out of Egyptian slavery into a liberated land; and sets up signposts to Light, commandments of turning; and raises up visionaries, and seers of the luminous Dream, prophets who picture the hope of wolf and lamb lying down together, child with hand over the viper's den, sword beaten into plowshares, each at peace und vine and fig tree. They call this light of liber tion and reconciliation 'Shalom.'

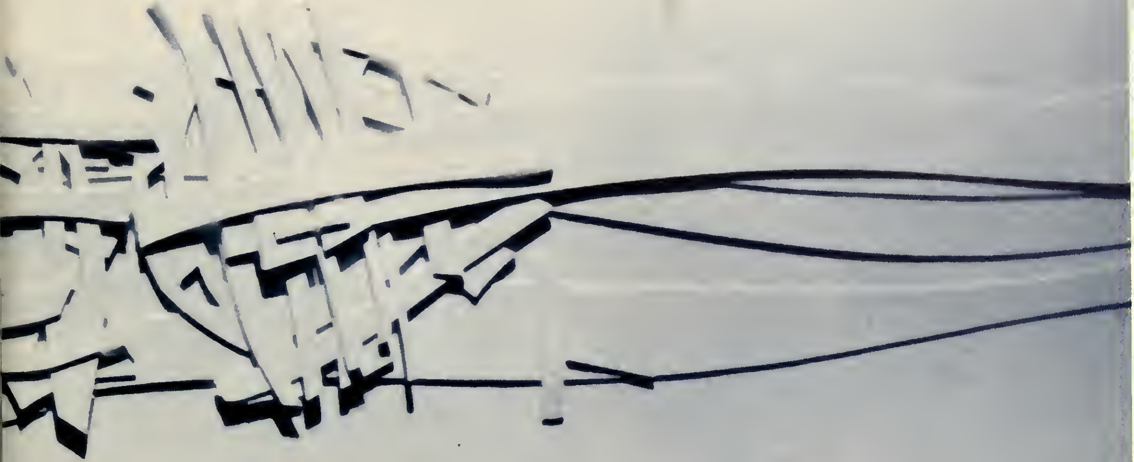
The showcase people of God prove to be, a we all are, no lovers of the Light. And th prophet points to a future of night.

Sparks and pillars will not do it. We must b found firsthand. So it was that the Light cam to shine in the face of one of our flesh. Th Dream of Shalom is born at Bethlehem. walks at Nazareth. It teaches in Galilee. Jesu is our liberator. He is our peace. He is the Ligh of the world.

The incandescence challenges the gloom But the night powers fight back. They enlist pained humanity that feels love's light as coa of fire on its tender skin. We strike at it source. On Golgotha once again darknes engulfs the land.

Dawn

'Early in the morning ... they came to th tomb.' Darkness cannot restrain the Dawn. Th Son rises. The powers of night have met the



atch. Morning has broken! We live at the wning of the age of Easter.

At sunrise, the light of a new hope shines. t there are still shadows on the land. Dawn not High Noon when 'God is all in all.' It is t yet time. Darkness still lures into backrning, death rides on, and evil roams the rth. Their doom is sealed by the Dawn-burst. d even now the sun shines, and reflections hope shine back in a Christic world. But for is Now, we live in the half-light of an ready-Not-Yet.

eeing the light

Here and there, night wanderers feel upon eir backs a new warmth and catch a glimpse a new sky glow. They make a turn and sight e Sun! Of such are the children of Light.

Dawn sighters celebrate the joy of new ht. Yet they are no dawn squatters, esmerized by the radiance. Fixation upon the stasy of light invites blindness. The horizon rst is a compass point. Dawn orients, and akes for the move (east) of those who walk the light. Dawn beckons to pilgrimage in e world.

Seeing in the light

So light is made for seeing by, not staring at. It illumines the way of the world. In these paths, the children of Light see the wretched of the earth. While the blind pass by, the Sun-traveller sees, and serves. The Dawn pilgrim is a Dawn Samaritan on the Jericho roads that reach toward the horizon.

The Dawn trail is no lonely voyage.

Light brings travellers together. It makes Dawn people. Seeing in the light is seeing the sister and brother in Christ, as well as the neighbor in need.

The Dawn People of God are no full-formed circle, no Paradise regained. We live by Dawn's hopes, not High Noon's fulfilment. Because the Dream is not done, this company travels abreast, on the road, seeing and serving.

And seeking. Dawn pilgrims are dawn pointers. They seek others looking for the light, and say, 'Here comes the Sun!'

—*Gabriel Fackre*

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Bylines: Gabriel Fackre is a writer and a member of the United Church of Christ. Rick Gardner is Parish Ministries editor for biblical resources. Fred W. Swartz is pastor of First Church, Harrisburg, Pa. Lois Teach Paul is AGENDA's managing editor. Hal Sonafrank is the pastor of the Fresno (Calif.) church. Sara Kerr is a member of the Pine Glen church, McVeytown, Pa. Hubert Newcomer is Parish Ministries consultant for congregational renewal. Emily Mumma, Largo, Fla., chairs the commission on nurture, Florida-Puerto Rico district. Matthew M. Meyer is Parish Ministries consultant for evangelism. Robert Sifrit is pastor of the Waka (Texas) church. Joel Eikenberry, Lafayette, Ind., Paul Keller, North Manchester, Ind., and Nelda Rhoades, Oak Brook, Ill. are October "Here I Stand" contributors. Film reviewers are Frederic A. Brussat of *Cultural Information Service*, New York, and Bob Greene of the *Chicago Sun-Times.*

EDITOR
Howard E. Royer

MANAGING EDITOR
Kermon Thomason

ASSOCIATE EDITOR
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PUBLISHER
Galen B Ogden

VOL 124, NO 10 OCTOBER 1975

CREDITS: Cover, 2, 3 art by Ken Stanley. 6, 9 Mike Statler. 10 Bob Thompson. 13 David Peltier. 15, 18, 19, 22 Carol Riggs. 17 Three Lions. 20 left, 28, Edward J. Buzinski. 23 Don Honick. 28 upper left, lower left, center, 28 UNATIONS. 36 American Broadcasting Companies, Inc. 38-39 Religious News Service.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1974. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $6.00 per year for individual subscriptions; $4.80 per year for Church Group Plan; $4.80 per year for gift subscriptions; $3.15 for school rate (9 months); life subscription, $80.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Oct. 1975. Copyright 1975, Church of the Brethren General Board.

When Brethren take up any topic, o of the questions that naturally arises is: What does the New Testament have to s to us? As a church committed to the Ne Testament as its only creed, we are continually referring back to the biblical message for guidelines to direct us in def ing our calling and mission.

In the midst of the current flurry of in terest in evangelism, therefore, it is highl appropriate for us to raise the question: What does the New Testament have to s that should inform our understanding of evangelism? What guidelines does the Ne Testament supply to assist us in being faithful to our evangelistic calling?

As a way of responding to such questions, I want to set forth and develo five statements about evangelism. Each o these statements attempts to define evangelism in relation to New Testament perspectives—and in this way establish criteria for determining a valid evangelist style for our church.

1. Evangelism is sharing good news about salvation now—not simply admonishing persons to get ready for the future. We observe a significant differenc between the preaching of John the Baptis and the preaching of Jesus at just this point. The message of John was very muc akin to that found on those signs along th road that warn us: "Prepare to meet thy God." According to the account of John's preaching in Matthew 3:7-12, the emphasi

A New Testament approach to EVANGELISM for Brethren

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y Rick Gardner

lls on what is yet to happen: "There is a ıy of judgment coming soon. I baptize ›u with water to get you ready for at day. Later on God will come with irit and fire to do the real thing" araphrased).

In Jesus' proclamation, however, the nphasis changes to what is already ppening in the here and now. God's ign of salvation is already beginning to wn. "If I by the finger of God cast out mons," Jesus says, "then the kingdom of od has come upon you" (Luke 11:20). In similar vein Jesus argues in Mark 2:17-18 at his disciples are no longer bound by sciplines of preparation such as fasting, r a new time of joy is now present, like at occasioned by a wedding celebration. n still another occasion, Jesus sends the sciples out in teams of two to proclaim d embody the coming of God's reign (see ıke 10:1-24), and they return jubilantly, claiming: "Hey! It's really happening."

So it is that Paul can write to the Corthians: "If any one is in Christ, he is a w creation; the old has passed away, hold the new has come" (2 Cor. 5:17). o longer is it a matter of waiting till the d to be reconciled with God and caught in a new order of transformation. ehold now is the acceptable time; behold ow is the day of salvation" (6-2), because od was in Christ reconciling the world himself" (5:18). It is this new situation in e here and now of human life that provides the basis for our evangelistic activity, our ministry as ambassadors of reconciliation (5:19-20).

Evangelism is sharing the good news that God is reaching out to meet us in the present, that he wants to make us new, whole persons in the midst of this age, not merely the next.

2. Evangelism is telling the story of God's deeds—and inviting others to become part of that story. In various areas of theology today, one finds a strong emphasis on narrative or story-telling as a basic medium of communication. The telling of a story is seen as one of the most appropriate and most powerful ways to set forth our faith.

What is true of religious communication in general holds true in a special way for evangelism. Evangelistic witness properly conceived has its focus in the telling of a tale—the tale of God's actions to set his people free. Already in the Old Testament, the good news of God's saving grace was set forth in the form of a recital of God's deeds in history. Such is the case with the ancient "creed" with which the Israelites bore witness to their faith, preserved in Deuteronomy 26:5-9, where we find the words: "... and the Lord heard our voice, and saw our affliction, our toil, and our oppression; and the Lord brought us out of Egypt with a mighty hand and an outstretched arm...."

In the "sermon" that Luke attributes to Peter in Acts 10:34-43, Peter likewise tells a story as a way of sharing the faith with Cornelius: "You know the word ... of how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him...." Here and elsewhere in the New Testament evangelism is a matter of telling a tale—and then inviting listeners to get into the plot themselves. Evangelism is telling the story of God's saving acts—and encouraging others to let it become the story of *their* lives as well.

Putting it this way guards us against two misconceptions of our evangelistic witness. On the one hand, it guards us against a kind of faith-sharing interested primarily in intellectualizing the gospel. On the other hand, it guards us against a kind of faith sharing in which we wallow in our inward spiritual feelings. The good news that we have to share with others is first and foremost the proclamation of what God is doing in human history—a drama of redemptive action in which God then invites us to become participants.

3. Evangelism is inviting persons to become part of a new community—to experience salvation in the form of a new order of relationships with other persons. Underlying this statement is a New Testament understanding of becoming a Christian that runs counter to the individualistic understanding of so many of us. So Paul

writes in 1 Corinthians 12:13: "For by one Spirit we were all baptized into one body—Jew or Greeks, slaves or free—and all were made to drink of one Spirit." Note the corporate understanding of the work of the Spirit here. The Spirit who gives us a new birth gives us a life together with other believers at the same time. The Spirit who regenerates us simultaneously incorporates us into a new fellowship of life. There is no such thing as a purely individual experience of salvation.

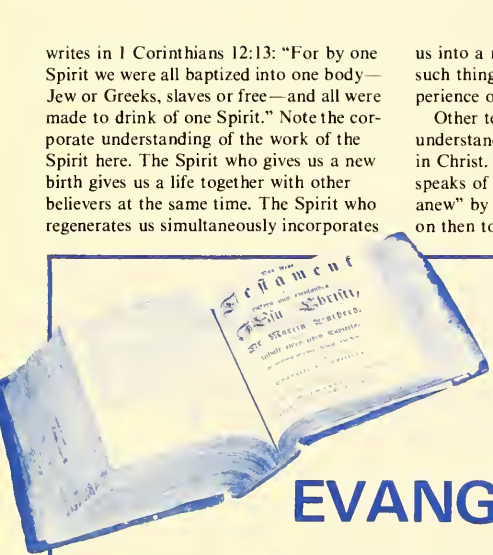
Other texts reflect this same "churchly" understanding of becoming a new person in Christ. When the writer of 1 Peter speaks of those who "have been born anew" by the word of God (1:23), he goes on then to describe the identity of these believers in very corporate terms: "You are a chosen race, a royal priesthood, a holy nation, God's own people" (2:9). A similar note is sounded in Ephesians 2:11-22, which speaks of the breaking down of the dividing wall of hostility through Christ's reconciling death. As the writer develops his argument, he makes clear that the event that breaks down the barriers separating us from God also breaks down the barriers that separate human beings from one another. And the end result is a new "household of God" in which we are "no longer strangers" to one another (2:19).

There is truth then in the old catholic slogan that states that there is no salvation outside the church. Not in the sense that a particular ecclesiastical institution has a monopoly on God's grace. But rather, in the sense that the salvation God wishes to give us includes a new community of caring and sharing with our fellow human beings. If we stand outside the new community, aloof from the body of Christ, we really are missing out on the grace of God.

Evangelism then is inviting persons to break free from the loneliness of going it alone. Evangelism is inviting persons to repudiate the folly of rugged individualism. Evangelism is inviting persons to become part of a new community.

4. Evangelism is proclaiming the advent of God's kingdom in all spheres of life, personal, and social. Again and again, the question is raised: Is the gospel to which we witness a gospel of personal salvation—or a gospel of a saved society? Biblically speaking, that kind of question is really out of order, for it sets up a false dichotomy. The salvation we are called to proclaim has always to do with the life and destiny of *persons*—persons, however, whose lives are enmeshed in social and political structures of various sorts. To bear witness to the gospel therefore is to testify to God's power to liberate persons in the context of their larger social environment.

Should we have any doubts at this point, Jesus puts these doubts to rest with the declaration of his own evangelistic mission, which Luke ascribes to him in Luke 4:18-19: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at



What is EVANGELISM?

EVANGELISM . . . is sharing good news about salvation now—not simply admonishing persons to get ready for the future.

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EVANGELISM . . . is sharing with others in the freedom of the Spirit—not squeezing them into a uniform mold of belief and practice.

liberty those who are oppressed, to proclaim the acceptable year of the Lord." When this audacious pronouncement is viewed in the light of its Old Testament setting in Isaiah 61:1 ff., when the latter text is viewed in the context of the social legislation of the jubilee year in Leviticus 25, and when all of this is related to Jesus' overall proclamation of the inbreaking reign of God, the scope of Jesus' mission becomes unmistakably clear. It is to be intensely personal and intensely social at one and the same time.

As those who live by the power of the risen Lord, we have been entrusted with an evangelistic mission of similar scope. Such is the message of the writer of Ephesians, though that message is often obscured for us because of the language barrier between his world and ours. Referring at several points to the powers and principalities that hold humanity in bondage, the writer calls attention to the fact that there are forces beyond the control of any one of us as individuals. With our more scientific vocabulary today, we would call these social forces by such names as tyrannical government, oppressive economic systems, and societal propaganda. However we may name them, there are demonic social and political structures that destroy human life. But, says Ephesians, God has now raised Christ to a position of authority over all these forces (1:20-22). What is more, God is currently in the process of raising us up with Christ, so that we might no longer live in subjection to these forces (2:1 ff.). What is more, God calls the church to witness to the principalities and the powers that their days are numbered, and that Jesus Christ is going to have the final word (3:7-10, cf. 6:10 ff.).

As Tom Wilson puts it in his essay in *Call the Witnesses* (The Brethren Press, 1974, p. 67), evangelism is *both* "the freeing of persons from individual guilt, fears, and anxieties" *and* "freeing persons from all systems that oppress." Evangelism is proclaiming the power of God to make all things new—in the human heart and in human society.

THE WORD

Papers
They come—they go
A never-ending flow
Memos
Letters
Drafts
Announcements
Posters
Typed
Mimeoed
Offset
Xeroxed
Scribbled
This is Communication
This is Documentation
Papers are the Lubrication
Of the Bureaucracy
Sometimes I feel a prisoner in a paper jail.
I try to get on top but am always covered up.
I try to tunnel under but there is no opening.
Read—Produce
Receive—Reply
Produce—Read
Sore eyes—sore arm—sore head.
And then occasionally—very rarely but once in a while—among the pile of words—there is the WORD.
It jumps out
It speaks
It moves the heart
It communicates
It saves.

by Robert Davis

"The kingdom of Heaven is like treasure lying buried in a field," Matt. 13:44 (NEB)

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5. Evangelism is sharing with others in the freedom of the Spirit—not squeezing them into a uniform mold of belief and practice. As one surveys the Gospel accounts of Jesus' conversations with various individuals, it is striking just how little uniformity there is. In the conversation with the Samaritan woman reported in John 4, there is an almost gamelike quality to the banter that flows between Jesus and the woman. In the dialogue of Jesus with a rich young man described in Mark 10:17-22, Jesus calls for a specific transformation of life-style as the appropriate response. In the encounter with Zacchaeus recorded in Luke 19:1-10, Jesus witnesses to salvation through his nonverbal acceptance of Zacchaeus as a person, and this itself brings about Zacchaeus' "conversion." The one thing Jesus never does is ask others to buy into a system of "four spiritual laws."

Later on, in the life of the early church, the apostle Paul had to deal with the issue of openness versus rigidity in evangelistic style in his dealings with the Galatian churches. Paul's opponents, whom we usually refer to as Judaizers, were insisting that you couldn't make new believers unless you ran them through the whole gamut of the Jewish law as part of the process. You couldn't evangelize unless you Judaized at the same time. To which Paul screamed, as loud as he could, "No, this isn't the way of the gospel. Law and system had their place before Christ, but now there's a new ball game. God is calling persons to relate to him in freedom and intimacy, not through legal shackles." And Paul warned those tempted to succumb to the strategy of the Judaizers: "For freedom Christ has set us free. Stand fast and do not submit to a yoke of slavery" (Gal. 5:1).

Data such as this, supported by our Brethren heritage of no creed and no force in religious matters, bears directly on the question of how we ought to evangelize. We are not called to pre-program the faith experience of other persons along the lines of our own. We are not called to package up the gospel in a neat system and ask others to buy into that system. Rather, we who live in the freedom of the Spirit are called to witness to God's redemptive power in a way that allows others to experience that freedom for themselves. In a genuine and open dialogue, with caring communication flowing in both directions, we are to tune in to others with the kind of sensitivity that allows the Spirit of God to work in their lives in its own way.

All this is part of the evangelistic mission to which the New Testament calls us. As we respond to the call to be witnesses, may we do so in a way that is faithful to what the New Testament has to say. ☐

Each day A CELEB

by Fred W. Swartz

"We're trying to show our children that being a Christian is a very positive thing," Bernetta Kile reflected. "We've discovered it doesn't take any more effort to use the positive approach than the negative, but the results are tremendously different!"

Arden and Bernetta Kile are a young couple in the York, First congregation with an inspiring story of a spiritual pilgrimage that stretches from the strict rural religion of north central Pennsylvania to the free and undisciplined culture of southern California, then full circle to a newfound and meaningful Christ-centered life-style that is evident 24 hours a day in their relationships in home, church, and community. Significant companions in much of the recent leg of the Kiles' spiritual journey have been three delightful and alert children—Janine, eleven; Christopher, nine; and Mikel ("Kelly"), six.

The principles and Lordship of Jesus Christ are the central focus for the Kile family, but they are learned and exercised in a low key, natural way. For the Kiles, authentic Christianity grows out of a personal affirmation of God and his authority. Religion cannot be automatically transferred from one generation to another, nor from a church to its members. It has to find roots within the experience of each person, including daily communion with God and his Word, and an unreserved trust in his control.

The "positive approach" that Arden and Bernetta Kile take today in their spiritual life is the pleasantly surprising product of a story that reads somewhat like a Somerset Maugham novel or the script from an afternoon soap opera series. Both come from childhood environments controlled by very puritanical conservatism—Bernetta, the daughter of a lay minister of a very fundamentalistic EUB congregation; Arden, a member of an independent church family whose congregation met for services at noon on Sunday (to accommodate an itinerant preacher) right at the time a growing boy would rather be outside playing.

Both of the Kiles, although they can now appreciate some basic values learned within their rigid childhood environment, look back upon those early days as frustrating and repressive. Christianity was presented in the negative commandment: "Christians don't . . . wear lipstick or jewelry, play cards, go to movies, dance, or have fun on Sunday." They were "made" to go to Sunday school, but little impression was made upon their minds, as the teachers lectured on the Scripture, allowing for no discussion and making no effort to relate the Bible to life.

Bernetta attributes her childhood religious nurture to two sources other than the local congregation: her father, of whom the family saw very little but whose presence always exuded a high moral quality; and her service as a teenage waitress for three summers at a Bible conference. The hours were long and the pay was minimal, but the conference scheduled top-notch musicians and speakers, who handled the Word of God with impressionable authority.

Then came the break from home—Arden to Penn State University to study engineering, and Bernetta into nursing school. Both recall how they took advantage of this first freedom from the parental thumb. "For me it was a period of real rebellion against conservatism," Bernetta remembers. "I did all the things I wasn't supposed to."

Arden recalls that the first symbol of rebellion he adopted was to boycott church attendance all together in college. He, too,

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Religion cannot be automatically transferred from one generation to another, nor from a church to its members. It has to find roots within the experience of each person, including daily communion with God and his Word, and an unreserved trust in his control.

"had to try all the things I couldn't do at home." One anecdote from this period evolves from his attempts at smoking. While home visiting from college he decided the only way to get tobacco without someone in the small town recognizing him and making it a public issue, which would surely cast a shadow on his parents' reputation, was to *steal* it. Thus, he succeeded in defying a couple of commandments!

Because their childhood communities of Berwick and Millville were only a short distance apart, Arden and Bernetta occasionally had crossed paths but did not really "discover" one another until after Arden had entered Penn State. A reunion of Bernetta's Bible conference waitresses, held on the Penn State campus, precipitated the romance that eventually led to marriage. Arden recalls his surprise when he discovered that Bernetta shared his inclination toward total rebellion against their conservative rearing.

Immediately upon graduation, military service transplanted Arden from the conservative climate of Pennsylvania to liberal winds on the West Coast. As soon as Bernetta finished nurse's training, the two were married and established their first home about as far from the apron strings as possible—California. Now the rebellion blossomed, the two staying as far from the church as they could and sowing some belated wild oats together.

When Arden's service tour was ended the Kiles elected to stay in California. Arden secured a job with an engineering consultant firm in Los Angeles and Bernetta supplemented their income as a nurse at Kaiser Foundation Hospital.

Then the black clouds of trouble began to roll in. Arden's job took him out of town on frequent long-term assignments. Alone too much of the time, Bernetta nurtured a classic case of homesickness. She recalls how she was "legally addicted to uppers and downers," as she took pills to sleep and pills to calm her nerves. The balloon of joyous independence had burst.

Things got so critical that Arden and Bernetta agreed to a trial separation, which lasted three months. Through the help of a counselor and a vacation trip back East, a reconciliation was won, with Arden promising to curtail his out-of-town work.

But unrest continued. Bernetta's homesickness reoccurred through a very difficult pregnancy with the first child, and Arden was becoming increasingly dissatisfied with his work because his company's big project was establishing sites for the Minuteman Missile System, which seemed so senseless to him. Back in Pennsylvania, Arden's father was ill and Bernetta's parents were expressing their longing for more frequent reunions.

So, with Janine nine months old, the Kiles sold their furniture and home in California and trekked back East, with their entire belongings, including a dog, in a station wagon. A home was rented in Spring Grove, a suburban community of York, and fortunately, Arden was soon hired by a York consulting engineering firm, for which he still works. "We took the first one that responded to the resumes!" he recalls with wonder.

Arden and Bernetta had learned one very sure thing through their westward fling. Bernetta expresses it candidly, "The 'freedom' business wasn't everything it was cracked up to be. It was crazy." Janine's birth, the senseless war effort, the civil rights controversey just blooming, the California grape boycott, the reality of homesickness, the discovery that their parents were not judgmental when they learned about Arden and Bernetta's liberal

"Once we were just Sunday Christians, but now we're trying to be everyday Christians"

activities—all of these combined to germinate a seed of seriousness and growing maturity.

"Even before we left California," Arden says, "we began thinking about relating again to a church. We knew we had a need that was not being met, and we even then began wondering if all churches were like the church of our youth."

After several weeks in the York home, the Kiles started their search for a church. They visited so many different ones they lost count. Then they were attracted to First Church of the Brethren after seeing a news account of Carl McIntire picketing the church because the Russian Orthodox Church exchange priests were visiting (1968). "We immediately thought that any church that Carl McIntire didn't like certainly couldn't be all that bad! But we also wondered: 'Who are the Brethren?' "

Subsequently they visited First Church and were warmly greeted. At the time, the church school was offering classes for adults dealing with the racial tensions and the civil rights issue. The Kiles were hooked! "What kept us going to the church was that it was involved in things in which we were interested," Arden states.

Immediately the Kiles got involved, and were impressed by the Brethren emphasis upon reconciliation and brotherly and sisterly love. "We met (through the church) some persons who were ministering to people because the Bible said we ought to love one another, rather than out of humanitarian duty or thought of return."

The Kiles joined First Church just as Guy West was relinquishing the pastoral care of the congregation, but they had no trouble relating to the new minister, Curtis Dubble. It was under Pastor Dubble's instruction that they began learning who the Brethren really were. Bernetta recalls her first Love Feast, "I cannot remember being involved in anything more meaningful. Since then I have not missed one!" "And we became more concerned about what it means to be a Christian," adds Arden.

At first their newly-born Christianity was primarily deed-oriented. Bernetta became involved in guiding the congregation's response to the racial crisis, including an instrumental role in promoting the Fresh Air Children project, and serving as a volunteer worker in a community-based kindergarten child development program.

Arden tuned in on a housing venture the church has assumed, in which an old house was to be remodeled and sold to a low-income black family. It was on this project that Arden met and learned to know one of the York church laymen, Jesse Jenkins, whose dedication to the church and consistent attitude of patient, nonjudgmental love have been a most helpful example and inspiration for Arden in his own spiritual growth.

Then significant things happened to both Bernetta and Arden to enlarge their Christian faith from mostly works to a deep personal awareness of their relationship to God. For Bernetta it was the sudden revelation that Janine, their first born, was not a "normal" child. The problem surfaced as Janine started school. Although she was tested as possessing a very high intelligence quotient, she was so extremely hypertensive and unpredictable her teachers threw up their hands. Thus began for the Kiles a battery of attempts to find a solution—play therapy, family therapy, and a long and expensive treatment process on the theory of one pediatrician that Janine had a mixed dominance problem.

Finally, a neurological study of Janine was ordered, and the results brought a devastating blow. It was determined that Janine has brain damage, perhaps resulting from her caesarean birth, which has left her with a permanent learning disability. "I was crushed," recalls Bernetta upon the specialist's announcement. "I cried all the way home. I stopped to see a friend, who tried to say it was not the end of the world. She sought to pick me up, but it was just impossible."

Bernetta and Arden turned to their pastor, Curtis Dubble. "That moment jumps out at us now," Bernetta says. "We had tried everything else and now we were turning to God. We should have begun there."

Curtis suggested two things, that they enroll Janine in a special school and that they attend First Church's spiritual healing services. In the very first of the services she attended, Bernetta went forward to be anointed for Janine. She describes the experience: "I just really felt that the Lord was saying that no matter what happens it's going to be all right. It was the first time I had faced the reality of the situation, yet I also felt it was going to be okay. . . . I think when you accept the fact of God's power, and that he is not high and holy (removed) but a real Presence, that's the Holy Spirit. I felt freed up!"

Bernetta's freedom has found its expression in many ways. For example, "For years I prayed *for* Janine. Now I have started praying about *my reaction* to her. I can see tremendous changes!" She has also learned how to let prayer discipline her temper, and how to let the motto and conviction, "God is the blessed controller of all things," give her peace and self-control in the wake of unexpected crises. One of the biggest contrasts with the religion she remembers as a child "is knowing that I can take everything to God in prayer, not only the big world-made problems but also the little things that are important to me."

The church has helped the Kiles to move from embarrassment to openness about Janine's situation, enabling Bernetta to help several other families with similarly affected children understand and work at their problems.

Arden's individual spiritual growth has come about as a result of his association with Jesse Jenkins, Pastor Dubble, and a third member of the York congregation, now deceased, Vernon Grim. Through his friendship with these brethren Arden has changed from a cynical, critical attitude to a person who appreciates the gifts and contributions of everyone, and who "has a great deal more patience." He is more conscious of the guidance of God's Word, beginning each day in personal devotions before the rest of the Kile family rises. His new attitude has made it much easier to be personally involved with other people, "not only doing things *for* them but *with* them, relating one to one with them."

Arden is chairman of the congregation's witness commission, a position which, at First Church, requires both a spiritual and a working leader. Cooperating closely with Ralph Moyer, director of special ministries, Arden helps direct the con-

Clockwise from top: Arden and Bernetta meet with their small group. Bernetta helps Janine with her sewing. Gardening is a family project. Ralph Moyer (left) and Arden inventory the food pantry. Bernetta counsels a friend. Family devotions at bedtime.

gregation's food pantry ministry, is involved in a ministry to a state hospital, and led the congregation toward a decision to sponsor a Vietnam refugee family.

Both Arden and Bernetta contribute much of their recent spiritual growth to a positive small group experience they have at York First. Particularly helpful has been a study the group has undertaken of *Edge of Adventure* by Keith Miller and Bruce Larson. Out of the disciplines suggested by that approach, such as making a conscientious effort to practice the presence of God in every moment, has come Arden's morning devotions, his newfound courage to offer public prayers, and his keener awareness of a Christ-centered life-style.

Bernetta has made a rededication of her life to Christ through this, and another, group experience, which has found fruition in a personal sharing ministry with neighbors and friends. It is not unusual, at any time of the day, to find her sitting with a friend over a cup of tea at her dining room table, sharing her understanding of wholeness in life. And the small group has helped her evaluate the importance of her roles as wife, mother, and woman. She served as a congregational delegate to the Dayton Annual Conference, is a member of the cabinet of the Brethren Peace Fellowship of Southern Pennsylvania, and is church camp representative for First Church.

Together, the Kiles are working at some significant things as part of their positive Christian commitment. Daily family devotions are usually held at the children's bedtime, with the responsibility for planning rotating among all five family members. The Kiles are trying very hard to simplify their life, setting priorities so there is time for family togetherness and nurturing experiences. Arden and Bernetta alternate their terms on the local church major committees so that one parent is always at home with the children. They are also engaged in several "do-it-yourself" projects, including a fair-sized garden, upholstering furniture, embroidering and sewing, carpentry, and pottery. Although the grandparents are 135 miles away, the Kiles make it a willing responsibility to see both sets once a month.

Just a day with the Arden Kile family is enough to catch the effervescent spirit of five people who have literally stepped beyond themselves into the footprints of Christ. They are the first to say they are a long way yet from being able to fill those footprints, but every one of them is stretching and growing, no longer afraid of the changes such a commitment may require. Each day is a celebration of life, even in the continuous coping with Janine's special needs.

"Once we were just Sunday Christians," Bernetta comments, "but now we're trying to be everyday Christians. And it's overwhelming to recognize God as involved in every second of our lives!" ☐

Good news about SALVATION NOW

Evangelism, Rick Gardner declares, is sharing the good news about salvation now. As revealed by the teachings of Jesus, the emphasis is not simply admonishing persons to prepare for the future; it is proclaiming that "God's reign of salvation is already beginning to dawn," here and now. Further, it is getting the story out that turns people around. How parishes and persons are caught up in the telling of this story, in word and deed, is the thrust of the accounts that follow. Though the perspectives and contexts differ, the essential message underlying these rather random reflections is one: That evangelism is, above all else, God's truth in action.

Trekking the Travel

Every tongue and every nation
They will join our celebration,
Our God is great!
So celebrate!

sang the group of young people in tableau—

Nothing in life is quite the same,
Once faith begins the change inside. . . .

The folk musical presentation called "Travelin' Road" had occupied the Elkh City, Ind., church youth in 450 hours of rehearsal, staging, and promotion, and now they were presenting it to a S.R.O. crowd on Sunday morning. The respons was as warm as the July day.

The young people had become interest in doing something musical as their faitl witness when they heard a neighboring youth group do "Godspell." They approached Thyra Metzler, their church's music director and a local high school music teacher, with the idea. She was delighted at their enthusiasm and enliste the help of Sue Noffsinger as the drama director for the proposed production.

In their search for a vehicle the two women were impressed with a biblical f musical that conveyed the warmth and t joy of a personal relationship with Jesus a companion on life's "travelin' road." T music by Don Wyrtzen and the lyrics b John Walvoord were good, worthy of t efforts of busy high school musicians an yet simple enough to challenge boys an girls who didn't consider themselves to polished performers.

The Elkhart City youth were soon caught up in the production. Dramatic parts were assigned and the sincere simplicity of a red haired, freckled youn man won him the role of Jesus. It was a parent from the beginning that the them of the musical was meaningful to those working with it; the director encouraged asking the youth to get involved in the message of the text, rather than being u

FIRE WATER
HOLY WATER

oad

tight about what was technically correct. Each rehearsal was closed with a sharing meditation and a new closeness developed among the youth that ranged in age from thirteen years to post college. Little children excitedly accepted the invitation to take part in a brief scene. Props, costuming, and scenery appeared. One guitarist took music along on vacation and returned with his part well in hand. The new sanctuary piano, ordered long before, arrived just in time for the Sunday worship.

As the musicians and actors took their places, Sue Noffsinger introduced the production. "We do not profess to be a professional group. We ask that our music be a worship experience for you rather than a performance. You, our friends, are he actors, we are the prompters, and God is our audience."

The large crowd inspired the youthful performers to their best, and in turn those watching and listening were touched with he sincerity of those participating. The experience was one of shared witness to the Christian pilgrimage.

Already invitations are coming to take he musical to other churches. One retired man, a long-time member of the Elkhart congregation, expressed his appreciation for their work by offering financial assistance in any travel involved in repeat performances. "I don't really like this loud music young folks play these days and I wasn't prepared to enjoy myself. But this was great. These young people had something to say to us all and I want to help them."

"Travelin' Road" drew in youth from the community who now consider themselves a part of the youth fellowship. Parents' interest brought them to the Sunday service and they found themselves greeted by Brethren friends.

"There's been a new climate created—we have all grown by this experience and we know God will use it," says Thyra Metzler.

And one performer said it this way: "I am really glad to be a part of "Travelin' Road"—because all of us gave of ourselves o each other."—L.T.P.

Youth open the storehouse

Becoming director of a group of youth who are already well nurtured in their spiritual life is a dream in one sense and quite a challenge in another.

Youth groups are active in physical projects all across the country. Churches are bombarded with the washing of cars and the selling of napkins, placemats, candy, books, book markers, spatulas. We buy our kids at "slave auctions" and are drawn in on other schemes to raise money. If there is a physical goal, such as a trip, help for a needy family, or a purchase for the church, youth groups usually work hard to achieve it.

We see our kids meeting at the church frequently to fellowship through various kinds of recreation, from volleyball to table tennis. We look at their play and comment, "See how close these kids are? They work so well and so hard together. They have so much fun playing together. We really have a close-knit youth group."

True, you do, at least by appearance. But when was the last time you were able to sit in on their spiritual encounters? You would be surprised, no matter what you found. Something very profound about many youth groups today is that there are not many "middle-of-the-roaders." You discover that they are either dynamically "turned on," spiritually, or are totally "turned off." Just because there's a lot of action doesn't necessarily reflect the ministry of the Holy Spirit. I've seen young people's groups whose idea of devotions is reading from *Upper Room*. Then there are those groups whose planning sessions are tremendous moments of worship together.

One mountain Chris Holmen did not have to climb when he became youth director of the Fresno, Calif., Church of the Brethren was a biblical and spiritual openness within the group. Prior to Chris' becoming director, the group was well founded in Bible study and open to sharing joys and concerns among themselves. They practice Brethren unity; when one hurts, all hurt. When another has a happy experience, they share in and become a part of that joy. They are free among themselves to worship God in some of the most creative ways. They have little problem confessing their weakness to one another knowing that compassion and love await them in return. But what do you do with all that inspiration?

It's one thing to gather to study, share, become inspired, and feel the same feeling as others. But surely there must be a follow-through. If feeling good is the final aim of our gathering we grossly neglect an opportunity for future growth.

I recall attending a Bible study and as the youth were wrapping up a detailed study of Revelation, using as their references, Hal Lindsay and Vernard Eller, Chris commented that he hoped that all students would now consider what they intend to do with the knowledge they gained as a result of their study. Were they going to keep it in their "storehouse" or were they going to share it as a witness? See Luke 12:13-21.

There has been fruit produced as a result of the challenge that the Lord laid upon Chris' heart. The youths' witness extends to their friends at school; this is evident as the kids share their love, sitting in fellowship circles on their school lawn with non-Christians. Often the youth will invite Chris to school to support them in their efforts of sharing the gospel and we receive reports of joy of young people receiving Christ.

If a friend has a special problem or just needs to talk and the youth feel they cannot handle it alone they may refer their friends to Chris. He is asked to make phone calls or pay personal visits frequently. Consequently the Tuesday evening Bible study has grown and youth are attending from other congregations. These youth are not pressured to attend the Fresno Church of the Brethren, but are encouraged to return to their own congregations and share their inspiration in hopes of building the spiritual life of that church.

The youth have realized the power that is available from the Holy Spirit when the laying on of hands is practiced.

There is power in personal witnessing and results can be readily seen. It isn't necessarily how well the youth work or play together, how friendly they are among themselves, or even whether they cooperate with other churches in the community that reveals a group's vitality. A good measure is the extent to which they take their witness into the community.

The impact may seem small when we consider the number who have not made a personal commitment to Jesus Christ. But, praise the Lord, he lives and works today.
—Hal Sonafrank

Beacon at a place called Tunker

Sugar Creek church is 125 years old this fall and it sits in what was once a thriving colony of Dunkards. That colony is remembered in the name of the village that now surrounds the church. It is called Tunker, Indiana.

Through the years of economic change, Sugar Creek parented another congregation, Pleasant View, and saw its membership dwindle as families moved away. When Richard Knarr began as pastor in September 1973, twenty-two people were present at the services to welcome him. He and his wife Irene, who were residents of the community and schoolteachers in North Manchester, had served the church as pastor for seven years in the 1950s.

As the Knarrs approached their second tenure as pastor, they offered the congregation a plan—to start with the children.

The Knarr's daughter had traveled with the "Sound of Hope" singers and was eager to help. She organized a children's choir with fourteen community children, and developed a youth group for 12- to 15-year-olds. The next summer the church held a vacation church school. A strong evangelistic message was the theme for the congregation. By the end of the Knarrs' first year, fourteen persons were baptized including three family groups. Attendance had increased to an average of fifty-one. "Things begin to happen when the Holy Spirit comes into a church that is ready," reflects Richard Knarr.

Skills were needed to equip dedicated people for their tasks, so four members attended a 12-week course in evangelism at the Black Hawk Baptist church in Fort Wayne. At present, six callers are regularly visiting in the homes of new community families and of old friends, inviting them to Sugar Creek. Persons who seem receptive to the call are given literature and told about the biblical promises to the Christian.

Regular altar calls are issued and traditional Brethren rites performed. In 1974, twenty-seven members were added to the church, and by mid year 1975, fifteen more were received. Follow-up visits are made in the homes to nurture the new members. "We use Baptist methods with a Brethren message," Pastor Knarr puts it.

As a further growth experience, everyone is involved in the church program in one way or another. "We have developed a full all-church plan of activities and fellowship, the most recent centering on a Heritage Day celebration September 14, marking the congregation's 125th anniversary.

"We also have completed a remodeling job that was begun some years ago, mounting above our entrance a five-foot illuminated cross that is lit twenty-four hours a day. It has come to be a real beacon for the whole countryside."

A number of old churches find that the community round about has changed and they struggle to keep in step. Sugar Creek is one that reveals that when a congregation demonstrates that it loves the Lord, things work together and persons are won to Christ.—L.T.P.

In their spirit of lovi

Pine Glen is a rural community nestled i the hills of central Pennsylvania. Here God's spirit of love abounds richly throu just plain down-to-earth, God fearin', person-respectin', fun-lovin' folk.

Some time ago Ethel Youtzy, a dedicated member of this congregation, suggested we unite with Annual Conference Brethren in their response to wor hunger needs by purchasing a Brethren Service Cup and placing in it money sav through eating economical meals, skippi meals, fasting, and donating loose pocke change. (Two hundred and forty dollars was received during the morning worshi July 13.) Ninety-two families ordered cu The cups arrived and on June 22 during the morning worship the following dedic tion service was held with the cups displayed on the Communion table:

Leader: We remember the words of th Lord Jesus, how he said, "It is more bles ed to give than to receive."

Response: May these Brethren Service Cups symbolize our desire to find that blessedness through the giving of ourselv

Leader: Jesus said, "Give, and it shall given unto you; good measure, pressed down, shaken together, and running ove will be put into your lap. For the measu you give will be the measure you get back

Response: May these Brethren Service Cups remind us of the many ways to sha our lives and resources, that blessings m be ours.

Leader: God so loved the world that h gave his only son to live and die for our salvation. He calls us to give our lives to Him.

Response: May these cups remind us that as we share our substance with the hungry, and naked, and sick, and lonely, we indeed are sharing in that love of Go who so loved the world.

Leader: Jesus said, "A new commandment I give unto you that you love one another." He calls us to show our love through the role of servanthood.

Response: Let these Service Cups alwa be used as a reminder of that greatest expression of love as experienced in the lif of Jesus Christ.

At this point a member of each family ordering cups came to the front of the church and with cups in hand the group

vice

vas led in a prayer of dedication by Pastor ee Weaver. Not so much a dedication of he cups, but rather a dedication of urselves in the use of the cups.

"That you love one another," he said. his has been the way of life for the Pine len community since way-back-when. everal men of the congregation accom- anied a boat load of heifers to Europe nany years ago when the Heifer Project vas new. Since then eight youth have erved in BVS, three of these from one nderson family! In addition one young voman served in a nursing exchange rogram with Yugoslavia, another with a resbyterian Mission in Hong Kong.

Annually this congregation receives an ffering for Seeds, One Great Hour of haring, Christmas Dime Stockings and Vhite Gift for missions, Blanket Sunday, nd Walk-for-CROP. Following the flood f 1972 Pine Glen folks helped in the clean- p program, going as far away as Villiamsport.

More recently about thirty people of this ongregation served in a meat canning roject sponsored by the Mennonites. Us- ng the donated facilities of a local meat rocessing plant, 101 beef cattle were onated, slaughtered, processed, and anned, ready for shipment to Honduras nd other places of human need.

These people have a common bondage o each other's needs also. Several serve as olunteer ambulance drivers and attend- nts, putting in many hours of training nd work in this service. It is not unusual o see a group of these people replacing a orm damaged roof and chimney for an iling neighbor; clearing debris after a fire; king baskets of groceries to the un- mployed and widowed; serving meals to he bereaved or just being there when eeded.

This is not being written in the belief hat Pine Glen folk are unique in their pirit of loving service. We are sure this orld is well dotted with other com- unities of people who serve God and umankind just as effectively. But, we can nly write of that which we know, so that ou may know us a little better.—SARA ERR

Going to bat for the community

What happens in a church that reviews its community participation with the concerns for children and equal rights in mind? They start a girls softball league!

Dayton, Ohio's Emmanuel church started such a project in 1967 with seventy-five girls from the fourth to seventh grades. It now has 205 girls in twelve teams. They form the Emmanuel Church Softball League, which has heightened the community's awareness of the church in a number of ways. The church continues the league because it answers a human need—helping individuals find themselves.

"It's a real pleasure to enroll a small girl who is uncoordinated and see her work with dedicated Christian women who can help her to a new respect of herself as a person and member of a team. She wears her sweatshirt and cap with a special air.

"Not only are the children showing enthusiasm for the program, but we have had a particular response from the fathers of daughters for whom sports opportunities have been limited. A local Optimists Club recently offered support to our girls league when its members were helped by one of our fathers to see their responsibility to both girls' and boys' sports," comments James Tyler, pastor.

Many mothers as well, and the women who serve as administrative and coaching staff, have expressed particular appreciation for the program. As for the congregation, the members love it! The activity of maintenance crews, coaches, and umpires on the ball field by the church has become an exercise in mutuality and support. "Everyone works in a spirit of cooperation. At games we allow no profanity and insist on fair play among spectators as well as players." Efforts are made to keep the competitive spirit constructive.

As to integration of boys and girls into the same league or teams, one Emmanuel player responded, "Why should we want to get into a boy's league when we have such a good one of our own?"

Recently the girls were invited, along with some boys' leagues, to attend a baseball game in Cincinnati as guests of the Reds.

Increased attention of late has been focused on girls' sports as an activity holding much promise for equality of the sexes. But in suburban Huber Heights, where girls big and little have worn Emmanuel League sweatshirts for eight years, and have been pitching and catching and batting and scoring as well, feminine involvement in sports is no new thing.

And the 150-member Emmanuel church intends to go on supporting individuals in their search for personal growth, wherever they are.—L.T.P.

Inklings on the airwaves

One corner of the Ridgeway Community Church is taking on the look of a broadcasting studio. Transcription reels are stacking up, each reel filled with the special Brethren brand of radio fare presently being beamed to the Harrisburg, Pennsylvania, community every Saturday night.

The church took on this radio ministry as a community service and as a way to involve the members in a creative witness experience. A local Presbyterian church owned an FM radio station that carried traditional radio programming. When Ridgeway approached them in April, 1974, the Presbyterians welcomed the Brethren participation, but proposed a more open program. The Ridgeway Witness Commission submitted the present format.

"God speaks to us in subtle ways and guides us by nudges. We proposed to call our program 'Inklings' of faith," reports Kenneth Gibble, pastor. "The people at WMSP/FM were affirmative and we've been following the same design ever since. We attempt to create programs of religious music, readings from secular literature and the Bible, and commentary on different themes, using a Brethren treatment. In August we transcribed three half-hour programs on simple living. One of the best we've done was an anti-war program combining dramatic reading and folk music.

"The programs are personal, inspirational rather than issue-oriented, and emphasize Christian beliefs as we see them. They celebrate life and God's love. The name of the church and its location is always clearly stated but there is no hard sell for church attendance. New people have come to the church because of the program."

Planning the programs, collecting resources, writing, and doing weekly tapings has involved the time and interest of a number of Ridgeway members. Ann Earhart Gibble serves as program coordinator. All programming is volunteer. Members of the church loan records, submit favorite readings and meditations, and serve as performers. At occasional workshops, interested persons bring program ideas and familiarize themselves with the mechanics of radio broadcasting. Some of the leaders in Inkling's development have been Bob Smith, Jim Whilley, Evelyn Frantz, and Ann and Kenneth Gibble.

Tapes of the programs are kept and reused occasionally. Sometimes portions are incorporated into a Sunday worship service. Several times when the church choir has sung, the program has been taped for broadcasting.

"We insist on good quality. We view our programs as evangelism, a way we can reach out to persons in their homes, and we must give them our best. To broadcast less would turn them off, and they'd do the same to us," says Pastor Gibble.

The programs are creating a broader interest in the Brethren brand of radio ministry. The district communication task team has been considering whether such a ministry can be extended to other parts of Pennsylvania. The Inklings tapes are being offered by the Ridgeway church on loan to anyone who is interested in investigating similar radio ministries.

And 'Inklings' of faith quietly continues to carry on its unique Brethren ministry, bringing thought-provoking commentary and music to Harrisburg, Pa.—L.T.P.

A sens

A group of members of the Church of th Brethren, scattered over a fairly broad geographic area, felt the need for a Brethren church to which to relate. They are now an established congregation of fo ty members.

Last year one of the districts set as on of several five-year goals the establishme of a new congregation. A feasibility stud has been made and the way is now being prepared for getting that new church started.

Some Brethren living in an area where number of new communities are being developed asked their district board to e plore beginning a new Church of the Brethren congregation. The district has called a pastor to work with an already forming group of persons from many denominational backgrounds.

These are three current illustrations of church extension in the Church of the Brethren. Each has its own uniqueness a model for ministry.

The first congregation is in northern Colorado. In fact, its official name is the Northern Colorado Church of the Brethren. Its nearest neighboring Churc of the Brethren is sixty miles distant, Prince of Peace church in Denver. This new church was organized in 1972 with twenty charter members. It has doubled membership in three years. The group h gone through several phases of development, originally meeting jointly with a D ciples of Christ congregation. A church building is in process of being complete constructed largely with the use of volunteer labor.

The members of this congregation live principally in or near four Colorado citi Ft. Collins, Loveland, Greeley, and Win sor. The church building is just outside

by Hubert R. Newcomer

f mission and ministry

Windsor, which is centrally located among the other three cities. They see themselves as being a "regional" church; that is, a congregation ministering to Brethren living in the larger area, as well as a church to minister in its immediate community.

Among its "present and future program goals" the Northern Colorado church includes a very intentional model of ministry for the congregation. From the very outset the congregation determined not to have a "paid pastor," but one whose role "would be equal to the rest and that all of us should feel the same dedication and responsibility as the pastor."

Presently there are two ordained ministers in the group. They serve at strategic places in the church's organization to make the most of their training and experience. "We feel that this model for a 'shared ministry' has many exciting possibilities, but it is most exciting to us because it works! . . . We feel our trained pastors must maintain a rather low profile. If they come on too strong, it would be very easy to fall back to a more comfortable position of 'let the pastor do it.'"

That is the Northern Colorado Church of the Brethren!

In 1975 the District Conference of Northern Ohio approved as one of a number of five-year goals the starting of a new congregation in 1975. It was a "decision to investigate and decide on the placement of a new church with the cooperation of an existing nearby partnership congregation. Our purpose here is to try to find areas of growth near existing churches and get help from these churches or this church to begin the new congregation."

In pursuing the development, the District Church Extension Commission has reviewed the goal and studied means of enlisting partnership support from existing congregations. Letters have been mailed to churches and area meetings have been held to enlist and evaluate interest in the developing project. Advice was sought from the director of the Northeastern Ohio Regional Church Planning Office.

With input from these various sources, the commission selected the Akron-Canton area for further evaluation. A person professionally experienced in community survey was employed to do a feasibility study. The study recommended the selection of Jackson Township in Stark County as having potential for church development. This recommendation, with the unanimous support of the commission, was passed to the District Board and adopted.

And that is how the Northern Ohio District is dealing with its goal to start a new church. Projected planning calls for a pastor to be on the job in that situation by September 1, 1976.

The District of Florida-Puerto Rico has only fourteen congregations. The fifteenth is being born. On January 1, 1976 a pastor will assume responsibility for leadership with this new group.

In 1974 a Brethren family living in Naples wrote to a member of the district board to raise the question about starting a new church in that general area. Contacts were made, area meetings of interested Brethren were held, and the district Commission on Ministry gave direction to the growing interest. Last October at a retreat of the District Board momentum picked up with the decision to have a feasibility study made of communities in southwest Florida. Plans moved deliberately but with dispatch. Such a study was made in January 1975 and in March the District Board approved a recommendation that a new church be started in Cape Coral, a new community development near Fort Myers. At the same meeting the District Board established a Venture Fund "to provide resources for new programs, special needs and projects."

Excitement is running high in the Florida-Puerto Rico District as the Cape Coral Church of the Brethren takes on identity. The style of ministry envisioned is one of openness to new approaches to learning, new expressions of worship, a new awareness of relationships, all set in the context of a New Testament faith. The life of this new congregation will come from the life of the community where it ministers. Already, three months before a pastor is to arrive, there is a group of interested persons from many faith backgrounds meeting and looking forward to being a part of the new congregation to be born. In one sense the new church will start January 1, 1976. In another real sense it has already started. "Where two or three are gathered in my name. . . . "

It may be that new church development in the Church of the Brethren is turning around after a decade of near dormancy. If it is, let us be sure that the new interest is generated out of a sense of mission and ministry, and not just to add another congregation to the list in the denominational directory.

Let us be sure, too, as new churches are conceived, that they are brought to birth as expressions of the body of Christ where persons love and are loved, receive and are received, accept and are accepted. ☐

Sermon from a cistern

Jeremiah 2:13

[13]for my people have committed two evils:
they have forsaken me,
the fountain of living waters,
and hewed out cisterns for themselves,
broken cisterns,
that can hold no water.

John 4:14

[14]but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life.

Psalm 36:9

[9]For with thee is the fountain of life;
in thy light do we see light.

Have you ever heard a sermon from a cistern? That question posed by Bob Mumford captured my imagination. What was he getting at? What had that to do with being a Christian?

I could recall a number of references to springs, fountains, wells, and streams in the Bible. But cisterns?

Jeremiah puts it together this way as God laments, "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water."

A cistern, as I remembered from living on a farm, was not something I would want to represent my life. It was a "shallow" hole in the ground walled up with cement. Its primary purpose was to catch and "hold" the runoff rain water. Because the top that covered the cistern was not permanently secured, there was an element of danger, and my parents kept reminding me, "Stay away from the cistern! It's not safe." They also cautioned me, "Never drink that water!" Who would want to? It smelled stagnant, looked dirty, and felt lukewarm. And what's more it was hard to get at. The pump had to be primed and generally, it was quite stubborn about giving up any of its water. As I think back, I wonder why we even had a cistern since we rarely ever used it. But it was there—in case of an emergency.

As I considered this there seemed to be an inner voice saying, "A Christian can be like a cistern—a kind of 'holding tank' for religious beliefs and thoughts."

Let's draw an analogy between a cistern and our hearts, and between cistern water and our faith. Ask yourself these questions: Is my heart a kind of "dumping" place that catches the external religious runoff? Is it walled up against internal resources—the working of the Spirit? Is my faith stagnant, polluted, lukewarm? Has my faith been held in storage, inactive so long that it is difficult to get at? Like a cistern, is what I offer so repulsive that others turn to me only in case of emergency?

The cisterns Jeremiah refers to were broken, not even capable of "holding" what went into them. Are we so impaired by outside influences that we are incapable of even a stagnant faith?

No, that's not for me! What alternative might there be?

My thoughts turned to the encounter between Jesus and the woman at the well. "... Whoever drinks of the water that I give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life."

Drawing from my childhood experience again, I remembered another source of water, the well in the corner of the yard near our house. It was a "deep" hole in the ground, lined with rocks so water could filter in. The source of water was internal—bubbling, flowing springs that were continually renewing and freshening the supply that was already there. This water smelled fresh, looked sparkling, felt cool. The pump required firm action, but the water was readily available. It was not only "safe" for drinking, but also provided the essential elements needed for quenching thirst. My father declared, "Don't be afraid to drink this water. It is good."

Let's draw an analogy between a well and our hearts, and between well water and our faith. Ask yourself these questions: Is my heart open to receiving fresh new truth that have been filtered/tested by the Spirit Is my faith energetic, radiant, refreshing? Is there a creative force continually renewing my faith? Is my faith readily available, and does it supply my spiritual thirst?

Sometimes my father would hook up a gasoline-powered pump to the well and pump it all day and all night. That always was a bit frightening to me because if that well were pumped dry, then I'd have to carry water from the well at the barn. My father reassured me, "The more water we use from the well the greater and better the supply will become." In fact, when we moved to that farm the house well had been dry for a number of years. But after a thorough cleaning the water began to seep in, and by digging deeper we found anothe spring—even stronger. Through regular and generous use that well became a dependable, abundant source of refreshing, life-giving water.

God, our Creator, gives us that same reassurance today. He is our inexhaustible source of faith—the water of life that springs up from within us. No matter how small it may be, the more we use the faith that he gives us, the more faith he will continue giving us. Otherwise, we risk a spiritual drying up. Sometimes we need to thoroughly clean the recesses of our hearts to allow faith to seep in. Other times we need to dig deeper—to be opened to new

What a contrast betwee

orings of faith. Unlike cistern water, faith
sually does not come to us deluge by
eluge. Rather, it comes in a slow, con-
nual, flowing process.

The inner voice was speaking again,
This is what God wants for you. Your
iith can become as the water of a well, be-
ıg constantly renewed by the inexhausti-
le inner Source."

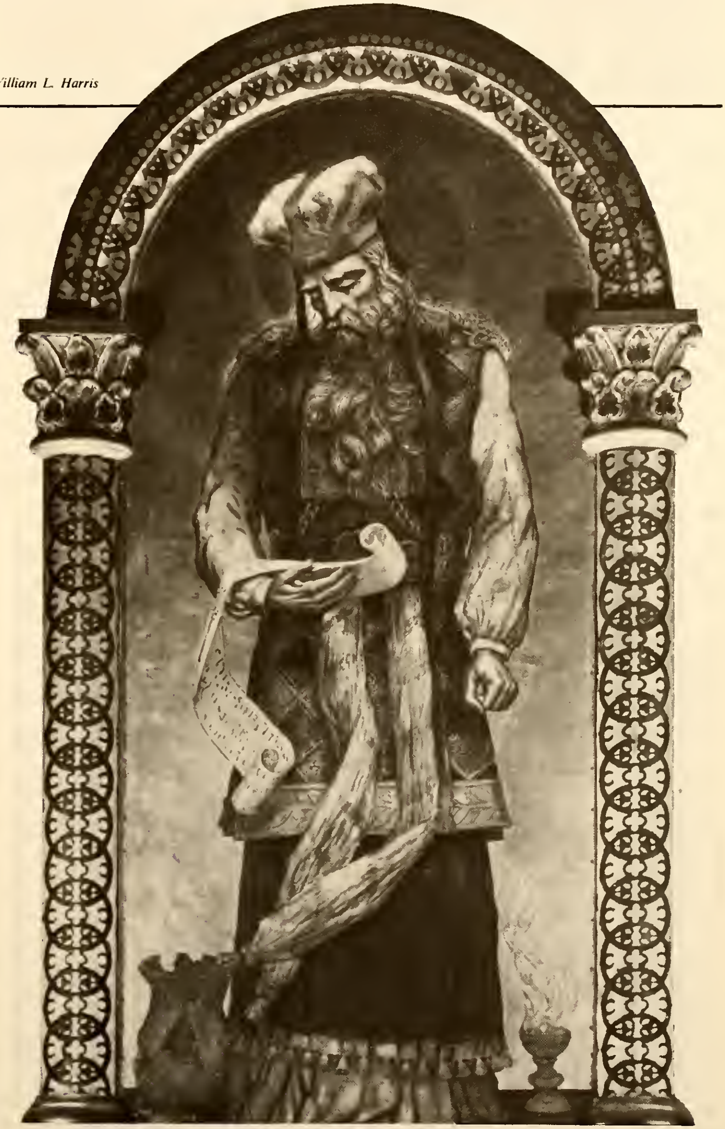
What a contrast between a cistern and a
ell! Each is a hole in the ground, but the
urpose of each is so different. Each
eceives water but the source and the
ıethod by which it is received is complete-
different. And there is no comparison
etween the water each has to offer. About
ıe only similarity is that the water from
ach is wet.

Likewise, each of us has a faith—
ıeaning, that by which we live. However,
ıe purpose for exercising our faith may
ary. The source of our faith may differ.
nd the process by which we grow in
iith may be vastly different. About the
nly similiarity is that we call ourselves
hristian.

In the Old Testament the cistern was a
ymbol of alienation—brokenness—
eparation from God. The well signified a
ilgrimage in a new land, ownership of a
ertain area, a place where relationships
ere established or renewed. The well im-
lied God's blessing and was a coveted in-
eritance.

All the connotations of the well in the
ld Testament are brought together in
ıe New Testament in the life of Christ—
ıe "living" water—the Source of life
ıcarnate.

The choice is ours. Will our faith witness
ıe characteristics of a cistern or a deep
ell? Let us, with the Psalmist, affirm,
With thee, O God, is the fountain
f life." ☐



"Jeremiah," by William L. Harris

cistern and a well! / by Emily Mumma

EVANGELISM AIDS, EVENTS

Helps in evangelism come in many forms: study courses, books, conference experiences, or information and ideas on faith-building and faith-sharing. The greatest help comes when individuals are excited about their relationship to Christ and the church. These resources could help that happen. Why not arrange for a group to use a study course for 13 weeks?

New Evangelism Study

This 13-week study course of the Church of the Brethren comprises a packet of nine materials, including a study guide, *Enabling the Witnesses*, by Rick Gardner, editor for biblical resources, and a tape of excerpts from the 1974 Congress on Evangelism. Any congregation or group eager to grow in evangelism will find this resource instructive and inspiring.

The three-month experience is designed

—to affirm the basic theological and biblical evangelism doctrines.

—to assist individuals in relating to each other in the search for new understandings of salvation and faith-living.

—to guide groups in evaluating the evangelism style and spirit of the congregation.

—to encourage and inspire study groups to take steps in expanding the evangelism program of the local congregation.

Also included are the Brethren Press paperback, *Call the Witnesses*, edited by Paul M. Robinson; *Workshop Reports* from the Congress on Evangelism; *Sharing Good News*, a guide on evangelization through relationships, and a copy of *Alive Now!*, an Upper Room publication.

The Teacher Packet of nine items is $5.95 plus $1.15 postage and handling. Student Packets of six items are each $2.95 plus $.80 p & h. From Brethren Press, 1451 Dundee Avenue, Elgin, Illinois 60120.

The Edge of Adventure

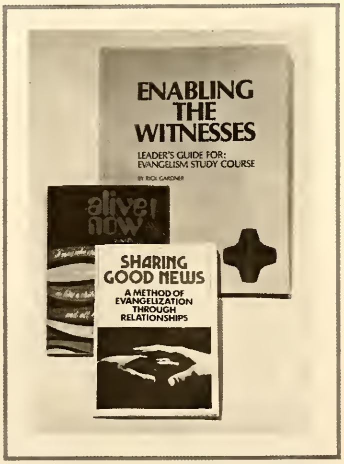
Another 13-week study course, *The Edge of Adventure*, by Keith Miller and Bruce Larson, consists of three tapes and several booklets. The material shares informal leadership of the two authors as they candidly share their faith pilgrimages and invite you and your group on a faith journey as well.

The kit includes *The Edge of Adventure*, a paperback; three 60-minute study tapes; a Leader's Guide; and a Participant's Response Manual.

The complete Leader's Kit is $24.95 plus p & h; the Reading Book is $3.95 plus p & h; and the Participant's Response Manual is $1.95 plus p & h. Available from Brethren Press, 1451 Dundee Avenue, Elgin, Illinois 60120.

Speaking in Tongues

Suddenly, it seems, the charismatic movement has expanded in size and power, touching and affecting most Protestant denominations as well as the Roman Catholic Church. *Speaking in Tongues: An Urgent Issue for the Church*, by Matthew M. Meyer, deals with the most controversial aspect of the movement, glossalalia. The experience is received with mixed and divergent reactions, often resulting in a polarized congregation.


ENABLING THE WITNESSES
LEADER'S GUIDE FOR: EVANGELISM STUDY COURSE
BY RICK GARDNER
alive now
SHARING GOOD NEWS
A METHOD OF EVANGELIZATION THROUGH RELATIONSHIPS

The destruction comes from attitudes on either or both sides. Polarization need not occur. Division and destruction of relationships need not result. But local congregations do need to face the concern.

This new Brethren Press book is designed to assist individuals and congregations to understand the phenomenon better, and work for an acceptable solution.

Available from Brethren Press, 1451 Dundee Avenue, Elgin, Illinois 60120.

Fifth Assembly Studies

Material produced explicitly for participants in the Fifth Assembly of the World Council of Churches, Nov. 23—Dec. 10, Nairobi, Kenya, is also excellent for congregational study groups.

The study booklet, *Jesus Christ Frees and Unites*, based on the assembly theme, is $1.50. Among the issues dealt with are Jesus Christ—Liberator: But What Kind of Liberator?; Liberation—in Living Memory; Living Free; Real Life Community. The Bible studies draw from Mark 9, Lamentations 5, Isaiah 40, Deuteronomy 6, Romans 8, and John 2, 8, and 15.

Six sectional reports treating major topics before the assembly, delve into the following themes:

Confessing Christ Today; What Unity Requires; Seeking Community—the Common Search of People of Various Faiths, Cultures, and Ideologies; Education for Liberation and Community; Structures of Injustice and Struggles for Liberation; Human Development—the Ambiguities of Power, Technology and Quality of Life. The sectional booklets are $1.30 each, or $6 for the complete set of 6.

Another useful resource is *The Ecumenical Review*, July 1974, which contains the first set of contributions by well-known church leaders on the theme of the Assembly. $2.80 per copy. Of particular interest to many will be the worship guide for the Fifth Assembly, published as a special issue of *Risk*, the WCC magazine about renewal in the churches. *Risk*, Vol. 11, No. 2-3, 1975, *A Worship Book*, $1.50. Yearly subscription, 4 issues, $3.50. These items are available from the World Council of Churches, 475 Riverside Drive, Room 439, New York, New York 10027.

Brotherhoodwide Events

In the wake of 200 or more Lay Witness Mission weekend events in congregations, the evangelism program for the Church of the Brethren includes four significant developments for 1976-77. The Evangelism Team, including the 24 District Evangelism Counselors, have begun plans for these items, which were approved by the General Board in its June 1975 meeting.

1976—District Evangelism Seminars for Pastors. To assist and inspire pastors in their evangelism tasks, each district (Witness Commission with Evangelism Counselor) is encouraged to plan for a two-day Evangelism Seminar for pastors.

1977—Five Area Evangelism Conferences. Instead of another national "Congress on Evangelism" five area events are being planned for Church of the Brethren people across the states. Generally they will occur in these areas: West Coast, Plains, North Central, Northeast, and Southeast.

1976-1977—Mission to Congregations. This is a plan whereby congregations with strong pastoral leadership are challenged to give assistance to smaller congregations or to congregations with special needs. Larger fellowships are challenged to make pastors available for such ministries, and smaller churches are encouraged to request such help. Financial assistance for this program is available.

For more information on the above write The Evangelism Team, Parish Ministries Commission, Church of the Brethren, 1451 Dundee Avenue, Elgin, Illinois 60120.

Another national Church of the Brethren event, which is bound to create considerable excitement is a conference on the Holy Spirit, June 10-11-12, 1976 at Valparaiso, Ind. Sponsored by a group of "charismatic Brethren," the event will center on issues of faith related to the Holy Spirit. Although this conference is not officially a part of the General Board program, the Evangelism Team is maintaining a spirit of communication and mutual respect with the organizers of the conference. For more information write R. Eugene Miller, Route 1, Box 255-B, Duncansville, Pa. 16635

District Activities

According to the evangelism counselors, many of the Districts are increasing evangelism emphasis in camps, encouraging local congregations to hold preaching missions, promoting Lay Witness Mission events, advocating evangelism study courses for local church groups, organizing a District Evangelism Task Team and a local congregation Evangelism Coordinator, and planning for Evangelism Seminars for Pastors in 1976 and Regional Evangelism Conferences in 1977.

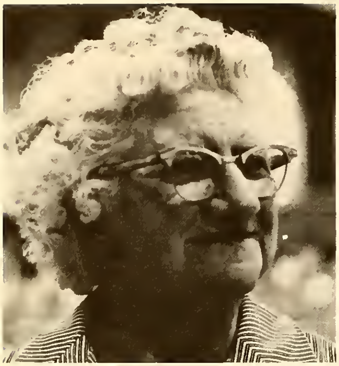
Leader's kit
Everything you need to lead an effective 13-week study course
CR creative resources
An itinerary of "first steps" from the lives and writings of Keith Miller and Bruce Larson
the edge of adventure
keith miller & bruce larson
1
2
3
keith miller & bruce larson
the edge of adventure: AN EXPERIMENT IN FAITH $24.95

An impressive series of events has been scheduled by Middle Pennsylvania for the Spring of 1976. Three weekends of workshops on Evangelism (March 26-27, April 23-24, and May 21-22) will culminate in a mass rally on Pentecost Sunday, June 6, 1976. Congregations are called to participate in all four events, using the month between each event to put into practice learnings from the workshops. The concluding event will be an inspirational celebration of commitment to Christ and relationship to one another.

West Marva envisions three district evangelism workshops on successive Sunday afternoons directly focused on personal visitation and soul-winning. The first session will be a rally day including a speaker, gospel singing, and testimonies; the second and third session will be workshops on visitation and faith-sharing experiences.

Southeastern District projects a goal of 1000 new converts to Christ through efforts modeled after the New Testament Evangelist, Peter, in Acts 2. Preaching revivals and visitation evangelism will be central in the plan.

Evangelism is successful, not so much because of methods or tools, but rather because of *spirit*—the Spirit alive and at work in the lives of individuals and congregations. Motivation is more urgent than models. A contagious excitement will find a way to be expressed. A religious fervor will declare its faith. May God grant us and our congregations these qualities.
—MATTHEW M. MEYER



Bertha Haag: Brethren jingle belle

At many a Brethren gathering there has been
(Unnoticed, quietly writing all the time)
A certain lady who, with gifted pen,
Finds joy in putting happenings into rhyme.

At meeting's end, should hoped-for chance afford,
She reads aloud the lines she's written down.
Thus, verily like a camera (polaroid),
She turns out instant pictures to share 'round,

The whole thing started many years ago.
"I'm eighty now," she readily will say.
Her hair, now thistledown, is white as snow.
But twinkling eyes a youthful zest betray.

Ambition once had called her toward the stage;
In summertime she did Chautauqua stints.
She turned to teach, and married Byron Haag;
Her "stage" has been the classroom ever since.

Planning for a banquet long ago
Began her poet's fame, I was to learn:
Absorbed in writing jingles for the show,
She let an angel food cake slowly burn!

On through the years her jingles brought folk joy
And joy returned tenfold to bless her too.
We find ourselves engaged in God's employ
If tired hearts lift whenever we pass through.

Her mirthful lines are surely blessed above.
(What matter if the rhyme or meter's vague?)
She writes with poet's pen full-dipped in love,
And ends each poem: "Sincerely, Bertha Haag."—K.T.

intouch

Mike Brewer: A reaso

For Ray and Sandy Brewer of the Waka, Texas, congregation, the crisp Texas Panhandle day—the most terrifying one of their lives—began normally enough. Ray, an oilfield mechanic, was finishing his morning paper work at the company office about four miles from his home when Sandy called. Frantically she told Ray that their two-year-old son, Mike, had fallen through the ice into a deep pond near their home. She had not been able to rescue him.

Ray quickly drove home, threw his jacket down, and dived into the water. He surfaced with Mike's body, finding his face blue and his lips rimmed with white. The boy was not breathing after being in the icy cold water for over fifteen minutes. Ray began giving his son mouth-to-mouth resuscitation, which he had recently learned at a company safety course. After several minutes with no response, the father was about to give up. Then Mike's face twitched. Ray continued to work over the boy until an ambulance arrived to rush him to a nearby hospital in Perryton.

There the doctors gave the Brewers little hope for Mike's survival. A metal object run back and forth across the bottom of Mike's foot brought no response. Mike was then taken by air to a hospital for more life-saving facilities in Amarillo, 100 miles away.

But after 20 hours of unconsciousness, Mike awoke, crying and wanting to see "mama" and "papa." Next day he was standing in

nks

bed, telling everyone he wanted to go home. Mike had no brain damage, suffering only a slight fever from a cold for a few days.

The medical explanation of Mike's survival was that he had somehow drifted into an air pocket beneath the ice. Presumably the cold had numbed Mike's hyperthermal functions, reducing his need for oxygen during the time he was in the water. Although Ray's knowledge of mouth-to-mouth resuscitation was partly responsible for Mike's recovery, he insists, "I know it was God who saved Mike." It *was* a miracle that he survived the ordeal.

Mike's story is not over. In October of 1974, Mrs. Brewer again contacted her husband at work. This time curious Mike had crawled inside an electric dryer in a vacant house. The old model dryer evidently had not completed a full cycle as it began heating and revolving as soon as the door was closed on the machine. A playmate heard Mike's cries and opened the door. Five-year-old Mike had been in the dryer long enough to receive first, second, and third degree burns. But after being hospitalized for a few days he began asking when he could go outside to play. Soon after, Mike was allowed to go home.

Being twice snatched back from death's door makes Mike more than ordinarily precious to Ray and Sandy Brewer, and their Christian faith has been necessarily strengthened as well.—ROBERT SIFRIT

Earl Bowman: 'God called me'

Why did you go into the ministry? Some people ask this of Dr. Earl M. Bowman and he says that the only answer that he can find is "I feel that God called me. I was a serious-minded lad and accepted the call with the utmost reverence. Not only did I feel the call in my inner consciousness, but I also believed that the voice of the church was also the voice of God." After 60 years in the ministry of the Church of the Brethren, he says "I only wish I had sixty more years to devote to the Christian ministry."

Dr. Bowman, who has preached approximately 5,200 sermons since a boy of 18, preached again with dignity and deliberation on the morning of December 1, 1974, in the pulpit of the Bridgewater, Virginia, Church of the Brethren. That evening, approximately 150 friends and relatives gathered to celebrate his 60 years in the ministry.

He was married to Leah Frances Miller in 1919. He suffered the loss of Leah in the fall of 1965. His second marriage was to Rhea Wampler Miller in the spring of 1967, in Harrisonburg, Va.

Earl Bowman was the author of the 1943 query asking the Annual Conference to appoint a Committee of Fifteen, to study the over-all congregational structure of the Church of the Brethren, with a view to simplification. The recommendation of the query was adopted and the Committee of Fifteen elected to undertake the study, which required two years; and he was a member of this significant committee.

He served one term on the General Board of Christian Education; and two terms on the newly formed General Brotherhood Board. He was chairman of its Commission of Ministry and Home Missions for five years.

He was Moderator of five District Conferences; and a member of Standing Committee six times. For many years he was a member of the Southeastern Regional Board and of the District Board of Northern Virginia. He represented the Church of the Brethren on the Virginia Council of Churches, 1940-1950.

Earl Bowman calls the work of being a pastor a hard life, but a good life. "It often means sleepless nights, suffering and sharing many burdens of others. Nevertheless, my regret is indescribably deep that I must relinquish such a good work because of my age. If it were possible I would gladly live my life over and devote it to the pastoral ministry and to the preaching of the gospel of Jesus Christ. In spite of many disappointments and much suffering I can still say that God has been good to me and his love has overshadowed me."

Sixty years of service, so rich in spiritual ministry and effective in good churchmanship, surely represents a worthy response to God's call.—K.M.

Floor open to nominate for 1976 Conference

The opportunity is now open for Brethren at large to nominate candidates for the 1976 ballot to be cast at the Wichita Annual Conference, according to the Annual Conference Office. First get the permission of your potential nominee, then send the name to: Annual Conference Office, 1451 Dundee Avenue, Elgin, Ill. 60120, before December 1.

Offices open in 1976 are:

Moderator-elect (one person).

General Board, district representatives (ineligible are persons from these districts: Atlantic Northeast, Northern Indiana, South/Central Indiana, Iowa-Minnesota, Missouri, Middle Pennsylvania, Southern Pennsylvania, Southeastern, Virlina, West Marva. Also ineligible are persons from the same congregation as any continuing Board member).

General Board, at large representatives (eligibility: no more than one from any congregation or three at one time from one district, including the district representative).

Annual Conference Central Committee (one person).

Committee on Interchurch Relations (one person elected; one person named by Board).

Bethany Electors (one person from colleges; one laity; one at large named by seminary board).

Committee on Health and Welfare (one person named by Board; one person named by Brethren homes and hospitals).

1976 conference views church, college ties

Earlham College campus in Indiana will be the scene of the first Church of the Brethren Higher Education Conference to be held in recent years. The date is June 24-27, 1976.

The planners look upon the conference as an examination by the church of its role in higher education. The findings will be forwarded as suggestions for action by the General Board, Annual Conference, and the colleges.

Participation for up to 200 persons will be by invitation, broadly representative of the church and academic communities.

In 1974, the General Board approved a plan submitted by General Secretary Loren Bowman to begin a study of the relationship between the church and the colleges. The action came in response to a request from the Atlantic Northeast District, pointing up concern over the crises in finances and identity confronting institutions of higher learning today.

To clarify issues, purposes, and format for such a conference, the General Board-appointed design committee conducted consultations in three sections of the country, involving 64 persons. From this input the design committee formulated proposals for shaping the conference itself. The proposals were approved by the General Board in June.

Cast as a working conference at Richmond, Ind., the parley will seek to arrive at specific responses to questions posed in preparatory materials. The conference itself will form study groups of 10 to 12 persons to discuss agenda questions concurrently, then submit written responses for plenary discussion.

As the issues are dealt with, votes will be tallied and opportunity extended for written minority viewpoints. The findings will have no binding authority upon the church or the educational institutions but will offer guidelines from which the General Board, Annual Conference, and the colleges may act.

The design committee, chaired by Paul H. Bowman, Merriam, Kans., includes Louise B. Black, Elizabethtown, Pa.; Doris Egge, Roanoke, Va.; Robert Faus, Lombard, Ill.; Melanie May, Timberville, Va.; Lila McCray, Elkhart, Ind.; Ralph G. McFadden, Elgin, Ill. and, ex-officio, S. Loren Bowman, Elgin, Ill.

Robert Noffsinger of Dayton, Ohio, will serve as conference manager and as a new member of the conference planning committee.

The church will be represented by laypersons, pastors, district executives, Brotherhood staff, Bethany Seminary faculty, and other leaders. College representatives will include presidents, trustees and faculty members, students, and campus ministers. The design committee is open to involvement by other interested groups and plans to use resource persons of other denominations.

National leaders in religious higher education will speak to the delegates in general sessions.

bicycle
BICYCLE

From left: Charles, Benjamin, Ann, David, and Laveta Hilton, heading for Lafiya program in Lardin Gabas, Nigeria. The Hilton children will be students at Hillcrest School.

David Hilton recruited for Lafiya assignment

A veteran of ten years of medical service in Nigeria, Dr. David Hilton of Menominee, Mich., is beginning an assignment with the Church of the Brethren in its Lafiya program. Dr. Hilton and his wife, Laveta, served from 1959 to 1969 with the United Methodists at Bambur, Nigeria.

According to J. Roger Schrock, Brethren medical coordinator in Nigeria, Dr. Hilton will serve first at Lassa Hospital, replacing Dr. Dan Zinn, who terminates service in November. The Hiltons have been serving Puerto Rico's Castaner Hospital while awaiting Nigeria visas.

The Hiltons were accompanied by their three youngest children, Benjamin, 17, Charles, 14, and Ann, 13. Another daughter is in college in the US.

Moomaw emphasizes 'benchmarks' for aid

"Do you lobby your constituents to lobby us?" was a question asked of Dr. I. W. Moomaw during his July 18 testimony before the House International Relations Committee by Congressman Charles Whalen of Ohio. Mr. Whalen pursued the subject by saying that he would like to receive more correspondence on the positive side of the foreign aid issue since nearly all the mail he receives on foreign assistance is negative. His clear message was that if Brethren (and others) support foreign assistance, he would like to know about it.

The occasion for Mr. Whalen's comments was a day of hearings scheduled by the House International Relations Committee on the general issue of foreign aid and specifically on a bill to authorize funds for development assistance programs over the next two years. Dr. Moomaw of Sebring, Florida, a lifetime worker in rural development and author of a book on the US foreign aid program, testified on behalf of the General Board, stating Brethren support for some foreign aid programs and outlining the changes he thought necessary to make aid more effective and worthwhile.

In his testimony Dr. Moomaw emphasized eight "benchmarks" toward a better aid program. Among these were using aid to help the genuinely needy rather than tying it to political or military concerns, working with the poor in helping them to better their situation rather than imposing our solutions, channeling more of our aid through multinational agencies such as the United Nations, and giving a much higher proportion of our gross national product for development assistance programs.

Dr. Moomaw was pleased to note that the bill being considered by the committee had already incorporated some of his suggestions. Especially noteworthy were several sections of the bill that stressed a focus on the causes of world poverty and directly helping those in the poorest majority. Another major departure from past tradition was the separation of development aid and military aid into two bills, a procedure the Brethren have long advocated so that each program could stand or fall on its own merits.

Dr. Moomaw concluded with Luke 12:48, "Unto whomsoever much has been given, from him much shall be required."

Radio series dramatizes faith, courage of women

Women who dared to act on their beliefs and were willing to suffer the dire consequences that followed is the theme of a series of radio dramas, "Women of the Faith," to be introduced nationwide early next year.

The Church of the Brethren is among the charter sponsors of the series, joining with an interdenominational coalition. The series also accents the United Nations International Women's Year and the US Bicentennial emphases.

The aim of the five-minute dramatizations is to encourage women today to achieve a stronger sense of selfhood and a more dynamic faith, inspired by women who in the past were engaged in the search for freedom and justice.

The series is proposed for in-church use at the close of the 50-week period.

Among subjects in the series are Mary Dyer, the Boston Quaker martyr; Elizabeth Cady Stanton, early advocate for women's rights and editor of *The Woman's Bible;* and Sojourner Truth, an illiterate slave who became an eloquent abolitionist and women's rights speaker in the 19th century.

Brethren subjects have been nominated for inclusion in the series.

Two Brethren representatives have been named to the coalition, Ruth Ann Johansen, Princeton, N.J., on the advisory committee, and Lois Teach Paul, Elgin, Ill., on the production committee. Church of the Brethren investment in the project is $2,000, contributed by the Parish Ministries and Communications units of the General Board and by the Womaen's Caucus.

Executive producer for the series is Faith Pomponio, director of special services, Communications Commission, National Council of Churches. The programs are being produced in Atlanta by Carole Etzler of the Presbyterian Church in the US.

Women in churches from across the country are invited to assist in helping market the programs for local broadcast.

How they keep him down on the farm

Venerable, lifelong servant of humankind, 81-year-old Ira W. Moomaw, the foremost Brethren name in agriculture, presents no problem in staying on the farm *issue,* if not on the farm itself. Back from a six-month stint in Japan, where he and his wife, Mabel, co-directed the World Friendship Center (December 1974 MESSENGER, page 6), Dr. Moomaw has now taken a two-year volunteer assignment with the Washington Office, as a consultant on farm issues.

Prior to his "retirement" in 1962, the former India missionary (1923-1942) had served since 1946 with Agricultural Missions, Inc., and the Rural Missions Cooperating Committee. His last eight years with those organizations he served as their executive secretary.

Working out of his Sebring, Fla., homebase, his task will be to implement as many as possible of the twenty "recommendations to government" in the 1974 Annual Conference Statement on the Church and Farm Issues.

The 1974 statement calls for government action to protect the environment, to support small farmers and share tenants, to enforce existing laws that uphold the life-style of farm workers, and to administer welfare programs for rehabilitation and educational development rather than "demeaning handouts."

New Windsor to finish Old Main renovation

While major renovation has occurred to much of Old Main at the hub of the New Windsor, Md., Brethren Service Center (January MESSENGER), two upper floors remain to be completed. The signal to continue work on those areas has been given by the General Board.

Through the use of some volunteer labor and donated materials, costs, including furniture, are to be held to $250,000.

More than 120 years old, Old Main has been cited recently by Carroll County, Md., as one of the area's landmark buildings, a designation reserved for edifices standing in original form or having been properly restored.

While Old Main appears much the same from the outside, the interior was virtually gutted and rebuilt in the recent renovation program. The floors presently completed house the International Gift Shop, three conference rooms and 17 bedrooms.

The expanded facilities will be used largely to host the center's conferences, work groups, retreats, and tours, which accounted for 18,000 registered visitors last year. Several thousand other visitors came to the center for shorter stays.

Son and daughter of the pioneers

In observance of its 75th anniversary year, Elizabethtown College in Pennsylvania presented honorary degrees to two persons uniquely aligned with the institution's history.

Recipients were a writer and an artist, the writer being Anna Beahm Mow, also a missionary and a teacher and the daughter of Elizabethtown's first president, Isaac Newton Harvey Beahm.

The artist was James (Jamie) Browning Wyeth, member of the famed Wyeth family of painters and descendant of the Herr family who once owned the farm that is now part of the college campus.

For the 29-year-old Wyeth, a prestigious artist in his own right as were his father and grandfather, it was his first college degree in that he had dropped out of school in the sixth grade to pursue an art career. His father, Andrew, also was present at the commencement.

Getting it all together

Even a football match requires a semblance of organization, which is what Peter Cowan, the bearded man in the black, is trying to bring to a young group of refugees on Cyprus *(picture above).*

Cowan, a Britisher and a former member of the Brethren Service team in Cyprus, extended his stay for six months at the request of Church World Service, to assist refugees following the tense Cypriot conflict. He is slated to return to the island for a further stint of service this fall.

Venerable matriarch Anna Mow (above) and artist Jamie Wyeth (below with father Andrew Wyeth) win Elizabethtown honors

Suggest auto user's 'thou shalt nots'

In the long view of things the blues of the auto industry is good news for the country, declares one church journalist.

Writing in *US Catholic,* associate editor Kenneth Guentert exhorts readers to drive less and to avoid buying new cars. The idea, he explains, is to "force the government to do what it should do—build a comprehensive mass transportation system."

Citing pollution, the energy crisis, and congestion, Guentert says "what's good for General Motors is *not* good for America."

In the form of "ten commandments," Guentert drew up a list of minimum standards for the use of the automobile by Americans, a list oriented more to Americans in the urban sprawl than in the wide open spaces. The ten:

1. *I am the Lord thy God, thou shalt not have strange gods before me.* Suggesting that the "supreme strange god" in America is the automobile, Guentert warns readers not to listen to "government officials, auto executives, or union officials who say buying a new car is 'patriotic.'"

2. *Do not buy an automobile in vain.* The only reason for owning a car is for "transportation," he says, and the only reason for buying a *new* car is "improving your mileage and causing less pollution."

therwise he suggests buying a *used* car, ecause "it keeps another car from being uilt."

3. *Keep holy the Lord's day.* Anyone ho lives within two miles of church hould walk in nice weather, he says, dding that people who feel a two-mile alk would be too strenuous should "see a hysician."

4. *Honor thy children.* "Never buy them car." Parents may not be able to stop 18-ear-olds from buying their own cars, he dmits, "but nowhere is it written that you ave to subsidize their stupidity."

5. *Thou shalt not kill.* Autos "kill uddenly by collision, and they kill slowly y pollution." Drivers ought to have a proportionately good and life-giving eason for driving the car instead of walk-g, taking mass transit, or bicycle."

6. *Thou shalt not commit luxury.* People ho find themselves purchasing a car that "full-size, a gas hog, or in the luxury or erformance class" should ask themselves they are purchasing "transportation or elf-gratification." If the answer is the tter, Guentert says, "find a different way o gratify yourself."

7. *Thou shalt not steal.* Drivers have a esponsibility to make retribution for the nergy and social costs of the automobile, e says. As a result, people have "no right o complain about high gasoline or vehicle axes," although there is a "responsibility o see that such taxes are used for omething other than building more oads."

8. *Thou shalt not bear false witness gainst the automobile.* "Nor to keep your outh shut about its evils," Guentert adds. People have a responsibility to educate amily and friends about the automobile nd its alternatives."

9. *Thou shalt not buy a second car for hy wife or husband.* "Two-car and, God orbid, three-car families are out of date," e says.

10. *Thou shalt not covet thy neighbor's ar*—unless it "gets better mileage, causes ess pollution, and takes up less parking pace."

US Catholic mailed advance copies of he article with a questionnaire to a sam-ling of readers. Two-thirds of the espondents agreed that "what's good for eneral Motors is *not* good for America."

However, 87 percent said their auto is not a luxury, but a necessity," and only 3 percent thought owning more than ne car was "immoral."

underlines

WORLD FRIENDSHIP CENTER ... in Hiroshima, Japan, has as its new director *Leona Z. Row* of Washington, D.C. The former public school teacher and administrator and widow of *W. Harold Row* began the volunteer term in mid-September.

OTHER VOLUNTEERS ... *Terrie Miller,* 1975 journalism graduate of Moravian College and until recently from Elizabethtown, Pa., is the new Communications intern at Elgin. Her predecessor, another *Miller--Randy*--is enrolled at La Verne College in California. . . . As a first phase of a new year of volunteer service, *Ken* and *Nancy Smith-Shuman,* former workers in Belfast, Ireland, are assisting in the training of the September BVS unit. . . . Joining the staff of the Washington Office are two new volunteers, *Marcy Smith* of New Castle, Dela., and *Tim Speicher* of North Lima, Ohio. . . . Recently completing two years of volunteer service in the General Services area at Elgin are an Ohio couple, *Harry* and *Gladys Deardorff* of Hartville.

Ron Adkins, for two years training assistant in Brethren Volunteer Service, is now engaged in the Intermet Seminary training program, Washington, D.C. The study includes service with the Oakton, Va., Church of the Brethren.

PEOPLE YOU KNOW ... Honored for 28 years of pastoral leadership by the Anderson, Ind., congregation were *Elden* and *Ruth Petry* . . . . Instructor in the human services department of Elgin, Ill., Community College is *Carl W. Zeigler Jr.,* former Parish Ministries staff member. . . . While in the east for induction into the National Track and Field Hall of Fame, Charleston, W. Va., *Bob Richards* preached at the Frederick, Md., Church of the Brethren. He and *Mrs. Richards* placed their membership at Frederick where the pastor, *Merlin E. Garber,* is a lifelong friend. . . . *David Wine,* 1975 McPherson College graduate, has joined the home office staff of the Mutual Aid Society of the Church of the Brethren, Abilene, Kans. He and his wife *Jana* serve the Buckeye church pastorate part time.

IN MEMORIAM ... *Ted Whitacre,* 42, pastor of the Woodbridge, Va., church for seven years and 1975 Standing Committee delegate, died while hospitalized July 29. . . . *Levi K. Ziegler,* 86, who was pastor, Civilian Public Service director, Eastern Regional executive, and Morrisons Cove Home superintendent, died July 23. . . . *Floyd Wagoner,* 80, longtime member of Chicago's First Church, died July 19. He and his wife *Cleo* became residents of the Greenville, Ohio Brethren's Home last fall. . . . *Ethel W. Kurtz,* 93, died at La Verne, Calif., July 19. She and her late husband *D. W. Kurtz* served in the presidency of McPherson College and Bethany Seminary and in the pastorates of First Church, Philadelphia, and of the Long Beach and La Verne, Calif. churches.

CELEBRATION ... First Church, Harrisburg, Pa., invites Brethren to attend its Nov. 2 celebration at which time the mortgage on the Christian education building will be burned. *Stewart B. Kauffman* is the morning speaker; a noon meal will follow for those who make advance reservations.

update

PRINT AND REPRINT ... Occasional Brethren writings extend across the miles and through the years to an international and an ecumenical audience. William E. Stafford's *Down In My Heart* (Brethren Press 1947, 1948 and 1971) was published this year in abridged form in Japan by Yorifumi Yaguchi, a Mennonite teacher. The account chronicles the experiences and feelings of conscientious objectors in World War II.

A Messenger article by Graydon F. Snyder on "Early Christian Symbols" (March 26, 1970) is scheduled to appear in *Light of Life*, an evangelical monthly published in India and circulated in 26 countries. The article was reprinted earlier in *Sunday Digest*, a David C. Cook publication.

Stateside, Messenger articles reprinted of late include:

--Kermon Thomason's report on Vietnam refugees filed from Fort Chaffee, Ark., in the *NCCC Chronicle*, the new quarterly newsletter of the National Council of Churches of Christ. The full text appeared in Messenger's July Outlook section.

--Kermon Thomason's profile of the new general secretary of Lardin Gabas, Nigeria (April) in *The Brethren Evangelist*, the organ of the Brethren Church, Ashland, Ohio.

--Larry Graybill's Bible study on "Lord, Give Me a Drink" (March) in *Presbyterian Survey*, official magazine of the Presbyterian Church in the US, Atlanta, Ga.

--Ken Stanley's drawing of Christ (March) on the cover of *Scripture A.D.*, part of the junior high curriculum of the Friends United Meeting, Richmond, Ind.

--Alma Long's article on "Fasting: A Road to Discovery" (January) in *The Sabbath Recorder*, a Seventh Day Baptist publication, Plainfield, N.J.

--Kermon Thomason's "The Shadow of a Kingdom" (November 1974) adapted for the Scott Foresman Reading Systems program for children, Glenview, Ill.

--Noah Martin's "Pass a Kiss Around the Table" (October 1974) in *The Welcomer*, the newsletter of the Welcome House Adoptive Parents Group, Doylestown, Pa.

--Howard Royer's editorial on "Discovery in the Green Felt Jungle" (March 1974) in *The Mennonite*, issued by the General Conference Mennonite Church, North Newton, Kans.

BRETHREN HYMNAL ... An ongoing occurrence is the reprinting of material from *The Brethren Hymnal* by other denominations. Two of the most recent requests: The use of five hymns in the bilingual hymnal (Armenian and English) of the Armenian Evangelical Churches in the US and Canada, and two hymns translated into Navajo for a songbook produced by the Navajo Hymnal Conference in New Mexico.

PAPERBACKS APLENTY ... In partnership with Pyramid Publications of New York, three older Brethren Press volumes have been produced as paperbacks for the general market--*Inglenook Cook Book* (1911), *Inglenook Doctor Book* (1903), and Lucile Long Brandt's *Anna Elizabeth* (1942).

Also being issued cooperatively by the Brethren and Pyramid are three new works: Edward K. Ziegler's *Simple Living*, released last October; Dorris Blough's *The Brass Ring*, due this month, and Esther Pence Garber's *Button Shoes*, to be off the press in December.

outlook

'Stupidity, duplicity' charged in Delta

A federal agency dealing with Freedom Village in Mississippi is guilty either of "stupidity or unmitigated duplicity," asserted an editorial in *The Delta Democrat-Times* upon analyzing a 353-page report filed by the US Department of Agriculture's office of Investigation.

The editorial of July 16 said that Farmers Home Administration officials either were "almost invariably ill-informed or uninformed" about the needs of the 80-acre, self-help project 12 miles southeast of Greenville, Miss., or they had conceived "a deliberate pattern of double-dealing to the predetermined end that Freedom Village would not receive funds come hell or high water."

As reported in MESSENGER in March, Freedom Village, Inc., filed a formal complaint with the Secretary of Agriculture Earl Butz last September delineating delays, broken agreements, and obstructions that led to the "sabotage" of the development for sharecropper families. Former BVSer Joe Myer of Lancaster, Pa., negotiator for Freedom Village, invested major time in compiling and documenting the complaint.

"The affair smells to high heaven no matter how it is viewed. ... A lot of promises have been made and broken by Farmers Home Administration spokesmen. New conditions have been repeatedly attached to old agreements," the *Times* editorial declared.

Upon completing its five-month study, the Department of Agriculture held the investigative report as confidential. Appeals by interested parties to the Freedom of Information Act finally jarred the report loose.

Distressed that the report evidently closes the door to involvement by the federal agency in developing Freedom Village, the staff of the Delta Housing Development Corporation reflected:

"Farmers Home Administration began as a risk-taking agency actively seeking to fulfill its goal to provide decent housing to the rural poor. Somewhere along the way this agency has lost its sense of urgency and now places its allegiance to the goal of government security rather than seeking ways of housing the homeless."

Paul M. Robinson

Warren F. Groff

John N. Stauffer

Frederick M. Binder

Leland B. Newcomer

Administrative changes on Brethren campuses

Springtime resignations have brought administrative changes on three Brethren campuses this fall.

The March resignation of Bethany Theological Seminary president, Dr. Paul M. Robinson, was followed at Annual Conference time with the announcement of his successor, Dr. Warren F. Groff. Juniata College's president, Dr. John N. Stauffer, who left Juniata September 1, has been succeeded by Dr. Frederick M. Binder. The search continues for a replacement for La Verne College's president, Dr. Leland B. Newcomer, who stepped down August 15.

Dr. Robinson, named President Emeritus of the seminary he had served since 1953 (see MESSENGER for June, page 7), began work September 1 as pastor of the Crest Manor Church of the Brethren in South Bend, Indiana. His successor, seminary dean, Dr. Warren F. Groff, was presented to Annual Conference delegates in Dayton, June 25, by Dr. A. G. Breidenstine, chairperson for the seminary board of trustees.

Dr. Groff, 50, who had been dean of Bethany for thirteen years, has been a member since 1963 of the commission of Faith and Order of the World Council of Churches, having served for five years on the Working Committee of that Commission.

He holds degrees from Juniata College, and Yale Divinity School and Yale University, New Haven, Conn.

Dr. Groff is a contributor to theological journals, the author of the books, *Christ, the Hope of the Future,* and *Story Time: God's Story and Ours,* and co-author of *The Shaping of Modern Christian Thought.* He and his wife, Ruth Davidheiser Groff, have one son, David, 19, a student at Oberlin College.

Dr. John N. Stauffer, seventh president of Juniata College, cited health problems when announcing his resignation last March. President since 1968, he noted extensive cardiac examinations, the result of which called for substantial reduction of his work load and necessary restrictions in daily activities.

A native of Palmyra, Pa., Dr. Stauffer served as the ninth president of Wittenberg (Ohio) College from 1963 to 1968. He received the M.A. degree in psychology from the University of Pennsylvania in 1942, and the doctor of education degree from Pennsylvania State University in 1956.

Dr. Stauffer's term at Juniata has seen the college's operations budget grow from $3.6 to $5.5 million, while endowment has grown from $2.8 to $6.1 million. The college has also, since 1968, raised some $7.9 million toward its $10 million "Margin of Difference" program. Juniata celebrates its centennial anniversary in 1976.

Dr. Stauffer continues to serve Juniata, having accepted a position in the college development office that offers a decreased work load and fewer hours.

Succeeding Stauffer September 1 was Dr. Frederick M. Binder, who left Whittier (Calif.) College after a five-year presidency.

A native of New Jersey, Dr. Binder received his bachelor's degree from Ursinus (Pa.) College in 1942. He received both his master's degree in American history and Ph.D. in American economic history from the University of Pennsylvania.

Prior to his service at Whittier, Dr. Binder served as president of Hartwick (N.Y.) College from 1959 to 1969, and Associate Commissioner for Higher Education, New York State Education Department, in 1969-70.

A member of the Episcopal Church, he is married to the former Grace I. Brandt and they have two children.

Queried about his June resignation from the La Verne College presidency, Dr. Leland B. Newcomer replied, "I suspect the prime reason is that I seem to need a new challenge every so often and have been at La Verne College for seven years—longer than I have ever been in any position in my life."

"I feel La Verne College has accomplished what I came here to work on. The best example I know is that we conferred 877 degrees this year, and when I came to La Verne College seven years ago, we only had about 600 students enrolled. The students that have graduated are making a difference all over the world consistent with the college's mission of service to humankind," he said.

In taking over La Verne as president in 1968, Dr. Newcomer said, "Within the next ten years we either are going to witness the death of La Verne College, or we are going to see it emerge in the very forefront of higher education."

Dr. Newcomer and his wife, Barbara, have four children and five grandchildren.

On August 15 Dr. Newcomer became superintendent of Grossmont Union High School District in the San Diego, Calif. area.

A "presidential search committee," chaired by Dr. D. Welty Lefever, expects to find a successor to Newcomer by November. In the interim period administrative functions of the college are being handled by Dr. W. Donald Clague, vice-president in charge of academic affairs, and the dean's council.

Andrew W. Cordier: Hope and reality hand in hand

by Kermon Thomason

Asked once if the United Nations might be a structure of hope more than reality, Andrew Cordier answered, "I think hope and reality ought to go hand in hand. Your hopes cannot be realized unless you work for them."

Andrew Cordier *did* work to realize his hopes, and, unlike most Brethren—whose hopes for world peace must be manifested in simply brightening the corner where they are—he was able to move those hopes toward reality in the councils of the mighty. A servant of the Lord and humankind, Dr. Cordier was described, after his death July 11 at age 74, by United Nations Secretary General Kurt Waldheim as "an exemplary international servant." How an Ohio country boy who had to walk five miles to attend high school went on to be that international servant is a story that warrants some Brethren biographer's immediate attention.

Dr. Cordier credited his taste for hard work and long hours to his early training. Several years ago he recalled that taste being instilled in him by his parents, Wellington and Ida Mae Cordier, on their Canton, Ohio, farm, where young Andrew began helping with farm chores at age five.

After receiving his Ph.D. in medieval history in 1927, Dr. Cordier served until 1944 as a professor and chairman of the department of history and political science at Manchester College. During those years he traveled widely in Europe and South America. He studied a year at the Graduate Institute of International Studies in Geneva (1930-31) and made surveys of developing crises in the Sudetenland and Danzig and after the Chaco War in Paraguay.

From 1941 to 1945 Dr. Cordier served the denomination as the first chairperson of the Brethren Service Commission, laying the groundwork for the service that Brethren would render to the world then being torn apart by war.

Dr. Cordier left Manchester in 1944 to work with the US Department of State as an expert on international security. He went to San Francisco with the US delegation to the 1945 United Nations Conference and was sent to London to help organize the new world body. It was often

Above: Andrew Cordier at the UN podium in 1958. Below: The UN "trinity": The Secretary General (Hammerskjold), the President (U Thant), and the Under Secretary (Cordier). Below: Dr. Cordier with Harry S. Truman; the President took him to San Francisco to help form the UN. Below: M. R. Zigler and Cordier in 1974. Right: Working with Ralph Bunche in 1962.

said in later years that he could recite the UN Charter from memory. At least, with his phenomenal memory, he was usually able later, as Executive Assistant to the UN Secretary General, to cite the precise rule applicable to any specific situation without looking it up.

That tenure at the UN began when Dr. Cordier was named in 1946 adviser to the President of the first United Nations General Assembly, Paul Henri Spaak of Belgium, and executive assistant to Trygve Lie, the first UN Secretary General. This was a demanding role that was to last for sixteen crises-ridden years.

As the UN weathered the storms of the 1950s and early 1960s, Andrew Cordier was at the center of action, always in a conciliatory role—at the end of the Korean War he helped revive American-Soviet relations, when the US and Russia were hardly on speaking terms, by privately arranging for Dean Rusk and Yakov Malik to get together for talks in the Cordier home. In the 1956 Suez Crisis he spent five hours in Cairo convincing Egypt's President Nasser to accept a Cordier formula for use of ships in the canal. He also worked alongside Secretary General Dag Hammerskjold in the 1960-61 Congo crisis.

After Hammerskjold's death (which Dr. Cordier believed to the end was no accident) he practically ran the world organization (or so the Russians complained) until Hammerskjold's successor, U Thant, was named. Then Dr. Cordier left the UN, holding the formal title of Under Secretary. He joined Columbia University as head of the School of International Affairs. He expected to find Columbia a haven of calm after his UN career, but student ferment for administrative reform soon became evident at Columbia. Agitation led to tumult and violent outburst in 1968, and Dr. Cordier was named acting president of the university to deal with the crisis. With calm persistence he succeeded in taking the edge off student radicalism at Columbia and continued in office until November, 1970, as full president.

Dr. Cordier was in Europe interviewing former colleagues, preparatory to writing a book of his United Nations memoirs, when his final illness forced his return to the US. That book would have spoken of experiences all over the world, and, indeed, Dr. Cordier, as an ordained Brethren minister, considered that world as his parish. But his devotion to the historic peace church that nourished him never diminished despite the spate of urgent demands and duties that he responded to in his long career.

Andrew Cordier has been called home, and the Brethren, poorer and richer at the same time, cannot do less than emulate the example he set in service to God and neighbor. What he said of Dag Hammerskjold can as appropriately be said of him: "No memorial in concrete or marble would be suitable. An appropriate memorial has to be something to perpetuate the work he did for a better and more stable world." ☐

The wit and wisdom of Andrew Cordier

- All my life I've been student-oriented. It's in my bones.
- Anger is a normal human emotion, but that emotion should not be resorted to. It should, in fact, be curbed and harnessed and checked as much as possible.
- We in the western world have spent much more time on the philosophy of giving than we have on the problem of receiving.
- Again and again one could sit at the feet of black people, yellow people, and brown people and receive from them insights into life, knowledge, inspiration, understanding, and comprehension into the meaning of life.
- The teachings of Jesus are a practical down-to-earth guide for the solution of every human problem.
- You can be firm—very firm—in international diplomacy and still be fair, honest, and above-board.
- If your opponents are devious and dishonest, you do not need to abandon your own moral principles to counter them.
- I sometimes wonder if people deserve peace, they are willing to do so little toward it.
- Utter sincerity, utter fairness, and utter integrity are basic to communication and I first learned them as prior conditions to coming to the love feast table.
- How one can escape from the world, I don't know. It isn't a matter of being influenced by the establishment; it's a matter of influencing the establishment.
- We don't believe in peace, actually, with our whole souls, hearts, and minds. Our responsibility must be not alone the proclamation of peace, but the deeds and attitudes of peace.
- Looking over one's shoulder to make sure that others are making parallel sacrifices will always assure defeat.
- In war we make the greatest sacrifices gladly; in peace we complain of the smallest, most insignificant sacrifice.

letters

DECORUM AT CONFERENCE

May I use the Letters column to express a serious concern or two regarding Annual Conference?

My first concern is about decorum. It has always been difficult to maintain a spirit of respectful attention during business sessions and an attitude of reverence during worship services at Conference. For some years there seemed to be much improvement. But this year's conference hit a new low. It is good to have many young persons attending Conference. But wandering in and out eating and drinking, wearing dirty jeans, and young men wearing status symbol hats during the sessions is offensive.

Even more offensive is the practice of applauding. The moderator rightly asked that it be stopped during discussions. But when applause breaks out after anthems and sermons, it is utter rudeness. Anthems and sermons are not performances; they are acts of worship directed to God in any worship service, whether in the home church or in a great auditorium at Conference. I urge that Central Committee take steps to insure that the atmosphere of true worship prevail!

And I miss great preaching at Conference. Surely we have enough truly excellent preachers in the Church of the Brethren, and among the honored guests whom we invite to bring prophetic messages that we have a right to expect powerful sermons every day, and not only as Moderators' addresses and on Sunday morning. The same is true of worship leaders.

Finally, the quality and inspirational value of worship times and sermons does *not* depend on great length! Let's keep them within limits.

Edward K. Ziegler

Woodsboro, Md.

'BEHAVIOR MODIFICATION' MISNOMER

I was very pleased to read in the May Messenger that the church is taking a stand on the issue of criminal justice reform.

I'm sure that many of us share the concerns expressed in the report of the task force, and the committee members should be commended for presenting a list of positive alternatives along with their expressions of concern.

I was a bit concerned over one recommendation, however. The statement concerning the use of "behavior modification methods such as shock and drug therapy . . ." was of particular concern to me, since as a graduate student in psychology I have devoted much of my study to learning the principles and techniques of behavior modification.

The term, behavior modification, has been grossly misused of recent; and one of the greatest misuses has been to label traditional drug and shock therapy as behavior modification. These are the tools of traditional psychiatry, *not* the behavior modifier.

The term, behavior modification, when correctly used, implies the application of the principles of social learning theory to changing behavior. The philosophy behind behavior modification seems to me to be a very hopeful one; it says simply that all behavior is learned, including maladaptive behavior. It follows then that we can teach the criminal offender socially appropriate behaviors to replace inappropriate behavior.

Janice Siegel

Logan, Utah

ARE WE ENTITLED TO KILL?

I read with interest your editorial in the August Messenger regarding gun control. You have made many laudable but utopian statements. While a society with absolutely no weapons would be wonderful this is absolutely impossible. Someone can always manufacture a bomb, a knife, or a gun in his basement.

In the Bible we read of a large army being decimated by a man wielding the jawbone of an ass. This act of course was done in righteous indignation. But are we not entitled to this same course to protect our loved ones and property?

I served for seven years as a police officer and can testify that the real reason for the proliferation of crime and violence are the organizations and the judiciary. The soft approach that is taken in the punishment of criminals, who are largely not rehabilitable, contributes to repeat crimes.

It is a matter of record that a weapon in the homes of many Americans is a deterrent to crime and to the takeover of the country by any force from within.

A fresh appraisal is indeed needed but I have yet to see one that will work.

William C. Bard

Lancaster, Pa.

A PARADIGM OF UNEASINESS

The Pastor's Association meeting at Dayton had a strong endorsement for story-shaping stories (paradigms—experiences that "dictate" meaning). The Bethany land sale decision also has story-shaping story power.

One printed evaluation for example regards the denomination being left "immeasurably wealthier in democratic wisdom and Christian freedom." Others have seen it as a vote against scholarship aid for needy students who will increasingly work more and study less, if not drop out or not attend, and as a vote that ties up funds that would have provided needed improvement and teaching aids, as monies that would have bolstered small reserves or that would have been otherwise available for world ministries.

This story-shaping story focus in the land sale should obviously not be either the twenty Canadian geese and the two lakes or whether the Oak Brook community could get by with a few less stores. Those who voted against the land sale will likely continue to see this occasion as the time when the Church of the Brethren decided it would support the seminary without reserves. And the majority of delegates, board members, faculty and students, area councils, and constituency who were for the sale will likely continue to be haunted by what was judged as a basic issue: whether the Church of the Brethren can justify to itself, its theological students, its needy society, its concerned Christ having $1,137,500.00 in tied-up funds.

Theirs is a paradigm of uneasiness and tension that they need not bury or forget lest the church in having saved some property lost some soul.

LeRoy E. Kennel

Lombard, Ill.

REMEMBERING ELDER SWALLOW

I just finished reading the article (July Messenger) on James F. Swallow. I knew him well in the fairly early 1900s and admired him for his sincerity and natural ability to speak. I often wondered what had become of him. I loved his wife, Ann, too. He held meetings in two churches for us and lived in our home most of the time. One meeting was in the Salem church in Iowa, where we were, and one in Mt. Etna, Iowa, where my husband *(S. Leslie Cover)* was elder.

Elder Swallow held many revivals, all over the United States.

Dulcie Cover

Sebring, Fla.

OPPONENTS OF EQUAL RIGHTS

I want to congratulate you for a "first"—the article published in the June Messenger entitled "Equal rights passage hits rough sledding."

Since your listing of the groups opposed to the ERA seemed very limited as compared to the list you showed as being proponents, I herewith submit a partial and longer list of opponents for your reference:

From Vol. 7, No. 12, Section 2, July 1974 Schlafly Report. Here is a partial list of organizations which have taken a position against ERA or defeated a convention motion to support ERA. Many of them are very large organizations; some are 10 to 30 times the size of most of the pro-ERA organizations:

National Council of Catholic Women. Southern Baptist Association. Daughters of the American Revolution. Illinois Federation of Women's Clubs. Illinois Congress of Parents and Teachers.

Virginia Federation of Women's Clubs. Family Preservation League. Rabbinical Society of America. Women in Industry, Inc. National Stop ERA.

National Association of Pro America. National Coalition of Accountability. Farm Bureau—Florida, Missouri, Oklahoma. Women for Responsible Legislation. AWARE. Dade County Federation of Women's Clubs.

Happiness of Womanhood. Right to be a Woman, Inc. Homemakers United Efforts. Democratic Women's Clubs of Florida. Federations of Republican Women's Clubs in 25 States. National Association of Orthodox Rabbis. League of Large Families. Women for Constitutional Government.

National Federation of Young Republicans. Young Americans for Freedom. Minnesota Knights of Columbus. Virginia Taxpayers Association. Women's Anti-Liberation League.

One point you failed to make is that both the proponents and opponents agree that women will be subject to military service on the same basis as men. This is my strong opposition to this dangerous amendment and should by all means be yours as members of a pacifist church. I couldn't care less if they want to use the same restrooms—at least in that they would have a choice—but the military angle there *is no choice.*

And I along with the opposition resent the furtherance of federal bureaucracy in our lives in telling us what we *have* to do and using the stick of a constitutional amendment to obtain it.

MRS. ALDEN BOWMAN
Edinburg, Va.

A SETTING APART TIME

I was delighted to see the article on the seminary in the June MESSENGER.

We recently attended a Ministers and Wives Seminar at Bethany, another outstanding and vital area of Bethany's ministry.

The setting apart time, together as couples, to center in, to be open, to listen, to confront and talk about the leading of the Spirit ... TREMENDOUS!

I "wish" this seminary experience for each minister and wife in our Brotherhood.

Praise the Lord for David Wieand, our leader, who has the unique gift of being attuned.

Please continue to make this available.

JEAN SMITH
Plymouth, Indiana

PERFECTION OR COINCIDENCE?

What a delightful sketcher Ken Stanley is!

The August MESSENGER cover and the article inside entitled "Lovest Thou Thee?" was the most perfect symbiosis of outside cover and inside coverage I have seen in a long time ... was it planned perfection or coincidence?

MARIE BRUNTON
Portland, Ore.

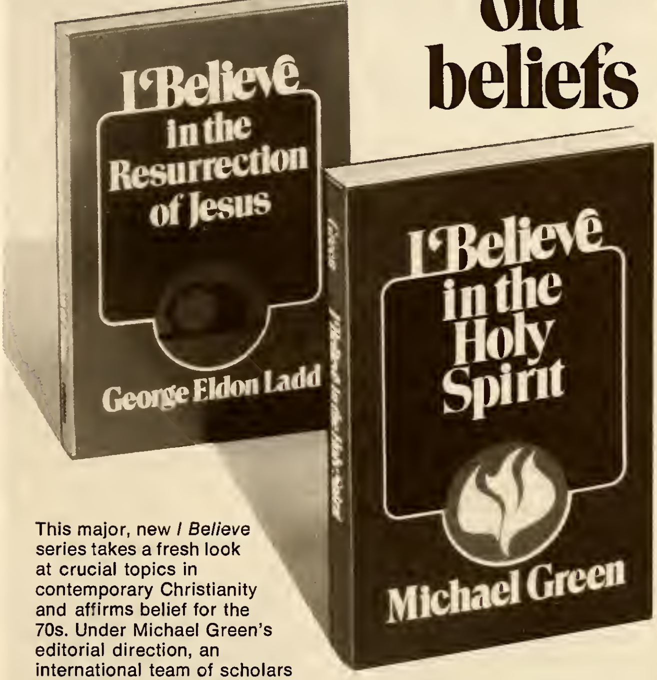
HOPE STILL BEFORE US

I found a moth cocoon last February while Dad *(Edward Kintner; see "The hope before us," August Messenger, page 38)* was in the hospital. I asked him if it was still viable. "I don't know," he said. "Of course you can put it aside and eventually find out."

I put it aside and, preoccupied with Dad's terminal illness in April, forgot it. One May day I was surprised to see a cecropia moth flying in my room. It was so very much alive and beautiful. The implication of a form of resurrection was very easy for me to see.

BURTON KINTNER
Elkhart, Ind.

I Believe...a new series affirms old beliefs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George Eldon Ladd
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On democracy, meditation, wholeness

Paul W. Keller

Democratic tilt seen at Dayton

From the platform, the business sessions of the Dayton Annual Conference probably looked very much like any Conference in years past. But it seemed to me there was more than met the eye. There were good and valid reasons for needing that extra business session on Saturday. It may be we needed even more time.

The truth seems to be that the Church of the Brethren is becoming democratic, at least in the handling of its official business. We have talked about ourselves in those terms for years. We have made a great deal of the fact that our local congregations are autonomous, and that the church has no hierarchy of bishops. But we have steadily depended on the voices of a prophetic few to guide us, and when the Standing Committee has spoken, its wisdom has seldom been questioned.

The Dayton conference seemed further evidence that there is a new day a-comin'. Some voices were heard repeatedly at this Conference, but very few. There were, on the other hand, more youth at the microphones, more women, and more first-time delegates than in "the old days." What is probably more important, no issues that came to the floor was treated by delegates as if they were there simply to rubber stamp it.

Between sessions one day, a delegate said something like this to me: "You watch what happens to any amendments that come to the floor. They may be discussed, but the delegates will end up doing whatever they think the Standing Committee or the General Board wants them to do." On that hunch I watched, during a part of Saturday's sessions, the fate of all amendments offered. Twelve were offered. Six passed and six were defeated. On none of them could the influence of some previous decision be said to have determined the vote. People, it seemed to me, were listening to all arguments and then making up their minds as best they could. In some cases, the discussion left an issue less than clear, but the delegates voted by the best light they had. If rubber stamp voting was part of our past, it is not part of our present.

So democracy, it appears, is coming to the Brethren. And the irony is that the more we succeed at it, the harder we make it for ourselves. It takes longer with every issue, and that produces a time squeeze, and the time squeeze leads to hurried, incomplete discussion. I noticed that one delegate voted against every motion for the "previous question," apparently on the conviction that everyone who wanted to be heard *should* be heard. But the clock can say "no" to what the heart and mind say "yes."

Our task for the future is to cut down the agenda, and some of the formalities that go with it, so that the important issues can be open to full and free debate.

There is much in our tradition we can be very proud of. The debate at Dayton was vigorous and responsible. There were a great many speeches based on careful information and thoughtful analysis.

There are some stern tests ahead, I suspect, before we will know whether we can combine democracy and Christian love and charity. The calm sensitivity of the Moderator, and the sense of family among the delegates at Dayton, can now be seen as hopeful harbingers. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Joel Eikenberry

Use 'meditation' to find God

"Be still, and know that I am God . . . " (Psalms 46:10). Although I was taught that verse as a child, I never was taught how to be still and know of God. I think that many Christians could benefit from assistance in the practice of listening and being still. I say this based on my own experience, for I have been greatly strengthened and have discovered a much more fulfilling life by spending time to be still and listen. This does not consist solely of reading a meditational passage and spending a few minutes in prayer (especially if the prayer is me doing all the talking). It may start with that. I spend a time after that, anywhere from five to forty-five minutes and beyond. A time to listen and receive the peace of the Holy Spirit. I call it "meditation."

I am the son of missionaries and have been exposed to worship and personal devotions of many types since I was young. I think that I probably have had more training than most Christians in how to pray and what prayer can do and mean. Yet I know that I have felt great deficits in my prayer life at different times and have been helped by the shared thoughts and experiences of others. I have had virtually no training in how to be still, to be quiet, and to sense the presence of God. No training was given or offered in how to listen and to receive the outflowing of God's strength and love. What do you do? What should or could be expected? How can this be a meaningful part of your spiritual life? I suspect most Christians have had no more training than I have in these aspects.

Though I had been active in youth leadership in high school, in college I had a time of rebellion. In many ways I suppose that rebellion has not yet passed completely, nor am I sure I ever want it to. I had a time when I turned away from the church completely, because I could not find meaning in the practices and tenets expounded. This is not a unique experience to me, of course. Over a period of years, I struggled on and off to find what was meaningful to me. What beliefs were valid?

Along the way I have found myself drifting back toward the Christian faith, though it is modified considerably from the faith I grew up with. Along the way, pieces of many philosophies have been considered and some incorporated in my set of beliefs. Several worship and devotional forms were tried, and some have been retained.

The practice that I have adopted and which has helped me as much or more than any other has been the practice of "meditation." I started off on my own with no instructor, because I had seen it help others. I had read a little about it, and that was the basis for what I did. Somewhat to my surprise, I felt that it helped me to be more peaceful, more loving, more Christlike almost right away.

Since that start I have had contacts and sharing with others who have had much more experience than I, and have learned from them. With patience and experience, the "meditation" has continued to get better for me and to provide a deeper sense of peace and alignment with God's will.

It is the joy, the growth in spirit, the satisfaction, the peace and the meaningfulness of this experience for me that makes me want to share it with others. It is not necessary to have my particular set of beliefs, nor any particular creed. This could be a valuable tool for all people, I feel, but Christians have not been exposed to it very much in the past.

Although I have had some assistance and some ideas provided by others, my practices in "meditation" are unique to me. They always will be because I am unique. Just as not everyone finds satisfaction with the same liturgy or worship experience, so not everyone will have the same form for "meditation." There is no one way that is "right," and that should therefore be taught. Rather I think that this practice will be developed and changed by individuals to suit their own needs, background, and expectations.

Many people will find it a valuable tool, but they need a little nudge to get started. They need to have someone suggest a starting point and to show them that they too can share this great experience. They need to consider the possibility, not as something that belongs to eastern religions or to the mystics, but as a valuable practice for themselves as Christians. It is this start, this beginning step, that I feel we can and should help with. What develops from there is up to the individual involved.

This concept is a little bit alien to the Christian's experience—associated with Eastern religions frequently. Yet it is found throughout the Christian traditions as well. Many of the monasteries and many of the great leaders of the church past and present have emphasized the need for a time of quiet in which to "draw nigh to God." They have spent long times themselves alone with God in prayer and meditation. From this was gained strength and peace to face the day and show forth God's love in all they did.

In some instances they felt they received directly inspired messages or thoughts. But the emphasis for ordinary Christians has not been along this line so much. This is especially true I think for the Church of the Brethren. Corporate worship, Bible study, and outreach and action programs have been emphasized instead. These are valuable and should be done, but the inner person and his spiritual development is equally important.

The idea of meditation is now becoming more common in the US as a result of the importation of oriental meditation forms. The Christian can learn much from these. They do not teach a theology, but rather a method of quieting the mind and listening with the soul. They teach how to become calm, to be at peace, and to be more loving. These traits are something that I know I can use, and I think most of us can. The ideas are just as applicable to the Christian faith and practice as to other religions. ☐

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"Dawn People" on Film

A 14-minute color sound film based on the text that appears at the opening of this issue is available for rental.

The statement was drafted by Gabriel Fackre, professor of theology at Andover-Newton Theological School, Andover, Mass., while engaged as consultant to the United Church of Christ Board for Homeland Ministries. The statement is among the study resources provided to delegates preparing for the upcoming Fifth Assembly of the World Council of Churches.

Rental of the 16 mm film is $10. Order from 600 Grand Ave., Ridgefield, N.J. 07657.

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here I stand

Nelda Rhoades

The whole person active in worship

In his article on glossolalia, (July MESSENGER) Matt Meyer warns against the tendency to become very judgmental, from both sides of the issue. In looking at Paul's letter to the Corinthians, we find that he was writing to groups that were causing great division due to judgmental differences in connection with the gift of tongues.

In chapter 12 of 1 Corinthians he discusses some of the various gifts and the variety this gives to the body. In chapter 13 he goes into a special discussion of the greatest of gifts, love. As he comes to chapter 14 he returns to the more general discussion of gifts he had been about earlier.

From Paul's discussion it is evident that some of the gifts of the Spirit are present in Corinth. These are actually causing divisions rather than greater unity. This division is bringing disorder to worship and Paul gives some guidelines that will help to bring order to their worship so the whole community may be benefited. Paul shows his reasons by using the gifts of tongues and prophecy as an example, emphasizing prophecy as the greater gift in worship (1 Cor. 14:5).

As we look closer at some of the verses in chapter 14, we see that Paul is writing of the importance of the whole being to be involved in worship. Yet he wants them to be aware of what is going to be of benefit to the total community. He can identify with those who speak in tongues but he wants them to be aware of the greater concerns for the entire church.

In Corinth there was a great deal of emphasis on the experiential. The Christians at Corinth were finding this in an acceptable form through speaking in tongues. It seems however, that it had become such an important thing to individuals that they were doing it without consideration for others. (Perhaps even insisting all Christians must do this.) This one gift does not dare be set up as the gift for all and Paul is trying to show them this (1 Cor. 12:8-11).

Paul is not trying to say that tongues is wrong and to be ruled out entirely. He has the gift of tongues (14:18) and knows that there is value in this gift as in other gifts (14:4). He wants rather for the total person to be involved in both praying and singing (14:14-15). Not only the spirit but the whole person is to be active in worship.

Paul does not put down tongues but rather tries to raise up the good of the community. The Christian is to be most concerned about what will build up the body (14:3-5, 7, 12). To do this, it is important to speak so that others can learn from what you say. Paul sees this teaching as an important part of the gathered community. Anything that might hinder this growth process is better left for private benefit.

Paul points up the greater value that comes when all of God's gifts are put together. (Notice the inclusiveness of his list of the elements of worship. 14:26-33) This is true also for the individual who uses the mind and not only the spirit. Five words of the whole person is of much greater worth to the body of Christ than tens of thousands of words without.

" . . . but in a gathering I wish to speak five words with my understanding, that I may instruct others too, rather than ten thousand words in a tongue," (1 Cor. 14-19). ☐

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Fred A. Jordan Sr., from secular, to Trinity, Virlina

J. Ronald Mummert, from Middletown, Southern Ohio, to New Enterprise, Middle Pennsylvania

Tom Shannon, from Canton, Maple Ave., Northern Ohio, to Alliance, Northern Ohio

Clarence D. Sink, from Elkhart City, Northern Indiana, to Middlebury, Northern Indiana

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Deaths

Sadie Cox Akers, 79, Alum Ridge, Va., May 6, 1975

Luella Akley, Goshen, Ind., Jan. 15, 1975

Orville Albright, 52, Roaring Spring, Pa., May 17, 1975

Hassell Alley, 54, Riner, Va., June 3, 1975

Albert Anderson, 81, Quinter, Kans., May 29, 1975

Vernon Baker, 88, Doubs, Md., June 24, 1975

Ingeborg Nybe Nielsen Esbensen Bendsen, 87, Richmond, Ind., June 19, 1975

Mary Bestor, 99, Rochester, Minn., May 17, 1975

John Brant Sr., 84, Dallastown, Pa., May 26, 1975

Giles Broadwater, 61, Harmony, Minn., May 12, 1975

Melvin Brown, 86, Eldorado, Ohio, May 30, 1975

Alda E. Brunner, 64, Chambersburg, Pa., May 30, 1975

Ethel Buterbaugh, 83, Chambersburg, Pa., April 1, 1975

Bessie Butterbaugh, 83, South Bend, Ind., June 14, 1975

Wanona Carder, 58, Fisherville, Va., May 19, 1975

Melvin Chisholm, 67, Garrett, Ind., May 16, 1975

Ruth S. Coffman, 67, White, Pa., June 14, 1975

Mary Conrad, Goshen, Ind., Nov. 25, 1974

Mary Coy, 86, Salem, Ohio, March 30, 1975

Mark Cripe, 64, La Mesa, Calif., May 4, 1975

Harry Dayton Sr., 67, Windber, Pa., April 3, 1975

Floyd Dutrow, 66, Myersville, Md., April 5, 1975

Lura C. Evans, Goshen, Ind., Nov. 30, 1974

Dossie Webb Fewell, 94, Peru, Ind., May 26, 1975

Mrs. Ocye Fink, 88, Martinsburg, Pa., June 12, 1975

Susie Fissgus, Goshen, Ind., Feb. 2, 1975

Charles Fortune, 93, Pontiac, Mich., April 19, 1975

Minnie Lee Germaine, 52, Sebring, Fla., June 13, 1975

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Earl Hill, 64, Windber, Pa., March 21, 1975

Hazel Holsinger, Eldorado, Ohio, March 20, 1975

Irvin Hoover, Battle Creek, Mich., May 8, 1975

Elton Houston, 66, Independence, Mo., May 21, 1975

Ernest Johnson, 75, Girard, Ill., May 25, 1975

Clarence Johnston, 83, Waterloo, Iowa, April 2, 1975

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John D. Leight, 83, Chambersburg, Pa., May 31, 1975

Edward W. Lichty, 84, Waterloo, Iowa, May 9, 1975

Paul Lewis Linkenhoker, 32, Alum Ridge, Va., Dec. 4, 1974

Domer Long Sr., Goshen, Ind., July 13, 1974

Lillian Allison Longanecker, 57, Columbiana, Ohio, Dec. 15, 1974

Deborah E. Lynch, 72, Wilmington, Del., June 13, 1975

Lois McClain, 73, Richmond, Ind., June 5, 1975

John McKnight, 80, Quinter, Kans., May 18, 1975

Clark Mead, 77, Oakwood, Ohio, April 1975

John Measel, 77, Defiance, Ohio, May 1975

Blanche Michael, North Manchester, Ind., June 8, 1975

Edith Miller, 86, North Manchester, Ind., May 9, 1975

Lelia Gentry Miller, 80, Bridgewater, Va., June 10, 1975

Treva Miller, 77, Lewisburg, Ohio, June 17, 1975

Lester Leroy Murray, 70, Omak, Wash., June 14, 1975

Charles Lynn Myers, 76, Mexico, Ind., June 25, 1975

Chris Myers, 85, Loganville, Pa., May 8, 1975

James Payne, 73, Independence, Mo., May 22, 1975

William H. Pearson, 82, Broad Top City, Pa., May 24, 1975

Russell Pine, 63, Columbiana, Ohio, Feb. 28, 1975

Elsie Platt, 82, Cuyahoga Falls, Ohio, June 16, 1975

Frieda Rheinheimer, Goshen, Ind., Jan. 16, 1975

Mary Rohrer, 94, North Lima, Ohio, April 20, 1975

Edith Elizabeth Pfoutz Roop, 80, Linwood, Md., Feb. 13, 1975

Sarah Rudisill, 93, Troy, Ohio, May 18, 1975

Amandus Sala, Goshen, Ind., June 23, 1974

Mattie Dulaney Salmons, 59, Floyd, Va., Dec. 22, 1974

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Roy M. Shreiner, 76, Chambersburg, Pa., April 13, 1975

Lester Slough, 69, Troy, Ohio, June 11, 1975

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Virgil Speelman, 68, Akron, Ohio, May 5, 1975

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Aldiabelle Tucker, 69, Pontiac, Mich., May 13, 1975

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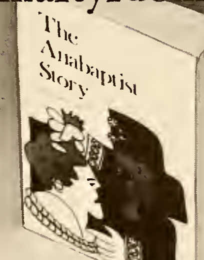

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Nashville: Making sense or fun?

Nashville: *Produced and directed by Robert Altman. Written by Joan Tewkesbury. Music arranged and supervised by Richard Baskin. A Paramount Pictures Release.*

Frederic A. Brussat:

During a period when most American directors have been cranking out formula entertainments, Robert Altman has been experimenting with movies that are indirect, fluid, organic, free-form, and intellectually stimulating. The hallmarks of his idiosyncratic style of storytelling: overlapping dialogue, spontaneous humor and improvisation, a surplus of visual richness, and a repertory company of interesting performers. Most of his creations are what McLuhan called "cool"—films that ask the viewers to fill in the spaces, interpret the story on many levels, and make their own judgments as to the significance of the cinematic experience.

Nashville is images of America, politics, and entertainment. *Nashville* is about the connections and abrasions that sometimes take place between performers and audiences. *Nashville* is a meditation upon non-communication and the feelings of emptiness that result from it. *Nashville* is a simulation of the American Dream and how that dream is now in jeopardy.

Barbara Jean (Ronee Blakley), a country singer who can't handle being a star

Nashville is a movie capable of being anything you want it to be—one of the first do-it-yourself cinema experiences of the decade. *Nashville* is one of the best films of the year.

The meandering story line of *Nashville* spins out five days during which a political advanceman (Michael Murphy) is trying to put together a group of country music stars and celebrities for a televised Nashville rally promoting the Presidential candidacy of Hal Phillip Walker of the "Replacement Party." Among the most memorable individuals we meet during this time span are Barbara Jean (Ronee Blakley), a popular country singer who can't handle the burdens of being a star; Linnea Reese (Lily Tomlin), a gospel singer who is seeking her own kind of good news; L. A. Joan (Shelley Duvall), a groupie who can be found wherever celebrities gather; Opal (Geraldine Chaplin), a reporter from BBC-TV who is trying to ingest the Nashville experience as a picture of America; Haven Hamilton (Henry Gibson), a shrewd country and western star who knows how to get the most mileage out of the conservative business; Sueleen Gay (Gwen Welles), a waitress who thinks she has learned how to sing but is only beginning to realize the hypocrisy and brutality of show biz; Albuquerque (Barbara Harris), an aspiring country singer who has left her husband for the glory of the big time; and Mr. Green (Keenan Wynn), an old man who just doesn't understand the glitter, energy, and competition of the place. These are just some of the individuals who in their own ways are caught up in the fairy tale world of Nashville. The city isn't the world but it's the way we think about the world. And that's one reason why Altman's film is so important.

Processing Nashville

1. On the most basic level of all *Nashville* is about image-making. Politics and entertainment are both realms of illusion. Someone once called them the restless individual's mysticism. Share reactions in your group to the campaign propaganda of Hal Phillip Walker and some of the country and western songs dealing with American history. What images of America are they trying to convey? Do you believe these pitches?

2. A celebrity is a person known for being well known. Individuals hoping to become stars usually imitate celebrities as they were cast in the mold of greatness. What impressions do you gain about the entertainment world through Altman's m of established stars and aspiring singers? the longing to rise from darkness into th glare of publicity a universal one?

3. Out of the twenty-four characters in the movie, which ones engage your sympathies the most? Which ones rub you th wrong way?

4. What scenes pinpoint Altman's understanding of the shift in values from truth to coverup that has taken place in our society? Which characters try hardes to keep up their image?

5. What is the dynamic at work as the performers and audience assemble at the Parthenon rally? In what sense does the audience have a love/hate relationship to those on stage?

6. Discuss the entire movie in terms of Daniel Boorstin's thoughts here.

We are threatened by a new and a particularly American menace ... It is the menace of unreality. The threat of nothingness is the danger of replacing American dreams by American illusions . ... We risk being the first people in histo to have been able to make their illusions vivid, so persuasive, so "realistic" that th can live in them. We are the most illusioned people on earth. Yet we dare not become disillusioned, because our illusio are the very house in which we live; they are our news, our heroes, our adventure, our forms of art, our very experience.

7. "I wanted to do *Nashville* to study o myths and our heroes and our hypocrisy. By the time we usually get around to stud ing our present it's past, and the truth is buried so deep we can't even find it" (Robert Altman in a *New York Times* interview). Do you believe that American film-makers should deal with contemporary material? Has Altman succeeded i fulfilling his hopes for this movie? ☐

Bob Greene:

I went to see the movie *Nashville.* It is quite bad.

Normally, such an observation wouldn't qualify to run in the news sectio of the paper; lots of bad movies are produced every year, and evaluations of them traditionally are reserved for the movie pages. But *Nashville,* by virtue of the unprecedented publicity its producers have drummed up for it, and by virtue of its claims to be not merely a movie, but a blindingly accurate mirror of American society, has attempted to place itself in a different league.

The publicity started, as usual, with a film critic named Pauline Kael who writes for the *New Yorker.* Miss Kael provided a prerelease rave, and around the country movie reviewers lined up for the privilege of adding their own praise. The general tone of the awed reviews has been that all other motion pictures now must be measured against *Nashville,* that it is a landmark movie in terms of understanding America.

We were told that *Nashville* is a cinematic microcosm of all that our nation has come to be at the end of 200 years, that *Nashville* speaks eloquently of the ordinary people in America, with their desires and hopes and sorrows and frustrations. We were told that *Nashville* lets us see ourselves as never before.

Well, that's a joke. *Nashville* is nothing more than a series of cheap smirks, cruel parodies and mean, sneering stereotypes. It has nothing to do with life.

While purporting to be about ordinary people, *Nashville* makes it very clear that its producers consider ordinary Americans to be nothing more than stupid hicks and ludicrous rubes. That is the one theme that manages to make itself felt after sitting through *Nashville:* The terrible lack of respect for people on the part of Robert Altman, the man who made the movie. In New York City, filmgoers are lined up around the block to see *Nashville,* and this is not surprising. Altman's view of the rest of America—a view that says Americans outside the big cities are to be pitied and mocked and clucked at—precisely feeds the prejudices of urban dwellers who want to believe that the rest of the country is deprived and inferior.

Certainly there is much to be lamented in heartland America. The problem is, the people who made *Nashville* have no idea how to go about it. Yes, there exist—in the words of Tom Wicker of the *New York Times,* who praised the movie—"vulgarity, greed, deceit, cruelty, barely contained hysteria" among ordinary Americans. But someone making a movie about such traits might attempt to understand those traits. The producers of *Nashville* only make fun.

Underneath this desperation that we see in so much of America there is a fundamental dignity and decency that anyone who has ever troubled to venture out around the country has come upon. It is not impossible to comment on the faults of Americans in a movie and still convey this decency. It was done beautifully several years back in a movie called *Derby,* about the pathetic struggling of a tire worker from Dayton, Ohio, in his quest to become a Roller Derby skater. Yes, he was piteous, but he was a man, and we did not want to laugh at him. *Derby* was superior to *Nashville* in every way. It bombed, of course.

Jack Mabley, in a perceptive column in the *Chicago Tribune,* pointed out that many movie critics tend to become out of touch with anything other than movies. This helps to explain how the nation's critics could have been fooled into thinking that—just because Altman has the technical skills to make a movie look physically good, and just because he has chosen a serious subject—then it should follow that *Nashville* has something valid to say about Americans.

But the only valid thing that the movie has to say is that the Hollywood film makers who put out something like *Nashville,* and the New York critics who endorse it with their gushing plaudits, are more to be pitied than the nonmetropolitan Americans they attempt to insult and ridicule. It is even possible, by the way, that the moviemakers do not think they are insulting anyone; that they think their picture of America is somehow touching and realistic. People who would stoop to using such tawdry cinematic tricks as utilizing deaf children to build sympathy, or political assassination to provide a climax, are capable of believing anything about their own vision, I suppose.

There are moments that work in *Nashville.* They are so few, and so widely scattered, that you find yourself noting them every time they come along, just as you find yourself waiting for the movie to become even slightly redeeming, which it never quite does. All that happens is that you are asked again and again to giggle and patronize over someone's idea of what Americans are really like. You leave the theater knowing that the only rubes are the would-be sophisticates standing in the line waiting to pay money to see *Nashville.* ☐

Bob Greene's review reprinted with permission from Chicago Sun-Times.

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by A. Kingsley Weatherhead

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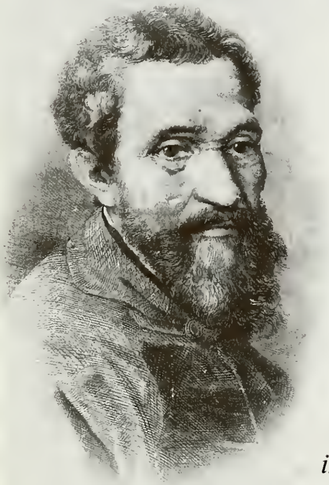


God is perfection,
and whoever strives after perfection
is striving for something divine

A religious vision of realit

The 500th anniversary of the birth of Michelangelo (he was born March 6, 1475) serves as a reminder that the majority of the works of this Renaissance genius were inspired by and glowingly reflected a religious vision of reality. Indeed, it is difficult to exaggerate the significance of Michelangelo's religious outlook on his art.

In the opinion of many scholars and critics this outlook was a blend of orthodox Roman Catholic belief as professed at the time and elements of Renaissance Neoplatonism, which saw in the beauty of the human form a reflection of God's beauty from which the forms emanated. Their restlessness suggests their unhappiness in the human shell and their desire to be reabsorbed into God, the source from which they issued.

The art of the period, at first, was almost entirely devoted to religious subjects and the most popular subject was the "Madonna and Child."

In this respect Michelangelo was a child of his time. His very first stone carving, executed when he was only 16 years old, was the *Madonna of the Stairs,* a low relief showing the Virgin Mary in side view suckling the baby Jesus. At age 24 he produced what is commonly accepted to be one of the supreme artistic creations of the Western world—The *Pieta,* today a guarded treasure of St. Peter's Basilica at the Vatican.

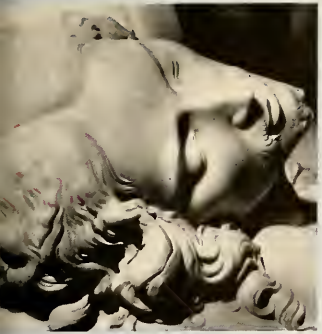
Chiseled out of a single block of white marble, its surfaces gleaming with many rubbings, Michelangelo's *Pieta* is clearly a work of deep Christian piety, but, as some art critics have pointed out, it also embodies the youthful sculptor's Neoplatonic belief that physical beauty is a manifestation of a noble spirit.

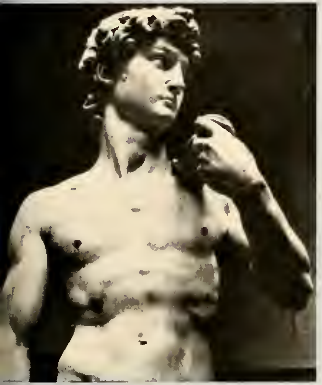
Michelangelo's next major work, completed in 15 was his heroic statue of *David,* done for the city of Florence. Nearly 17 feet tall, it has been described as epitomizing "the Renaissance civic virtues of force a anger." Despite its expressing the Old Testament co frontation of a youthful David with (an unseen) Goliath, the statue of a nude specimen of early manhood at the peak of physical power and grace is viously more Greek than Hebraic, more Platonic tha scriptural, more worldly than religious.

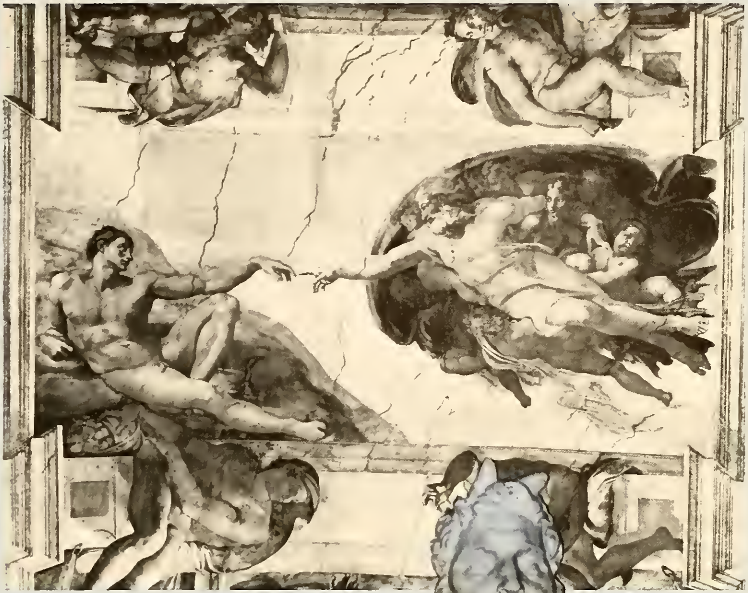
Michelangelo's equally heroic *Moses,* on the other hand, is transcendentally scriptural. Completed in 15 it sits today at the foot of the tomb of Pope Julius II Rome.

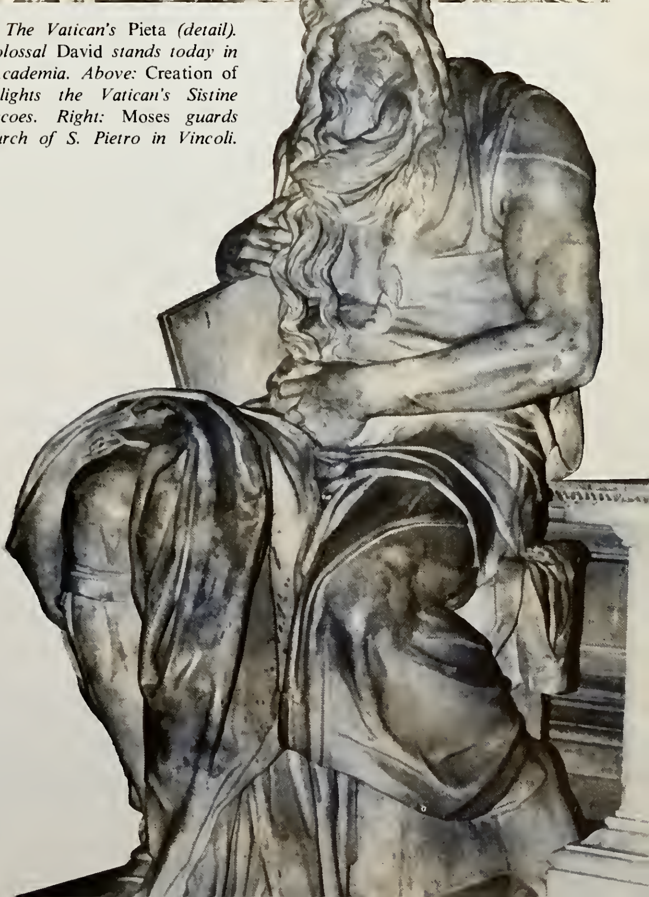
Michelangelo's sublime Old Testament frescoes on the vaulted ceiling (44 feet by 132 feet) of the Vatica Sistine Chapel are likewise profoundly religious and scriptural—but with some Neoplatonic elements. Despite his insistence that he was no painter, but bo ing to the insistence of Pope Julius II, sculptor Michelangelo toiled for four years on scaffolding 68 f above the chapel's mosaic floor and created a monumental masterwork that is unquestionably the most imposing single painting of the High Renaissan if not of any period in Western history.

The ceiling painting, which is said to have change the course of art in the West, was shown to the publ for the first time on October 31, 1512. Twenty-three









Above left: The Vatican's Pieta *(detail). Left: The colossal* David *stands today in Florence's Academia. Above:* Creation of Adam *highlights the Vatican's Sistine Chapel frescoes. Right:* Moses *guards Rome's Church of S. Pietro in Vincoli.*

years later in 1535, Michelangelo returned to the Sistine Chapel to execute the *Last Judgment* for Pope Paul III.

In the intervening period, Rome had been sacked and the papacy humiliated. The continent was seething with Protestant reformation and Catholic counter-Reformation polemics. Michelangelo himself was convinced of his "sinfulness" and cried out, in a poem, "Oh, God, send the light, so long foretold for all."

His *Last Judgment* reflects the pessimism and dark forebodings of the times. Whereas the beneficent spirit of God the Creator pervades much of the ceiling frescoes, it is the terrible wrath of Christ the Judge that sweeps down through the wall painting.

Michelangelo had many productive years remaining. He continued to work up until the time of his death in Rome on February 18, 1564. This man, who is universally recognized as one of the greatest artistic geniuses who ever lived, left to the world an imperishable legacy of sculpture, painting, architecture, and poetry.

Triumphant as so many of Michelangelo's works appear to others, for him they still failed of the perfection which he felt he must attain. Still, even in failing to achieve a goal—perfection—that is beyond the grasp of any mortal, Michelangelo was groping for God.

"True art," he once wrote, "is made noble and religious by the mind producing it." And the mind, the soul, becomes ennobled by "the endeavor to create something perfect, for God is perfection, and whoever strives after perfection is striving for something divine." ☐

editorial

The word that moves the heart

My soul pineth for Thy salvation;
In Thy word do I hope.
Psalm 119:81 (KJV)

A word, a phrase, a seed thought that moves people is ever in demand. Advertisers, politicians, teachers, preachers, journalists all strive for expressions that elicit impact; all know something of the power of the word.

Such awareness is nothing new. There is abundant evidence that the ancient world attached no less importance to the power of the word than communicators do today. The Bible conveys an extraordinary concern for clean lips and integrity of language; Proverbs 18:21 contends, "Death and life are in the power of the tongue. . . ." One of the most important commandments in Hebrew teaching is, "You shall not take the name of the Lord your God in vain." To do so is to debase the highest in human values and relationships.

In the midst of today's communications overkill, the word that jumps out, speaks, moves the heart, and saves is like buried treasure, Robert Davis suggests in the verse on page 5. The redeeming word may be glimpsed from the images of lightness and darkness interpreted by Gabriel Fackre in his cover essay on dawn people, dawn pilgrims, the dawn trail. The illuminating word may issue out of the contrasts between the broken cistern and the wells of living water described by Emily Mumma in the page 16 Bible study.

It is appropriate that a treatment of evangelism lift up a variety of metaphors. For wherever one turns in the Bible, a choice of life-stirring and life-shaping imagery abounds. References to the body—face, hand, heart, bones. References to nature—wind, trees, floods, hills. References to the roles people pursue—lovers, singers, warriors, priests. The Scriptures offer images and words that counsel and comfort; that admonish and correct. A metaphor or theme taken alone may stand in contradiction, or at least as counterpoint, to other emphases in the biblical message.

A clue to any group's identity is the particular clustering of stories, events, and images that has been lifted up from generation to generation. Warren F. Groff, in a tract published in 1970, identified the code words of the Brethren as stemming from an array of biblical motifs. There are the familiar ones—salt and leaven, basin and towel, the Good Samaritan binding up wounds of a needy neighbor. But there are others, he suggests, that also must have enlightened and inspired Brethren in periods of intense struggle: Moses leading a walkout from the Pharaoh's slave shop; a shaggy Amos confronting well-to-do landowners; Jesus marching to Jerusalem at the risk of creating a disturbance and irritating the establishment.

The point is that as the times change, so may the images or stories that captivate and move a people at a given moment. A number of themes lifted up by Rick Gardner in his article on "Evangelism for Brethren" suggest emphases particularly appropriate for these times: "Salvation now," "new community," "freedom of the Spirit" among them. "Jesus Christ Frees and Unites," the World Council of Churches' study on freedom and community; the charismatic movement's accent on praise; the scriptures that underly our Brotherhood priorities, published in the September MESSENGER, also offer theme possibilities.

Fra Angelico, the painter, before taking up the brush each morning would pray, "I wish I could find the word today!" What more meaningful prayer could there be for us all?—H.E.R.

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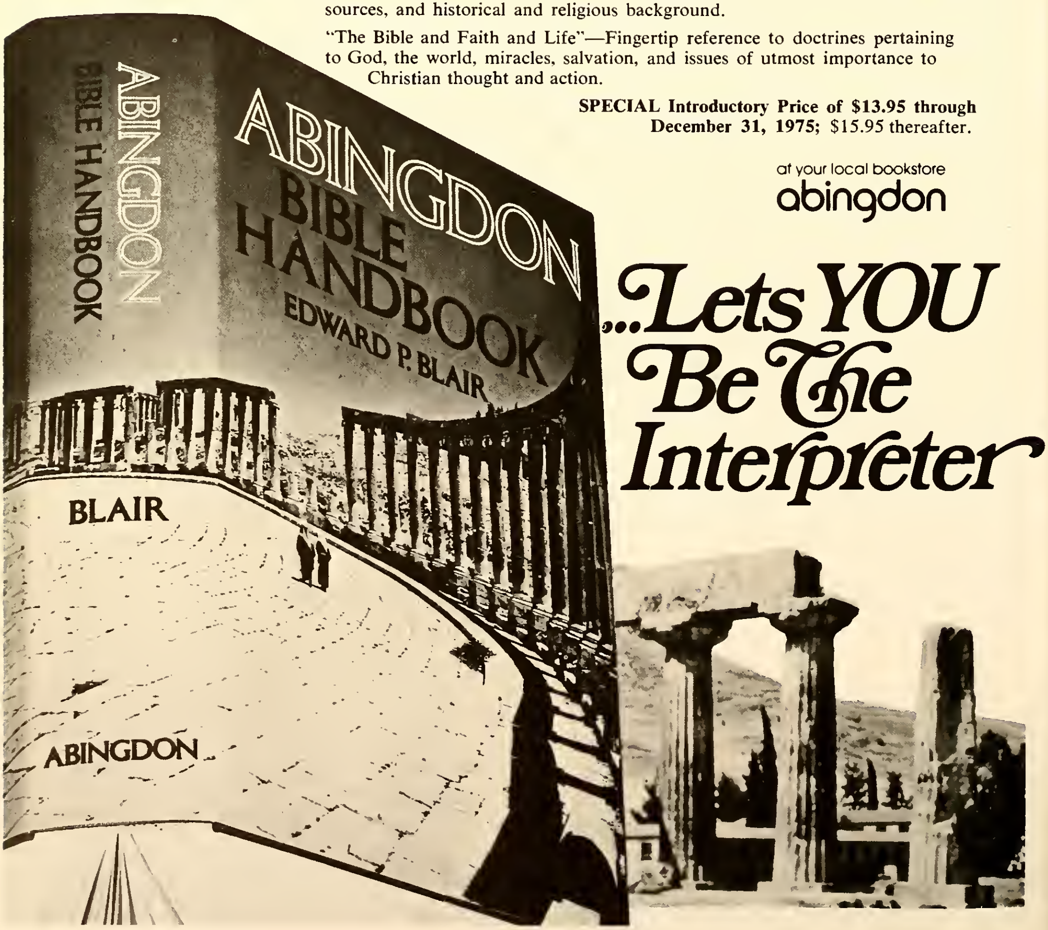

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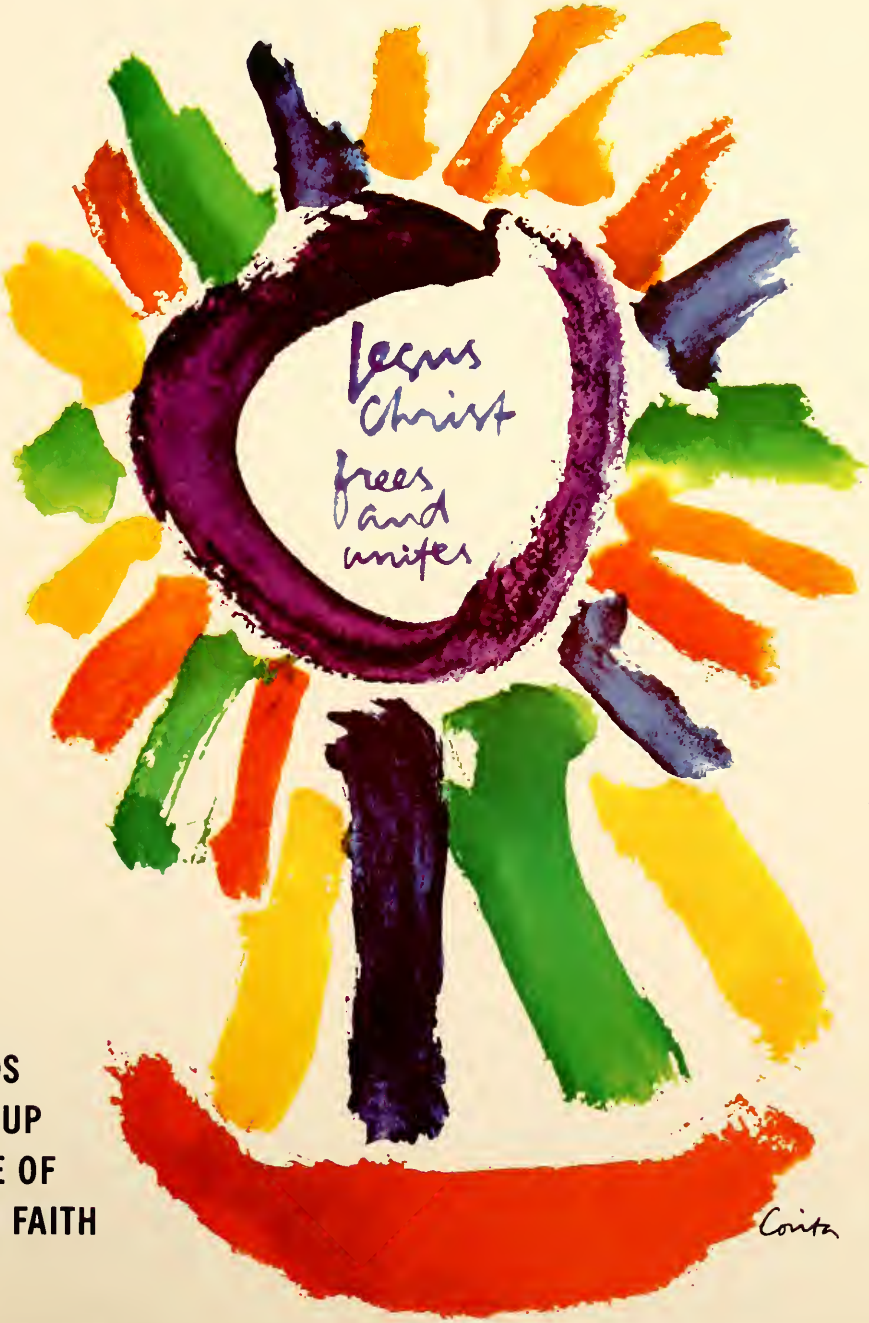
Jesus
Christ
frees
and
unites
Corita

FIVE WORDS
THAT SUM UP
THE WHOLE OF
CHRISTIAN FAITH

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VOL. 124, NO. 11 NOVEMBER 1975

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MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1975. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $6.00 per year for individual subscriptions; $4.80 per year for Church Group Plan; $4.80 per year for gift subscriptions; $3.15 for school rate (9 months); life subscription, $80.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Nov. 1975.

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letters

LIMITED CONCEPT, DISTORTED IMAGE

In response to "God as 'Father'—biblical, personal" by the Shulls in the August MESSENGER, I would like to express my appreciation to the persons responsible for broadening our symbolic language referring to God.

When we continue to limit our terms for God to a few traditional ones, not only are we limiting our concept and understanding of God, but are sometimes giving a distorted picture of what God is. The term "father" is an example. Two men—my husband and my pastor—have pointed out that many children don't have a father and therefore can't relate personally to the term while the fathers others have evoke only fear and dislike—not appropriate emotions to feel toward God.

Another term that comes to mind is "king." Most American children see a king as a tyrannical, selfish, cruel person. Is this the image we want to give of God?

To keep God personal for children, couldn't the term "parent" be used? (Although there is still the problem of children who do not have a living relationship with either parent not relating positively to the term.)

The statement the Shulls made about liberation movements "going off the deep end" bothers me. Who is to define what the deep end is? Jesus led the greatest liberation movement in history, one which is the basis for many current liberation movements. He liberates us from sin—separation from God, each other, and ourselves. From reading the Bible, it seems the "establishment" of his time certainly thought he was "going off the deep end"—socializing with women and sinners, questioning the sincerity of the Pharisees, actually giving his life without speaking up as Pilate demanded.

I don't think the fellowship of the church is "to help avoid those extremes." Being a Christian often demands seeming extreme in the eyes of society. To me, the fellowship of the church is to help us to know when being a Christian demands seeming extreme (refusing to kill, even in self-defense; using terminology for God which is meaningful to all people) and then to give support to maintain that stance.

PAMELA B. LOWE
Norristown, Pa.

BETHANY? WE RECOMMEND IT:

A group of us non-seminary pastors and laypersons, who consider ourselves privileged to have had this opportunity, are using this means of sharing with the Brotherhood our impression of our seminary, its staff, and program. Quite frankly, it is altogether different from what some of us had heard and expected.

We found our instructors, Byron Royer of Bethany and Rick Gardner of the Parish Ministires staff, to be both positive and practical in their approach to matters of the faith as well as uplifting and challenging in helping us to better understand the matter of "Freedom and Authority in the Church."

Our experience with members of Bethany's faculty who were on campus while we were there proved to us that their theology is basic and sound and that their influence is wholesome.

While recognizing the possibility that perhaps not every church in the Brotherhood could best be served by a seminary graduate, we would recommend Bethany to any person desiring a seminary experience.

Andrew S. Bontrager   Margaret Eberly
N. W. Crumpacker   James Eberly
Randall S. M. Lehman   Roy Fulk
Wendell Thompson   Ken Elmore
Bruce Noffsinger   Paul Roth
1975 Bethany Summer Institute

THANKS FOR BLUNDERS OVERLOOKED

Again my heart is filled to the brim.
Not because of the shape I'm in,
But because of a poem written about me!
And not one of my blunders did you see.
Or, if you did, those things you did not write,
And so I'll just say, "Thank you," with all my might.
I'll add, too, if that is the first poem you ever wrote,
Keep it up—you'll soon be poets of note.
Yes, my dear sirs, the facts are all there,
But you've handled them with . . . shall we say . . . such care,
That you've made me sound like a wonderful me
And I'm only, just simply, Bertha Dee.
Thanks and prayers from a sometimes bad egg!
Signed: Sincerely, Bertha Haag.

Bertha Haag
Plymouth, Ind.

(The above lines were written in response to the October Messenger's *"In Touch" profile of Mrs. Haag.—Ed.)*

HELP ME TO PRAISE

Please accept my thanks for the remembrances sent me and my dear husband *(Joseph E. Whitacre)* during his illness, and after his passing away. Also after the passing of our dear son and daughter, and following the death in recent months of a brother-in-law and three cousins.

Blessed be the Lord who giveth and taketh away. Help me to praise the Lord for having the privilege of working with these persons in doing a bit for our Master here on earth.

Bertha R. Whitacre
Lancaster, Pa.

IF NOT CHRISTIANITY, WHAT?

In two letters in Messenger, one in July and one in August, the writers were concerned about the report of the Brethren Farmers' Tour of the People's Republic of China. They were critical of the use of the word *Christian* in describing Chinese communism. In fairness to Messenger, I feel it was quite accurate.

Perhaps, though, it *is* a mistake to use such terminology, since it seems to make both the Christian and the Communist unhappy. The American, conditioned by spiritual pride and years of anti-communist propaganda, is insulted at hearing that Christianity and Communism have some similar ethical practices. Likewise, the Chinese Communist is insulted at being compared to the Christian, believing that Christianity represents the epitome of hypocrisy. As our Chinese guide said, "The Christian preaches one thing and practices the other."

I want to come to the defense of Helen Grossnickle and the rest of our delegation. To us, China was an eye opener. Here was an entire society practicing the good ethics that we were taught in Sunday School and Church—unselfish service to their country and fellow-citizens, honesty, high moral conduct, thrift, conservation of resources, hard work. It was easy to say, "In many ways the Chinese exemplify Christianity more than we do in our society." Historically, our own skirts are far from clean in regard to killing and insistence on uniform thinking.

Our three-weeks travel in China doesn't make us infallible observers. But what we saw and heard seemed to coincide very well with what others say who have traveled there recently.

We highly recommend visits between our two peoples.

Charles Sheller
Eldora, Iowa

BEEF ABOUT BEER INSTEAD

This is my plea: that critics of the beef industry turn their opposition to the brewers and distillers instead. Ralph Nadar's statisticians could well be telling us how many loaves of bread could be made from the grain condensed in a bottle of beer.

Nutritionists tell us that animal proteins afford values that vegetable proteins cannot supply. How many of India's famine victims could survive if the cattle that die in famine could be used for food? US visitors are surprised at the high levels of animal foods consumed in human diet in the areas of greatest human density in Europe. German wheat fields, at times, produce 90 bushels per acre. In the US 60 bushels per acre is rated a feasible maximum yield. The animals that consume a portion of the harvest contribute soil-builder so that after 150 years of farming the acre yield can exceed its original production.

A thousand-pound animal produces in the range of 600 pounds edible product. The percentage of this 600 produced from pasture, hay, silage, and cellulose far exceeds the pounds produced by cereal feeds. The Ore-Ida potato processing plants feed their "potato slurry" (brushed off potato skin), to fatten beef animals to a finished equivalent of corn-fed beef, apart from cereal "finish." If corn-fed beef offends your conscience, eat more potatoes and think about "potato slurry" when you cut your steak. After threshing, bean pods, as fodder for cattle, contain the feeding equivalent of alfalfa hay.

Bovine animals are conversion factories for cellulose "re-cycled" into animal protein.

Galen Barkdoll
Constantine, Mich.

page one

With boldness and vibrancy, contemporary artist Corita Kent in our cover painting depicts a theme very central to Christian conviction: that Jesus Christ both frees and unites. The implications of this message will be debated and celebrated by delegates to the Fifth Assembly of the World Council of Churches Nov. 23—Dec. 10 in Nairobi, Kenya.

As background to that encounter, the November Messenger presents art, articles, and worship resources reflecting global and ecumenical perspectives. Contributors are Philip A. Potter, 54-year-old West Indian Methodist bishop who is general secretary of the World Council of Churches; S. Loren Bowman, general secretary of the Church of the Brethren General Board; and Mortimer Arias, a Methodist bishop in Latin America. The "Litanies of Joy and Hope" are from the Book of Worship to be used at services in Nairobi.

Vernon F. Miller, pastor of the Arlington, Va., congregation, is a heritage curriculum writer for Parish Ministries. Robert L. Baucher is an administrative assistant in the Modesto, Calif., church. Barry J. Weber, until recently pastor of the Springfield, Ill., congregation, is a doctoral student in clinical psychology at Loyola University. Mary Sue H. Rosenberger is a member of the General Board from Louisville, Ohio. Esther Pence Garber, author of the new Brethren Press book, *Button Shoes,* is from Bridgewater, Va.

Sylvia Eller completes in December a term of BVS work in the Washington Office. Shirley J. Heckman is Parish Ministries consultant for educational development. Connie Andes Weddle is a member of the Hutchinson, Kans., Community church. Randy Miller completed in August a year of service with us as Communications intern. He is now a student at La Verne College.

Here I Stand positions were taken by Judy Hubbell, Kent, Wash.; Garry Loucks, McPherson, Kans.; Lonnie Lutz, Manchester College senior; Dale Ott, Geneva-based director of Brethren Service in Europe; and Edwin D. Sell, Woodbury, Pa.—The Editors

Olive Wise: Family nurse practitioner

The first time I met Olive Wise she had just returned from a term of service as a missionary nurse in India. At Camp Galilee in the mountains of West Virginia, Olive made a vesper service memorable for me by her playing on a unique stringed instrument she had brought from India. I recall vividly her explaining that, although the instrument had several strings, her short bow touched only one of them. The others vibrated in sympathetic harmony.

Olive went back to India for additional years as a nurse, returning to the States in 1963. Recently, near her home in Tennessee, she has found a new kind of community health service, in which she carries on a significant ministry as a "family nurse practitioner." Though her duties are different, involving more training and responsibilities than her earlier experiences as a missionary, for Olive the same emphasis on Christian medical service is paramount. That is the "one string" in her priorities, but talking to her you soon learn that she has many other interests that help out with their own special vibrations.

What is a "family nurse practitioner"? Olive explains that in North Carolina (she serves in a clinic in Bakersville in Mitchell county near the Tennessee border) the state matches community resources to give a registered nurse the benefit of a year's special training and to underwrite an area clinic for at least two years. As a practitioner Olive assumes responsibilities more extensive than those of a registered nurse. Following a set of "standing orders" approved by a medical doctor, she is qualified to examine patients, to diagnose many ailments, and to begin treatment, always keeping in touch, however, with her "back-up" doctor to whom she can refer cases requiring more professional attention. The program is designed to provide basic health care for families in areas where doctors are either unavailable or overworked.

Speaking from the perspective of a varied career in health services—overseas, in a large city, and in isolated mountain areas—Olive Wise recommends this type of service for persons who want to serve where there is an urgent need for medical care, and where the mountain scenery is lovely any time of the year.—K.M.

intouch

Lillian Peterson: 'God o

"God always opens doors for me," affirms Lillian Peterson of Hutchinson, Kansas.

While she speaks only for herself, this slender blond woman, who claims Danish ancestry "as far back as can be traced," seems almost to echo the sentiments of her grandfather, Christian Hope, when, exactly one hundred years ago, he became the first Brethren overseas missionary.

A native of Denmark, Christian Hope was called to the ministry by a special district meeting at the Cherry Grove church in Illinois in November, 1875, and at the same time was commissioned to return as a missionary to the land of his birth. He and his family reached Denmark in February, 1876. In coming months appropriate recognition will be given to this centennial of overseas missions in the Church of the Brethren.

Looking at Lillian's life, one indeed sees many doorways, often associated with her family. She was born after her Grandfather Hope's death, but due to her mother's poor health, Lillian spent many of her growing years with her grandmother, Mary Hope, as well as with aunts and uncles in Hutchinson.

Several challenges came to her, such as teaching thirteen pupils in eight grades in a country school and graduating from McPherson College to teach high school languages and history. Later, passing the Civil Service Examination and going to Washington, D.C., Lillian became

rs'

e administrative assistant to one of
e two Deputy Quartermaster
nerals during World War II and
en assisted in the opening of the
teran's Administration office in St.
uis.

However, these challenges were
nctuated by family illness, bringing
llian back to Hutchinson to care
r the relatives who had raised her.
1946 Lillian came home again—
is time to stay—and another door
ened, as she became the personal
cretary to the president of a group
associated newspapers and radio
ations, the position she holds today.

With her immediate family no
nger living, Lillian Peterson is the
ly descendant of Christian Hope
o is a member of the Church of
e Brethren. Community Church in
utchinson has experienced Lillian's
usical ability through the years as
anist, choir director, and presently
organist. But perhaps a more
tent witness has been her self-
nying loyalty to the Hope family
d her faith that, as she approaches
tirement, God still opens doors
CONNIE ANDES WEDDLE

Pop Warner: Brethren camp pioneer

Euell Gibbons may be a close runnerup, but it would likely be safe to say that few people in this century have spent as much time in the outdoors as Arthur "Pop" Warner. Since his early years Pop has been a steadfast believer in the experience of camping. "When I was nine years old my dad bought me a book on nature. It told how to make tents. So my sister and I sacrificed some of dad's grain sacks and made a wigwam, and we camped in it that one summer."

Pop was born on December 19, 1895, in LaPorte County, Indiana, the son of Quaker farmers. At the age of nine he moved with his family to Waterford, Ind., where Pop lived until he graduated from high school. In 1920 he joined the Church of the Brethren.

His interest in camping led to his involvement in the Boy Scouts, a collaboration that has endured for 56 years. In scouting he learned of many helpful camping methods. His knowledge in this area proved valuable as he later tried to interest Brethren in camping. "But," he said, "camping was very unpopular with the Brethren."

Pop had attended Bethany Bible School in 1921, and in 1922 he was licensed and ordained as a Brethren minister. That same year he acted as a leader in the first Brethren camp, held at Franklin Grove, Ill.

Pop's firm belief in camping as an asset to Christian growth stems partly from his understanding of who Jesus was.

"Do you know that Jesus wouldn't have had half of the illustrations from life that he gave to people if he had been a Pharisee and worshiped all those years up at the temple? He was a rough boy from up in Galilee. And he'd laid out there on the hills, and he'd looked at the moon and the sun and the stars, and he'd studied nature. He could've been a child of the temple; he could've learned the law by heart. But it would've been a dogmatic, verbal thing in his life. As it was, his relationship with God was *living*. God created the world, and he was enjoying it. He let nature talk to him. And that made all the difference."

Pop's door to the wonders that each day can bring continues to remain open.

"Now I live in Selma, Va., and frankly, those mountains are half of my pay. My wife and I, we sit out on the back porch many a night and watch the moon come over Mount Richpatch. And it just shows the world that God has made."

Pop's ability to see God in even the simplest natural surroundings is a quality that has deeply enriched his life. It's this same ability that he was able to pass on to Brethren campers through the years since the first Brethren camp took place. For helping us to see that important aspect of the camping experience, we shall, for years to come, remain indebted to Pop Warner.—RANDY MILLER

Linn Clapper, Craig Salyards, and Ralph Hutchinson add new tar to Bethany roof tops

Carson Valley enables its faith to take flesh

Bethany Seminary's Oak Brook, Ill., campus has not been declared a project for Brethren Disaster Service or Parish Volunteer Service, but it may have seemed that way for two weeks this past summer. A group of Pennsylvania Brethren were on hand performing "deferred maintenance."

The episode began with R. Eugene Miller, pastor of the Carson Valley church in Middle Pennsylvania, who earlier this year spent volunteer time as project director of Brethren Disaster Service at Tuscaloosa, Ala. Members of his parish traveled to assist there as they had done last year at Xenia, Ohio.

Reflecting on those experiences and on the Annual Conference talk about Bethany's needs for exterior refurbishing caused by several years of deferred maintenance, Eugene Miller encouraged members of his parish to spend a week or two at Bethany in repair tasks.

Pastor Miller has never been to the Bethany campus though he has enrolled in Bethany Extension Schools at Juniata College and knows many of the faculty. He also is interested in Christian mission in its many forms.

The seminary was responsive to Pastor Miller's inquiry and soon fourteen members from the Carson Valley Church and nearby Williamsburg congregation headed for Illinois. Once on the campus they painted window frames, helped remodel classrooms, applied some 500 gallons of tar to roofs, and built shelves in preparation for the merging of the Bethany and the Northern Baptist libraries. In the evenings the work crew explored metropolitan Chicago.

Anita Hoover, Dave Zeek, and Patty Smith paint window frames at Bethany Seminary

For most of the people who came, Bethany was no stranger. Terry Grove, a 1967 graduate, Don Hoover, a 1972 graduate, and current senior James Hutchinson were raised in the Carson Valley congregation. Jim's father, Ralph headed up and supervised the first work week. Some of the young volunteers expressed interest in future seminary training.

"Far beyond the actual work accomplished, faculty, staff, and students at Bethany draw great strength from the symbol of persons being willing to invest a week of volunteer time to strengthen our program at Bethany," commented President Warren F. Groff. "This type of involvement by persons speaks so strongly of the type of personal investment all of us have come to appreciate as a part of the Church of the Brethren pattern of discipleship."

Meanwhile, the outreach of the Carson Valley congregation continued to find fresh ways of witnessing at home as well as 600 miles away. As he was arranging for the seminary trip, Pastor Miller conducted a baptism in the Blair County Jail, believed to be the first such event to occur there. A portable baptistry was constructed for the occasion. And he was giving leadership to what is to be the church's first national Conference on the Holy Spirit next spring.

Involvement in Christian mission is contagious and has been down through the centuries, Eugene Miller believes. Current evidence is found in the work of the Carson Valley parish, which of late extends to such places as Xenia, Tuscaloosa, Oak Brook, and the Blair County Jail.

The commitment of the Carson Valley Brethren is to be open to ways to enable their own faith to take flesh.

Congregational support essential to seminary

A base of support lodged in the congregations is essential to the vitality of Bethany Theological Seminary, President Warren F. Groff has stated in a letter to congregational leaders.

As a means of expressing such support, the seminary invites local churches to designate November 23 as a time of focus on the Bethany Seminary Fund. The churches are encouraged to respond with offerings over and above the Partners in Mission allocation for the seminary.

In 1974 Annual Conference created the Bethany Seminary Fund by which all contributions were to be sent directly to Bethany and the money was no longer to be divided into debt retirement and current operations. "Hopefully the simplicity of one fund, one indication of need, and one accounting category will be helpful to churches as they build budgets and to the seminary as it projects needs," said Dr. Groff.

Needs projected by the seminary for the coming year require $465,000 beyond income from tuition and rent. Of this,

$380,000 is sought through Partners in Mission allocations and $85,000 in individual and special income.

The debt retirement program, originally a $3.2 million item, will continue to require $100,000 annually plus interest through 1978.

In regard to the sale of a tract of frontage land that was voted down by 1975 Annual Conference delegates, seminary officials report many of the needs to which the land monies would have been applied still remain: Deferred maintenance, increased student aid, support for new programs, and the building of essential reserves.

The seminary acknowledges the strong support of congregations in the Challenge offerings of the past four years and the solid gains in Partners in Mission allocations this past year. "Bethany will continue to pursue its mission with vigor, confident of sustaining support from across the Brotherhood," administrative officials declare.

Kubler-Ross convinced of a life after death

A strong affirmation of life after death has been expressed by Dr. Elizabeth Kubler-Ross, a widely quoted authority on grief and on the care of the dying.

Research has convinced her that it is only the physical body that dies, and that life continues after death, the psychiatrist told the Conference on Interdisciplinary Ministry on Death, Dying and Living meeting at the Quaker Yokefellow Institute located at Earlham College, Richmond, Ind.

She also told an interviewer for *Family Circle* magazine (September issue) that she no longer believes, as she once did, that death is the end of everything. "Now I'm certain it is not," she stated.

In both the Yokefellow lecture and in the magazine interview she explained she has little traditional religious background. Her conclusions are based in part, she said, on talks with people who were clinically dead but were revived by medical means.

"When people die," she said, "from small children to aged adults, among both religious and non-religious, there is a common denominator. Three things happen:

"First, there is an experience of floating out of the body. The dying person perceives what is happening to his or her corpse. They observe such things as heroic attempts (by others) to resuscitate."

The second experience, she continued, is a feeling of peace and wholeness.

The third is being met by someone who is already dead.

She spoke of children relating experiences of being met by Jesus and Mary and telling the story when revived from clinical death.

"None of the patients who have had a death experience—and returned—are ever again afraid to die," Dr. Kubler-Ross told the conference.

Stewart Hoover and Ruby Rhoades, working with Communications team

New thrusts launched in media, marketing

A pilot effort to broaden Brethren interest and concern in the mass media and an enlarged marketing program for MESSENGER are steps currently being launched by the General Services Commission of the General Board.

Stewart M. Hoover, who this summer completed a master's study in Christian ethics at Pacific School of Religion, Berkeley, Calif., is directing the media education program for the Communications team. Ruby Frantz Rhoades, Emerson, N.J., for eleven years on the staff of a religious publishing firm, is field representative for MESSENGER. Both began specified terms of service on Oct. 1.

In a 12- to 15-month assignment made possible by the General Board's expanded ministries funds from 1974, Hoover is helping individuals and groups discern the extent to which their understanding of issues and values is shaped by a video culture. He also is seeking to assist Brethren in identifying and sharing concerns with media decision-makers.

He is aligned with professional efforts to monitor and research media treatment and to model ways of conveying positive social values through the media.

In Berkeley, Hoover was a teaching assistant in mass media studies, a workshop leader in children's television, and radio/tv producer for the Northern California Ecumenical Council.

His wife Karen Woody Hoover is a student at Bethany Theological Seminary, where the couple resides. He is the son of Wilbur and Miriam Hoover of McPherson, Kans., and a graduate of McPherson.

Ruby Rhoades is engaged as MESSENGER field representative for 21 months, working with districts and congregations in interpreting MESSENGER and securing new group subscriptions.

In 1963 she joined the staff of Fleming H. Revell, which has grown to be the nation's second largest religious publisher. For the past two years she was the firm's public relations director.

With her husband J. Benton Rhoades, who now is executive of Agricultural Missions, Inc., New York City, she cofounded the Rural Development program of the Church of the Brethren in Ecuador. A Manchester alumnus, she has written several books and articles and worked in innovative programs of adult education. The Rhoadeses, who have four grown children, continue to reside in Emerson, N.J.

Cluster plan upholds the extended family

For families who want to enrich their life together and for families who lack the presence of grandparents, aunts, uncles, cousins, or children on an ongoing basis, a number of congregations are turning to family clusters to enable growth and learning across the generation.

A family cluster is a group of four to six family units ("family" being defined as persons under the same roof, be they single, with or without children, a nuclear family, or a one-parent family), consisting perhaps of 20 to 25 persons. The group meets on a regular basis to relate feelings, explore problems, look at decision-making, share religious beliefs. Children always are included and activities range from games and "get acquainted" ideas to drama, music and varied discussion themes. The clusters are arranged so individuals may opt out of the active circle or rejoin it as they choose.

Family cluster allows people in their sixties-on-up to share with one month—two-year-olds and all in between. More deeply, it enables families to live out in a broader context the combination of theological beliefs and everyday matters.

Proponents of the cluster plan stress the importance of acceptance of one another as "whole persons" and "whole families" and applying the attributes of affirmation, forgiveness, and grace.

As a means of training leaders or enablers for family clustering in the congregations, a retreat was held at the New Windsor, Md., Brethren Service Center this past summer, involving 74 persons from across the country. Mary Cline Detrick of Parish Ministries coordinated the event.

In training, the New Windsor participants were involved twice daily in family clusters, and family members were very much a part of the scene. One member of the group commented, "Intergenerational planning and working together really does work." Another said, "We discovered that you have to put energy into family life to make it a happy time. It can't just be ignored or left alone and then wonder why the time is kind of tense and rather dull."

What about the local congregation? One participant confessed "I think it's going to help the family more than other kinds of education that I have seen." Another person seemed to sum it up by her comment "I can see that we divide families up too much in Christian education. They don't have the opportunity to relate what they learn in their Sunday school work with their families because different things are going on. The education really has to take place in the family—the families really need help. Christian education takes place right in our own family."

The group at New Windsor was ecumenical, involving Presbyterians, United Methodists, Lutherans, Moravians, Catholics, and members of the United Church of Christ and the Kittamaqundi community as well as Brethren.

More data on the New Windsor trainees or on family clustering itself, and future training experiences, can be obtained by contacting Life Cycle Ministries, 1451 Dundee Ave., Elgin, Ill. 60120.

Mary Cline Detrick (seated) leads family cluster trainees in songs and games, par of the group building/celebration process, with all ages participating in it togethe

Nigeria health effort impresses supporters

Roger Ingold, Africa representative of the Church of the Brethren, announced the possibility of "a substantial gift" from the Central Service Agency for Development Aid of the West German Church for preventive health care in Nigeria. A representative of that agency who inspected the Lafiya program development in Nigeria in September indicated interest in granting additional monies.

When pressed regarding the size of the gift, the World Ministries staff member indicated the grant could be as much as a half million dollars. This is in addition to the $1,050,000 pledge made earlier by the German agency to help underwrite the hospital rebuilding program at Garkida, Lassa, and Virgwi in the Lardin Gabas area of Nigeria.

In other Lardin Gabas news:

- The Executive Committee of the General Board in September voted to go on record as willing to negotiate the turnover of all Board-held property in Nigeria except the three hospital properties, which have been dealt with separately.

Already last February the World Ministries Commission had voted to negotiate the turnover of five vacant mission stations (Chibuk, Marama, Mbororo, Shafa, and Wandali) to the Lardin Gabas church. The September action, which involves property at Garkida, Gulak, Lassa, Mubi, and Uba, was precipitated by a request from the Lardin Gabas church and a call for a review of the land tenure system in current use in Nigeria's Northeastern State. The call was issued by the state's military governor Lt. Col. Mohammed Buhari. Under the present system the Brethren board holds long-term leases ("certificate of occupancy") to its mission stations. It is understood that these leases would be transferred to the Lardin Gabas church.

- Lardin Gabas pastors recently agreed that church membership there may be conferred on the applicants upon their meeting two basic criteria—confession of sin and confession of Jesus Christ as savior. Implicit is the tacit understanding that confession of sin in no way means a person needs to confess the act of polygyny, or that a new male member must cast out wives in excess of his first. Neither must wives in polygynous households leave their husbands upon joining the church. The pastors' action reverses, in effect, membership policy held since the first baptisms in 1927.
- Two Lardin Gabas leaders are currently in the US in theological training. John Guli, noted for his recent work in translating the New Testament into Higi, is studying for one year at Fuller Theological Seminary, Pasadena, California. Mamadu K. Mshelbila, Kulp Bible School Principal-on-leave, and a 1975 Elizabethtown College graduate, is enrolled at Bethany Theological Seminary. His wife, Halima, and three of their children are with him at Oak Brook. Both Guli and Mshelbila were among the four Lardin Gabas church leaders visiting the US in 1973.

Leona Row directing Hiroshima center

Launching out into what she calls "My retirement adventure," Leona Z. Row began in mid-September a nine-month assignment as director of the World Friendship Center in Hiroshima, Japan. The former public school administrator and churchwoman will serve as an adult volunteer, providing her own living costs by teaching English. In her work she will be host for visitors to the center, supervise its activities, and plan fellowship meetings and seminars for groups interested in international friendship, understanding, and world peace.

Leona Z. Row, new director in Hiroshima

The World Friendship Center was formed in 1964, envisioned and developed by Barbara Reynolds, a Quaker, and Dr. Tomin Harada, an esteemed Hiroshima physician. Leland Wilson, pastor of the La Verne, Calif., Church of the Brethren, serves as the American chairperson for the center.

Mrs. Row is the widow of W. Harold Row, longtime executive secretary of the Brethren Service Commission.

McPherson to be scene of 1976 youth event

A mini-National Youth Conference in July 1976, immediately preceding Annual Conference, is being planned by a steering committee of six youth and four adults.

To be convened at McPherson College in Kansas July 23-26, the event is to be a study-action experience for approximately 1,000 youth having completed ninth grade through the first year of college.

"Being the first study-action conference of its kind, only a number from each congregation may choose to attend," observed Bonnie Kline, BVS assistant in Life Cycle Ministries and coordinator for the conference.

"The theme, 'Emerging Brethren—From Caterpillars to Butterflies,' is a challenge to Brethren youth to look at their heritage—the cocoon stage—with the hope that they may develop into beautiful butterflies prepared to serve a world in need," Ms. Kline explained.

Working with her in the planning are steering committee members Doreen Bieber, Brodbecks, Pa.; Ralph Boaz, San Diego, Calif.; Debbie Gosnell, Baltimore, Md.; Lyle Lichty, Phoenix, Ariz.; Barton Shively, Columbia City, Ind.; Kevin Wilson, Valley Center, Kans.; Alan and Nancy Kieffaber, Grundy Center, Ia.; and Ralph and Mary Cline Detrick, consultants for Life Cycle Ministries, Elgin, Ill.

Annual Conference will follow the mini-meeting, July 27—Aug. 1, at Wichita, Kansas.

Brethren remembered by the Sudeten Germans

Three million Sudeten Germans were driven from their ancestral homes in the central European area of Bohemia and Moravia-Silesia in 1945 in the wake of World War II. The Church of the Brethren was one of the bodies that responded to that tragedy thirty years ago with aid that has been remembered ever since.

H. Lamar Gibble accepts Ehrenbrief award

On this past September 12, the Sudeten Germans warmly expressed their appreciation and gratitude to the Brethren. In a ceremony in Washington, D.C., Dr. Fritz Wittman, member of the executive board of the Sudeten German Landsmannschaft and representative to the German Bundestag, presented Lamar Gibble, Peace and International affairs consultant for the World Ministries Commission, a citation of honor, the "Ehrenbrief" of the Sudeten German Landsmannschaft. The ceremony was prepared jointly by the Landsmannschaft and the West German embassy.

"Earned re-entry" plan ended; had few takers

President Ford's limited clemency program ended in mid-September with 1,000,000 people who protested the Indochina conflict in one form or the other still in need of amnesty, according to Warren Hoover, executive director of the National Interreligious Service Board for Conscientious Objectors (NISBCO).

Those officially responsible for the program say they are pleased with what has been accomplished, but they concede that the program has not reached many people in legal trouble because of the war.

Hoover attributes this to the limited scope of the program. Only a fraction of those in need of amnesty were eligible.

In addition, the punitive aspect of the clemency program, which requires those in need of amnesty to admit wrongdoing, has kept many of those eligible from responding to the program. Less than 20 percent of those who could have received clemency signed up for the program and many of those dropped out.

Hoover said that the punitive orientation of Ford's "earned re-entry" program kept members of the Church of the Brethren from responding to it.

"They refused because they believe what they did was right. They could not conscientiously sign up for a punitive program," Hoover said.

There is hope for some still waiting for total amnesty. Last January the Department of Justice published a list of 4,400 draft violators who are still liable for draft offenses committed during the Vietnam War. Information concerning who is on the list may be obtained by calling the Clemency Information Center in Indianapolis, Ind. (317) 635-8259, or call NISBCO, (202) 393-4868.

In addition an amnesty bill reached the House Judiciary Committee early this fall, which outlines a plan for unconditional, but not universal, amnesty.

SHARE continues aid to US disadvantaged

Last February's MESSENGER carried a special feature on SHARE, the Brethren program for sharing financial and human resources with disadvantaged Afro-Americans, Anglo-Americans, Asian-Americans, Hispanic-Americans, and Native Americans. In the feature were listed the nineteen projects in thirteen states that were receiving SHARE funds.

So far in 1975 nine new projects have been added to the list of SHARE recipients. These include, for a total of $121,000:

Bethany Theological Seminary, Oak Brook, Ill. $20,000 per year for four years for financial assistance to non-white students. Also $3,000 toward cost of an Afro-American faculty member for 1975-76.

Community Cooperative of Sumter County, Americus, Ga. $7,500 for consumer cooperative. SHARE grant to be used for store equipment and food stock and to initiate a long-term development fund.

East Side Housing and Economic Development Corporation, Decatur, Ill. $3,000 grant for program of rehabilitating older homes and providing home ownership and tenant counseling services.

Green County Development Center, Eutaw, Ala. $5,000 grant for development of small businesses by indigenous persons and/or attracting outside businesses.

Madison County Crafts, Marshall, N.C. $3,000 grant enables organization to purchase bulk supplies of materials and provides advance payment to needy participants.

The spirit of SHARE is epitomized in the loving relationship between Emmalita Huston, daughter of former workers Ervin and Joan Huston, and Rhoda Weary, daughter of Dolphus and Rosie Weary, all of SHARE project Voice of Calvary, based in Jackson, Miss.

Mashulaville Community Day Care Center and *United Totland Day Care Center,* Mashulaville and Indianola, Miss. $2,000 each for day care programs in black communities with family incomes below poverty line.

Organized Migrants in Community Action. (OMICA), Immokalee, Fla. $8,000 for nutritional counseling to families on planning and buying food for healthy diet. Also provides emergency food and clothing.

Urban League of Flint Housing Center, Flint, Mich. $7,500 to improve quality of housing for lower income persons, and to help homeowners meet basic obligations of mortgage payments and maintenance.

Programs that have previously received SHARE grants totaling $117,000 are:

Family Services, Inc., Fort Defiance, Ariz.; *Ecumenical Center for Black Studies,* Los Angeles, Calif.; *National Farm Worker Ministry,* Los Angeles, Calif. and Dayton, Ohio; *Bethany Brethren-Garfield Park Hospital,* Chicago, Ill.; *Community Health Improvement Center,* Decatur, Ill.; *Mother Goose Child Development Center,* Elgin, Ill.; *Peoples Health Center,* Freeport, Ill.; *Community Clothing and Retailing Program,* Waterloo, Iowa; *Kentucky Mountain Housing Development Corporation,* Manchester, Ky.; *Human/Economic Appalachian Development Corporation (HEAD),* Berea, Ky.

Also, *Voice of Calvary Cooperative Health Center,* Mendenhall, Miss.; *Lybrook Navajo Fellowship and Community Projects,* Cuba, N.M.; *Third World Consultation,* Princeton, N.J.; *Hispanos Unidos of Park Slope,* Brooklyn, N.Y.; *Youth Screen Printing,* Dayton, Ohio; *Commission on Religion in Appalachia,* Knoxville, Tenn.; *Feeder Pig Project,* Elsa, Tex.; *Council of Southern Mountains,* Clintwood, Va.; and *Operation Coal,* Blacksburg, Va.

Of the previously funded programs, four have since received further grants. These are *Lybrook Navajo Fellowship and Community Projects,* $18,760; *Kentucky Mountain Housing Development Corporation,* $24,000; *Human/Economic Appalachian Development Corporation (HEAD),* $2,000; and *Youth Screen Printing,* $4,000 (also $1,000 from Southern Ohio District).

Brethren who wish to share through SHARE should make checks payable to the Church of the Brethren General Board and send them to: SHARE, 1451 Dundee Avenue, Elgin, Illinois 60120.

Malgwi inspector of eligion in schools

Mari Y. Malgwi, long a crusader for closer ttention to Christian religious instruction the public schools of Lardin Gabas, may ow have his chance to directly facilitate e attainment of the goals of that personal rusade. He has recently been named inpector of Christian religious instruction for all primary and secondary schools, teachers colleges, and technical schools of Nigeria's Northeastern State, which encompasses the Lardin Gabas area.

Mari Y. Malgwi

Speaking about is new post, the young Bura tribesman, ointed out that the Northeastern state, redominantly Moslem, is the largest of Nigeria's states. "I thank the Lord for this pportunity," he said, "not only because it s part of what I had been encouraging eople to pay attention to, but also that the overnment is encouraging effective eaching of the Bible for the few Christians ound in each of the schools."

After going through the local schools nd Waka Teachers' College, Mari raduated from the Theological College of Northern Nigeria (operated by the Church f the Brethren Mission and other ooperating missions) and from Ahmadu Bello University, from which he holds a egree in history. He was teaching in a overnment secondary school in Maiduguri, the state capital, when he eceived his present assignment.

Bespeaking the sincerity and devotion hat he brings to his new post, Mari enjoins he Brethren in America for their prayers ". . . because this is a new office that reuires a lot of organization. There are not eachers for Bible courses in most of the chools. And those that have them have nly one each. For the past two years there ave been no permanent Bible teachers at ither the teachers' college or secondary chool at Waka (schools turned over to overnment control by the Brethren in 1973)."

The new inspector is married to Rahila Malgwi, a nurse at the Maiduguri branch f Ahmadu Bello University. The couple ave five children.

underlines

OVER THE TOP ... By mid-September the Church World Service Immigration and Refugee Program had resettled 11,000 Indochinese, 1,000 over the original goal. Included were 533 refugees placed by 125 Brethren sponsors. A new goal by CWS is to place 5,000 additional refugees by mid-December.

PUERTO RICO AID ... *Miller Davis* of the Brethren Service Center, New Windsor, Md., was instrumental in organizing the churches of Puerto Rico to respond to hurricane victims. As part of the program, $5,000 was allocated for assistance from the Church of the Brethren Emergency Disaster Fund.

PEOPLE YOU KNOW ... *Beth Glick-Rieman*, Dayton, Ohio, an ordained minister, has been named person awareness coordinator in the leadership development program of Parish Ministries. . . . Elder *James F. Swallow*, Santa Rosa, Calif., subject of a July Messenger feature, died Sept. 7 at age 91. . . . *Bea Thompson*, a cook and longest term employee of the Brethren Service Center, New Windsor, Md., died Sept. 4.

INTERCHURCH ROLES ... McPherson College graduate *William Phelps Thompson*, stated clerk of the United Presbyterian Church, was the nominating committee's choice for the new president of the National Council of Churches. . . . Chairing the NCC's Stewardship Commission for the next triennium is *Ronald D. Petry* of the Church of the Brethren staff. He is also an NCC vice president and on its Executive Committee.

J. Bentley Peters also of the Brotherhood staff is chairperson of the Church Career Development Council which accredits clergy career counseling centers across the nation.

Merle Crouse has been nominated to chair the successor organization to the former Latin America Working Group, a part of the NCC's Division of Overseas Ministries.

Howard E. Royer is a vice president of the Associated Church Press and chairs a task force exploring joint programs with the Catholic Press Association.

THE BOOK SCENE ... For researchers, complete indexes of six Church of the Brethren district histories have been compiled and others are in process. For titles and cost, write *Lela Eby*, 840 Spring Dr., Mill Valley, CA 94941. . . . Persons with reminiscences, tapes, or letters related to the late *Nathan Leopold* are invited to share them with *Ronald Martinetti*, 419 East 57th St., New York, NY 10022. Mr. Martinetti and *Trudi Leopold* are writing a biography to be published by William Morrow.

And newly issued by Judson Press are successor volumes to two works by Brethren authors: "Take It From Here, Series Two," by *Glee Yoder*, building on a creative activities column introduced in Messenger, and "Using Biblical Simulations, Volume 2" by *Donald E. Miller, Graydon F. Snyder, and Robert W. Neff*. Copies are available from Brethren Press.

NEW HOME UNDERWAY ... A 98-bed nursing home is under construction by the Brethren Home, Girard, Ill., to replace the present 70-year-old facility. Completion is set for next spring, according to *Elmer L. Dadisman*, administrator.

Kahler and Kent State revisited

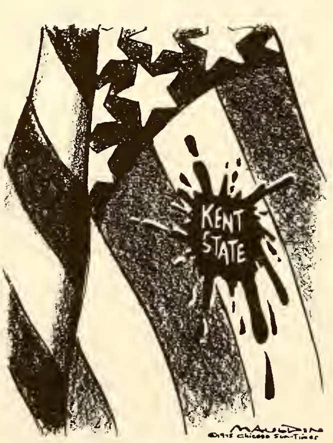
by Mary Sue H. Rosenberger

Dean Kahler sits restlessly in his wheelchair. More than five years after a bullet fired at Kent State University ripped through his lower spinal cord, he still does not seem entirely at home in his necessary means of transport. Months spent in a rehabilitation hospital have made this member of Center Church of the Brethren adept in the use of his wheeled conveyance, however, and he continues his studies at Kent State where he is now, at 25, a senior majoring in social studies and secondary education.

Recently the Kent State shooting of May 4, 1970, which left four students dead and nine students (including Dean) wounded, has again found its way into the nation's attention as a news item. A law suit, filed five years ago by the nine wounded students and the families of the four students killed finally reached the US District Court in Cleveland, Ohio, this past May 19. Filed against several public officials, including Ohio Governor James A. Rhoades, former Kent State president Robert A. White, and 27 Ohio National Guardsmen and several former Guard officials, the suit asked approximately $46 million in damages.

The students, as plaintiffs, charged violation of their constitutional rights to peaceable assembly and the denial of life and liberty without due process of law among other violations of federal and state laws. Originally the suit was blocked from even coming to court by the doctrine of the absolute sovereign immunity of the State of Ohio, i.e., that neither the state nor any of its officials could be sued for acts committed in their official capacity. A ruling by the US Supreme Court in April, 1974, however, declared that sovereign immunity is not "absolute" but is "qualified," thus freeing the suit of the students against state officials to reach the court docket. The case sought, not criminal prosecution, but, as an attorney for the plaintiffs stated in his summary of the case, "the fixing of responsibility."

The trial ran for fourteen weeks, in which testimony was given by more than 100 witnesses, Kahler included. Filled with conflicting testimony as to whether or not the lives of the National Guardsmen were endangered by a "rush of students," the trial was marked by threats received by the lead attorney for the students and by one juror. Another juror had to be dismissed more than halfway through the trial for publicly stating, "They (the students) are all a bunch of communists and they won't get a red cent out of me."



NOW THE STAIN IS PERMANENT

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After seven days of deliberation, on August 27 the jury of six men and six women, by a vote of nine to three, returned the verdict of "not guilty," thus freeing the defendants from responsibility for paying damages. The plaintiffs plan to appeal for, as one lawyer for the students stated, "In America it just can't happen that thirteen unarmed people get gunned down and nobody is held responsible for it."

Dean Kahler speaks freely and unselfconsciously of his feelings regarding the trial, the judicial process, and the 1970 shooting incident itself. "On May 19 (when the trial opened) the whole thing was very strange. It took awhile to dawn on me that here we were, actually in trial. But about noon of that day it hit me—in the stomach, headache, all over—that finally we were being heard in court. I had a hard time coping with that feeling after all these years we've been working on it."

He is understandably unhappy about the jury's verdict. He speaks with more irritation, however, about the courtroom conduct of the trial itself. He feels the behavior of the defense lawyers and complicity by the judge prevented testimony essential to the students' case from being heard by the jury. "Some photographs and bullet fragments taken from the body of a dead student and the gun that fired them were ruled 'irrelevant evidence' and prevented from being introduced into the court testimony. By continually raising 'objection' to the line of questioning by the plaintiffs' lawyers, the defense lawyers effectively blocked a lot of important information from being heard. It was as if they—and the judge—were afraid to let the truth come out. It's a wonder I didn't get an ulcer!"

Was anything accomplished by this trial? "Ever so slightly," he replied. "It's like this: The truth is kind of like a pound of butter. If you stick in a knife and take out a slice, there's still a lot left. This (trial) has been the first slice—but there will be more slices, another trial. We've already begun planning. . . . "

An appeal will be made on the basis of "reversible error" of the judge in this trial. Dean is quick to say that, while he is highly critical of the conduct of this specific trial in this one courtroom, he retains his faith in the legal system of the United States. "I guess you'd say I'm an idealist. I believe that in our legal system we have all these steps to go through (appeals to higher courts) to make sure the truth comes out. You have to have some faith in our system or you shouldn't be living here. Sure there are some dishonest or corrupt people and practices in the system but the system itself is sound. You have to continually keep working to see that the truth comes out. The truth (in this case) may not be found yet while I'm still alive but I believe it will continue to be investigated. Just look at what has recently been discovered about the old cases of Alger Hiss and (Julius and Ethel) Rosenberg!"

Dean speaks highly of the contribution to the students' cause made by Rev. John Adams of the United Methodist Board of

Church and Society and Social Concerns and his office. He has been instrumental in assisting the case over its rocky course on its way to trial. "He was with us throughout almost the whole trial. He helps us understand more clearly what's going on—gives us a more objective view. He helps keep us (the plaintiffs) from tearing each other up by our different points of view—builds us into a family. He serves as spiritual advisor to me—I go to him whenever I have a problem and he gives me a lot of guidance. He said to me, after the verdict, 'Yes, Dean, we lost but we got a lot (of truth) out. We need to remember that!'"

John Adams' office also serves as accountant for the nearly three-quarters of a million dollars contributed by over 22,000 people to meet the legal expenses of the students' case. In the early days of the suit, his office was assisted by the Church of the Brethren and others who filed "friend of the court" briefs in support of the students.

How did it feel to Dean to relive again in court his experiences of May 1 to May 4, 1970? "It didn't bother me except that I just kept thinking all the time, 'Was I committing a crime just by being there?' No, it doesn't make me angry or bitter. I'm just grateful to be alive. I guess when I think back to that experience (the shooting) I just feel sorrow—unhappiness. Four kids killed—and these people pulled the trigger. I guess it weighs on their consciences. All we (students) wanted to do that weekend was to let somebody know we didn't like what was going on (the US incursion into Cambodia and the calling out of the Ohio National Guard to the Kent State University campus). The KSU President and others promised they would come and talk to us about it but we were met with tear gas instead. . . . We people must live under laws and learn to talk out what is bothering us (without resorting to violence)."

Dean's amazing lack of bitterness or anger is shared and fostered by his family. His fifteen-year-old brother, Allen, youngest of the four children and the only one still at home in the family's East Canton, Ohio, residence, was present in the courtroom for part of the trial and for the returning of the jury's verdict. He spoke with some amazement of the anger it had kindled in some of the plaintiffs. His father, Dick, commented that during their seven-day wait while the jury deliberated, some of the other plaintiffs "got upset with us for visiting with the defense lawyer. But we've got nothing against him; he just has a job to do and he's doing it the best he can. He might have been on our side—and we'd want him to do a good job if he were. They (the defendants) are entitled to the best legal defense they can get."

Dean Kahler may be lacking in the expected bitterness and cynicism but he is not a saint or a Pollyanna. He struggles with all the problems common to his generation as they stand on the threshhold of graduating into the work-a-day society. Questions of employment, social relationships, and life-style must all be decided on the basis of where in—or outside of—the established society a young person can live with himself and with what he has learned about that society. Dean is no exception in this dilemma, but some of the conflicts have been heightened for him by the shooting and the ensuing publicity. Neither paralysis nor press coverage make for the conduct of a normal life. Dean is intent, however, on walking the tightrope between the sympathy stirred by a wheel chair and the notoriety fostered by news coverage to meet the challenges of life and employment on his own merit.

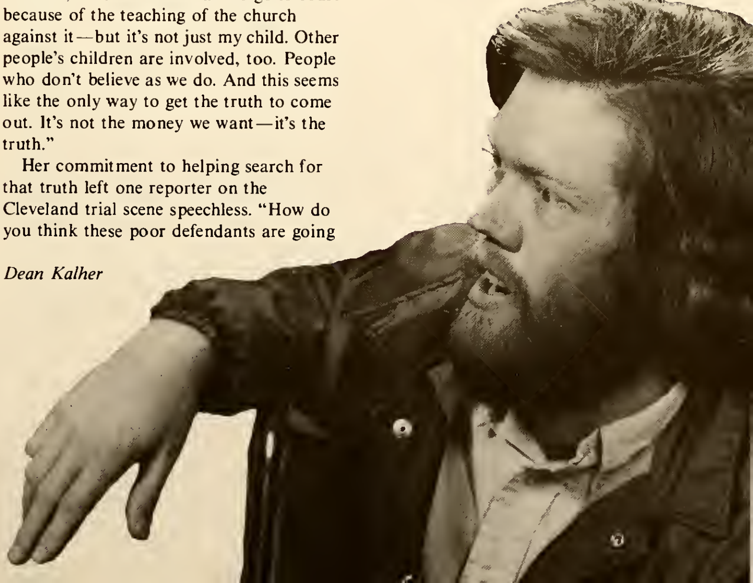
Dunker-Brethren teachings against "going to court" made the decision whether to participate in the suit a difficult one. Dean's mother, Elaine, raised a Catholic, has said, "We were reluctant to go to court because of the teaching of the church against it—but it's not just my child. Other people's children are involved, too. People who don't believe as we do. And this seems like the only way to get the truth to come out. It's not the money we want—it's the truth."

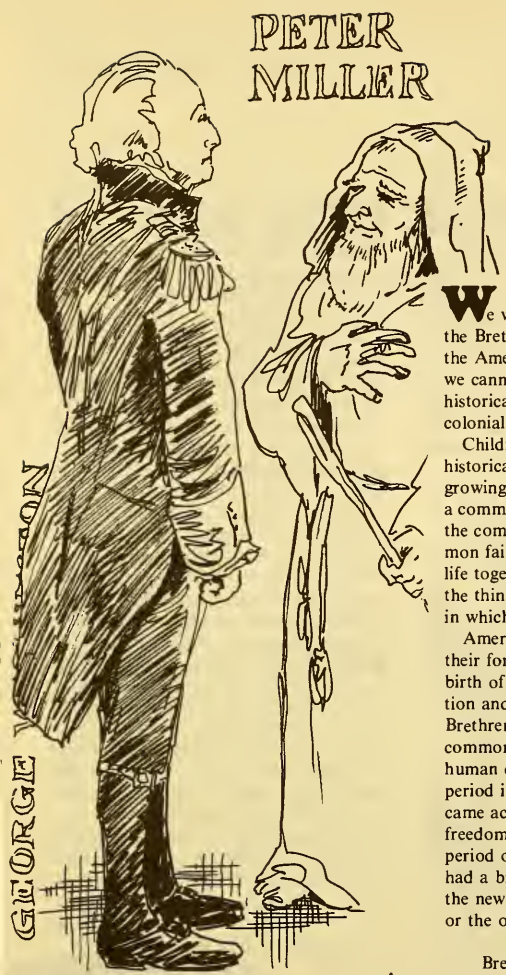
Her commitment to helping search for that truth left one reporter on the Cleveland trial scene speechless. "How do you think these poor defendants are going to be able to come up with $46 million?" he assailed her. She retorted, "And how do you think these four families are going to get their dead children back? And how can my son get a new pair of legs?" The reporter had no answer.

Dean is quick to credit his Church of the Brethren upbringing as the major factor in his absence of hatred and anger. "We were taught—as Brethren—to love everybody; even those who smite you or your enemies. I just try to keep remembering that all the time. I don't always go to church right now but I spend a lot of time thinking about God—and about spiritual things. At the time of the jury's verdict, the thought occurred to me, 'My (Brethren) ancestors have had problems with the military since the beginning—and here *I* am!'"

Dean is glad to be able to relax at home now that the tension of the trial is over. His schedule continues to be hectic, however, with frequent requests for interviews and personal appearances as well as the normal preparations for a new term of school. After ten days, I was finally able to reach him, late at night, by telephone. As I hung up, the wisdom of Longfellow passed through my mind, "Though the mills of God grind slowly, yet they grind exceeding small." For Dean Kahler and the others of the Kent State Thirteen, they grind on. □

Dean Kalher





Brethre

We were there! Two hundred years ago the Brethren were involved in the midst of the American Revolution, a fact of history we cannot escape. Much more than historical coincidence is involved. We are a colonial American church.

Children are influenced by the social-historical surroundings of their time of growing up. Any group of people also has a common weal. Whether the web of life be the common wealth of a state or the common faith of a church, the nature of our life together is influenced by the events and the thinking about the events of the times in which we live.

America and the Brethren—how much their formative years have in common! The birth of the United States as a separate nation and the birth of the Church of the Brethren as a separate church share in common the same time/space period in human development. Each had a gestation period in the old world of Europe. Each came across the Atlantic seeking new freedoms of value. Each had a colonial period of growth and development. Each had a birth into independent selfhood in the new world of America. We are not one or the other. We are both

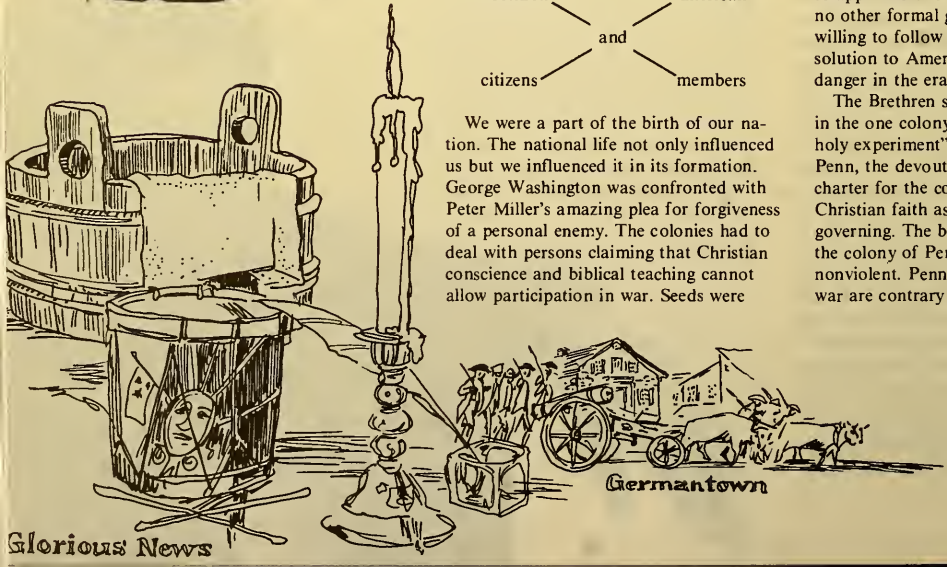
Brethren American
and
citizens members

We were a part of the birth of our nation. The national life not only influenced us but we influenced it in its formation. George Washington was confronted with Peter Miller's amazing plea for forgiveness of a personal enemy. The colonies had to deal with persons claiming that Christian conscience and biblical teaching cannot allow participation in war. Seeds were planted. Brethren had to learn to be citizens in a nation that went to war. The were the growing pains for tolerance and democracy.

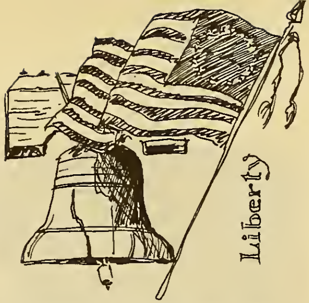
We are a part of our nation now. We should be involved in the Bicentennial observances in *this* era, lifting up the sa values and biblical teachings as our forebears did two centuries ago. The nee for this witness is even more urgent now than then—we, the people of nonviolenc should be more experienced and informe in how to confront criminal violence, economic violence, and military violence.

Realization of the common shaping fac tors which the Church of the Brethren shared with colonial America, opens us t new insights. Of all the open, inviting wilderness of America, of all the range of zeal for religion and freedom represented in the thirteen colonies, the Brethren settled in the one colony that had a uniqu characteristic that differentiated it from a the others. That singular aspect was not only unique in the American colonies—it was also in striking contrast to any other organized government in the entire course of human history. That key factor—nonviolence—made it particularly relevan to the nature of the Brethren commitmen to applied biblical faith. That course whic no other formal government has ever bee willing to follow offers the one hope of solution to America's most threatening danger in the era of its Bicentennial.

The Brethren settled in colonial Americ in the one colony that has been called "th holy experiment"—Pennsylvania. William Penn, the devout Quaker, had a personal charter for the colony. He applied his Christian faith as the practical method of governing. The base of power and force fo the colony of Pennsylvania was strictly nonviolent. Penn believed that killing and war are contrary to the will of God.



patriots again!



Pennsylvania is the only state or government ever to set itself up to rule without the use of violence and war as the base of its power. A few tribal groups have had some elements of nonviolence. Some movements for independence or civil rights have used nonviolence but they were not governments. It is paradoxically evident that of all the states or nations which might have called themselves "Christian" or "civilized" in the western sphere of "Christian" influence there is only this one instance where a government trusted nonviolence as taught and lived by Jesus, the Christ.

And the Brethren were there. It was more than mere coincidence. For the Brethren we might call it "The Penn Connection." Persecution in Europe combined with Penn's invitation offering religious freedom to bring them to Germantown. They were aware that their persecution was partly because of their refusal to participate in the violence of war. They knew that Penn and the Quakers took the same position.

In Pennsylvania before the revolution they were not passive residents. Their religious convictions led them into political activity. In the Penn connection the Brethren influence in the Christopher Saur press publications became the balance of power that kept the Quakers dominant for a number of years. The "holy experiment" in government by nonviolence had its difficulties in keeping its direction and control. Not all residents were pacifists like the Quakers, Mennonites, and Brethren. Other colonies and nations did use force in dealing with the owners of the land, the original Americans, the "Indians." However, the Saur press editorials influenced the German-speaking population including the nonpacifist Reformed, Lutheran, and others. It was because of this political power for nonviolence that by the time of the Revolution Benjamin Franklin, Henry Muhlenberg, and others tried to drive the Saur press out of business. In one sense, the "holy experiment" did not succeed—there is no government in the world today using nonviolence as its power base. But, as a developmental experiment it was successful. It demonstrated factors that work and others that need development and reshaping.

by Vernon F. Miller

The shame and regret for the Brethren is that after the colonial and revolutionary involvement in experimental nonviolence, and after the destruction of the Saur Press, the Brethren withdrew into nonparticipation. Recent decades have seen increased involvement. But for two hundred years we should have been vigorously developing the concepts, techniques, and trust in nonviolence as an active political force method for human relationships in government.

Having made our confession, now is the time to start research and development centers in every congregation. Ours is a government of the people. We can do as good a job as any official of government. We *are* the government. The Bicentennial spirit of "government of the people, by the people, and for the people" challenges us to do our part now. Violence is the most dangerous illness threatening Americans and the human race who are all God's creation.

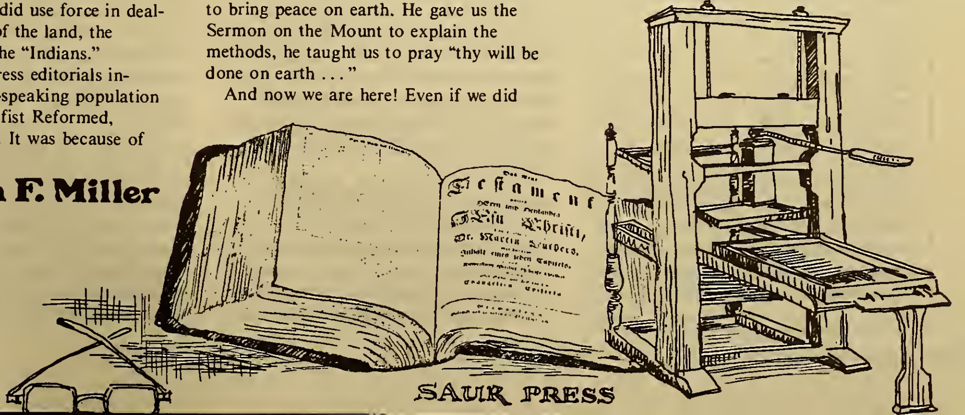
Furthermore, this is churchly work. Paul wrote that Christians are to be Christ's ambassadors of reconciliation in the world. The New Testament states that Jesus came to bring peace on earth. He gave us the Sermon on the Mount to explain the methods, he taught us to pray "thy will be done on earth . . . "

And now we are here! Even if we did have the heritage of nonviolence and the call of Jesus to believe in him and live by the Sermon on the Mount we should still be motivated to make the continuing American Revolution a revolution based on nonviolence. It is purely a matter of survival—fear may make us obey where love has been inviting us all the time.

Nonviolence is the one solution to the violence of our time. We Brethren have been sitting on this great power like everyone else, acting as if it did not exist as a practical alternative.

Brethren hero/martyr of peace John Kline once pondered about national celebrations and patriotism and wrote in his diary:

> "Hear the distant report of cannon in commemoration of the birth of George Washington, which is said to have occurred on the twenty-second day of February, 1732. It is presumable that those who find pleasure in public demonstrations of this sort are moved by what they regard as patriotic feelings and principles. Let their motives and enjoyments spring from what they may, they have a lawful right to celebrate the anniversary of his birth in any civil way they may choose. But I have a somewhat higher conception of true patriotism than can be represented by the firing of guns which give forth nothing but meaningless sound. I am glad, however, that these guns report harmless sound, and nothing more. If some public speakers would do the



> same, it might be better for both them and their hearers. My highest conception of patriotism is found in the man who loves the Lord his God with all his heart and his neighbor as himself. Out of these affections spring the subordinate love for one's country; love truly virtuous for one's companion and children, relatives and friends; and in its most comprehensive sense takes in the whole human family. Were this love universal, the word patriotism, and its specific sense, meaning such a love for one's country as makes its possessors ready and willing to take up arms in its defense, might be appropriately expunged from every national vocabulary." *(John Kline's diary, February 22, 1849.)*

Brethren patriots again

Should Brethren participate in the Bicentennial observances of the birth of America as a nation? Are there any reasons for interest or involvement? Do the values of our faith commitment to God and the biblical teachings of Christ in the New Testament encourage us to keep out of Bicentennial involvements?

In answer to these valid questions you are invited to review more intently the heritage we have in

- The deep truths of biblical teachings with central focus on Jesus as Lord, revealer, exemplar, and Savior.
- The experience of our Brethren forebears in applying those teachings to their daily lives.
- The fundamental concepts of the American Revolution and the experiences of the American people of whom we are a part.

These guidelines are the focus of a study book called *Brethren Patriots Again,* which is a part of the Brethren Heritage curriculum materials. It will be available to churches January 1, 1976. The study course, prepared by Vernon F. Miller, does not give answers, but seeks to enlist Brethren as research persons to develop the concepts and feelings of a new patriotism consistent with the best of "Brethren" and "American." Divided into thirteen flexible sessions, the course is adaptable for use with adults, youth, and junior highs.

With Brother Kline let us get rid of the concept of war patriotism as he defines it. Let us redeem the word *patriotism* as a good label, when proper means are used to express it. Loyalty to the common good and our fellow citizens is a value to lift up by means not only good but also effective. Nonviolence, the application of the great commandment can do it.

Our fellow patriots who use military means to achieve survival, security, and freedom believe that they are giving their energies and lives for the same goals of peace we espouse. So let us identify with them in our common objectives. Let us invite them to work with us for the development of new methods that will achieve the end result desired.

For two hundred years there have been heroes of the military method who have been honest enough to call for an end of violence and the development of a new revolution based on nonviolence.

The calls started with none other than the father figure leader of the *violent* American Revolution, George Washington. In a letter to his friend and fellow soldier, Lafayette, he expressed the hope that "liberal and free commerce" in the world would bring an end to "the devastations and horrors of war." In his Farewell Address at the end of his presidency he called on Americans to realize that "religion and morality are (the) indispensable supports" to lead a nation to prosperity, justice, and peace in its relations with all nations.

He challenged America to try an experiment and really trust justice and benevolence as its pragmatic national policy. He concluded that "the experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! Is it rendered impossible by its vices?"

Are we so slow to make progress? Is human nature so weak that two hundred years later we still can not accept his challenges? Then listen to a general of our own era. His personal experiences had shown him the horrors that our refusal to hear George Washington or John Kline had brought us to.

Before Congress in 1951, General Douglas McArthur spoke these words:

> "I know war as few other men now living know it, and nothing to me is more revolting. I have long advocated its complete abolition, as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes.
>
> "Indeed, the second day of September, 1945, just following the surrender of the Japanese nation on the battleship *Missouri,* I formally cautioned as follows:
>
> "'Men since the beginning of time have sought peace. Various methods through the ages have been attempted to devise an international process to prevent or settle disputes between nations. From the very start workable methods were found insofar as individual citizens were concerned, but the mechanics of an instrumentality of larger international scope have never been successful. Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, our Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature and all the material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the flesh.'"

Take your choice. Respond to the appeal of the generals or the martyr of peace. Or just re-enlist your total discipleship to Jesus. It will be a fitting Bicentennial observance. The Bicentennial era will extend from 1976 to 1991. That is how long it took for the founding of the nation. The Constitution was not ratified until 1789, and The Bill of Rights not until 1791. In fifteen years we can transform the patriotic defense of our nation from the trust in killing to the power of nonviolence as political force for action. We can discover that followers of Jesus must refrain from violence but always be involved in revolution.

Let us join in a worldwide revolution for human rights and human dignity. Let us form a network of the people of every continent and nation joined together to achieve justice and human rights by nonviolent power. It will be the new "world revolution" as a fitting celebration of the inspiration of the "new world" revolution of two hundred years ago. ☐

by Robert L. Baucher

Giving in but not up

There have been numerous times when I have chuckled with Tom Sawyer and his friends Huck and Joe as they sat in a church balcony witnessing to their own "funeral." The townspeople sincerely believed that the three mischief-makers had met their demise by drowning during an ill-fated river raft trip. I can clearly visualize the tears that swelled in the eyes of each of the boys as he listened to the glowing words of praise by the minister. I thought how fortunate those boys were to hear the accolades of the townspeople, for the principals in death known to me on such occasions never had that opportunity.

It has often occurred to me how unfortunate that we reserve our kindest words for people for their memorial services. Admittedly these gracious words are intended partially as instruments of strength for the family and friends of the departed, but wouldn't it be much more exciting if they were stated within the hearing of the subject before death?

It has been interesting to me to reflect back upon the thoughts that flashed through my mind (sometimes incoherently) during my recent heart attack and the intense chest pains that followed upon my return from the hospital two and one-half weeks later. In spite of my insatiable desire to live (Oh, how I have enjoyed life!), I knew that thousands of men younger than I had died before me, and their zeal for life must have been just as great as mine. In the midst of what I felt was unbearable pain and in the middle of nights I wondered "What will people say about me at the memorial service? What words will the pastor employ during the eulogy? I do want him to be honest. And I do—*I really do*—hope I'm missed. Equally, I hope my friends—and especially my family—will say truthfully 'He was a fun guy, he was fun to be around; however, also he was a man of depth; it was good to have known him.'"

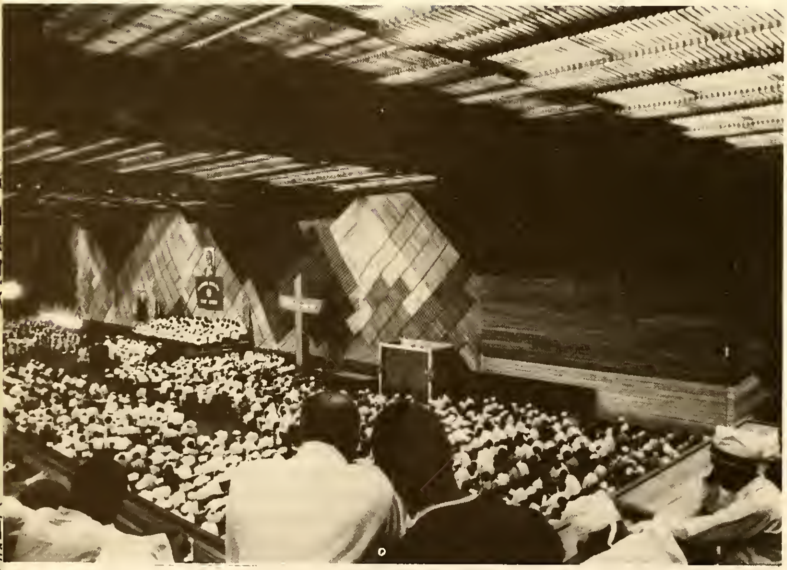
Even as the above thoughts flashed through my mind I was embarrassed at such brash egotism. And, strangely enough, a more dominant theme introduced itself. What people had to say about *me* became secondary to what I wanted to say to *them.* I wanted Pastor John Hunter to know how much the church family had meant to me over the years and how much I had been dependent upon this family for acceptance, guidance and support. And, of course I wanted it stated publicly how much I loved my *immediate* family. The church family usually saw me at my Sunday best and loved me, but my immediate family saw me at my very worst—and still loved me. How like Christ can a loving family be?

I thought about calling John and asking for a time of sharing—even thought about recording my feelings on tape. Part of these concerns I did share with John, but even as I talked and felt the dynamics of his prayers with me I recognized that in reality I had been giving up. "Giving in" to God's will is one thing, but "giving up" is something else. Somewhere in the back of my head came the words "prayer of relinquishment" by Catherine Marshall. I'm uncertain as to the exact meaning of those words, but they suggest to me that I need neither fight *nor* give up, but somehow even in pain to let go and let healing take place. Somehow it made sense to me, both religiously and intellectually. It was at that point that I decided I wasn't going to think and write of my obituary, but simply of my own need to express thanks. Suddenly life became more certain, the songs of the birds became more melodic, the poppies and roses became more lovely, greetings of friends became more personal and meaningful, and my family became more precious.

I wish to say that I affirm life. Even though it is difficult, I am prepared to rest for the full three months, or whatever time required. People really do care. The mailman delights me every day with cards and notes of encouragement. Telephone inquiries are constant. I continue to thank the members of the Modesto parish and of the Brotherhood. I continue to thank God. ☐

Confrontation & celebration

by Philip A. Potter



Kenyatta Conference Center, site of the WCC Fifth Assembly, November 23-December 10

The gathering of the World Council of Churches in Nairobi will be the most representative Assembly in the history of the ecumenical movement. The representatives of the churches will bring to its deliberations all the diversities of faith and culture in our world today. This is indeed a daring undertaking, and it would not be justified if God through the Holy Spirit had not given us the assurance that in Jesus Christ, his Son, there is the promise of being freed and united. Because of this promise, the sharing of the diversity of experiences among the participants during their discussions at the Assembly should provide an occasion to celebrate the fact of freedom and unity in Christ.

In drawing attention to this basic aspect of the Assembly, one does not mean to belittle the fact that the participants are coming from situations where people are deeply involved in vital struggles for liberation and in the intense search for community. It has sometimes appeared as though the struggle for liberation was the main and exclusive emphasis in the World Council. But this impression can only arise when we overlook the fact that the issue of liberation comes up in the context of the search for community. In many parts of the world where the struggle for liberation seems to be the primary concern, the meaning of this struggle can only be grasped when we realize that it is intended to lead to a new kind of community, whether thi be spiritual, political, or cultural.

On the other hand, there are situations particularly in the West, where freedom seemingly has been attained but where th achievement has been accompanied by a loss of meaning and of purpose. This loss experienced as a new kind of oppression and is generating a renewed search for community. In many instances, however, this search is dominated by fear and a selfish need for security. Christians living in such situations are therefore challenged to become liberated from this false search and to seek community for the sake of liberation.

Coming to the Assembly from such a diversity of situations and with greatly different preoccupations, the participants will have an opportunity to come to term with the cries of anguish and the harsh realities of our world and to discern the "signs of the times" that indicate God's wi for his creation. But since it will be an encounter of those who are involved in the conflicts, the hatreds, the agonies of our nations, the Assembly will also be a place where the ecumenical fellowship will be severely tested. The theme "Jesus Christ frees and unites" will pose very directly th issue as to the nature of the fellowship which the churches are seeking with one another through the World Council. Will this be a fellowship in which we shall all experience the gift of freedom in Christ, c will it be weakened by the fear that freedom in Christ might be betrayed? Thu the participants will need to address each other just as much as they need to addres the burning issues of our time. Among th factors that will be crucial for this interaction, three can be mentioned here.

First, we shall have to speak openly an clearly, out of our experiences, what it means to be set free by Christ. Therefore the Bible studies at Nairobi must be considered a vital part of the Assembly.

rue confrontation
; only possible
vhen the partners are free,
nd where this freedom is experienced
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oceedings. When Paul tells us in the :ter to the Romans that we are freed from e law of sin and death (Rom. 8:2), he is luding to very specific manifestations of ı and death in his time as is obvious from e early part of the letter. In order to give mes to "sin" and "death" in our time we all need to immerse ourselves in the blical testimony in order to understand oth the diversity of its expression as well the unity of its purpose.

Secondly, we shall have to make special forts to listen to one another. Listening ust not be confused with a sitting back nd taking on the attitude of a passive bserver; otherwise the fellowship is in anger of being broken. We must not mis- ke a series of monologues in which fferent persons express their positions for alogue, much less ecumenical dialogue. God is the Being that is directly, most early and lastingly, over against us, that ay properly only be addressed, not ex- ressed." These words by Buber point to e deepest level of our existence, an ex- tence which is one of addressing God and f responding to him. What is true for our fe with God is also true for our life gether, in our communities, in our ations, in our churches and in the World ouncil of Churches. At Nairobi we must me together seeking an attitude of ad- ress and response. We must overcome the mptation to defend our theological ositions.

Thirdly, freedom and community will be ealities when as individual Christians and s churches we learn to commit ourselves o each other. There has been a great mount of discussion in recent years about e need to join word and action. The letter o the churches issued by the Central Com- ittee of the WCC in 1972 on the theme Committed to fellowship" confesses that we have not yet found the way to in- egrate our belief and our action." This in- egration is vital not only for the credibility f the Christian witness in the world but rimarily for the fellowship between the churches. When the conflicts arise in our midst in Nairobi, as they surely will, when the dialogue takes the form of confrontation, can we seize this as an opportunity to renew and strengthen our commitment to one another or will we use it as an excuse to move away and to stay aloof? It is at this point within the fellowship that belief and action will need to be integrated in order for the fellowship to become truly liberating. Such a fellowship will free its members for participation in God's mission in the world.

I have said at the outset that the Assembly should be above all an occasion for the celebration of our freedom and unity in Christ. How, then, can celebration and confrontation co-exist? The answer is that they can not only co-exist but that they are complementary. The frantic efforts to avoid confrontation and conflict in many churches betrays a deep sense of insecurity, a bondage to concepts of either orthodoxy or of tolerance which are foreign to the Gospel. The absence of necessary confrontation and the presence of unnecessary polarization in the life of the churches testifies to a lack of freedom. For true confrontation is only possible when the partners are free, and where this freedom is experienced there is the need and the opportunity for celebration. At the conference on "Salvation today" in Bangkok two-and-a-half years ago, the combination of confrontation and celebration was one of the most fruitful aspects of the meeting. It is reflected in an "Affirmation of faith" that was presented to the Conference by one of its sections:

> We came from almost too many
>   situations,
> with the usual prejudice, our own ideas,
>   our exaggerated hopes,
> many of us tired of conferences,
> all of us full of our own preoccupations.
>
> Then we shared our biographical
>   materials,
> struggling to express our thoughts,
> groping for words that might communicate, hurting each other by hasty
> reactions, being hurt when not heard,
> showing some of the frustrations we
> have in our work back home, sharing
> our fear for the future of the world, our
> feeble faith.
>
> And in that process we were met by God
>   Himself,
> who revealed himself in his Word, which
>   we studied,
> in our friends around the table
> who questioned us,
> who gave us new insights, comforted us,
>   accepted our limitations.
>
> Not more than a glimpse of God we saw,
> a smile of his grace,
> a gentle gesture of judgment.
>
> And so we repented,
> because we saw that God is so much
>   greater than we.
> We experienced the meek force
> of God's invitation to continuous conversion:
> and we accepted to be sent back whence
>   we came,
> a little better motivated, a little wiser, a
>   little sadder,
> a little closer to Him.

The expectations for the Nairobi Assembly are high in many churches and among many Christian groups. They may not all be fulfilled. It is my hope that at this Assembly the churches, through their representatives, will renew and deepen their commitment to a more sustained relationship in freedom and community. By living a credible fellowship in the face of conflicts and diversities the churches would render the most effective service to a divided world. ☐

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Looking toward Nairobi

Renowned African artist Elimu Njau has organized an exhibition of African arts for the WCC Assembly

by S. Loren Bowman

Kenya is a long way to go for a church conference. But then the World Council of Churches Assembly met last *in 1968*— quite a time differential in terms of our yearly Brethren Conference. The Nairobi gathering will be the Fifth Assembly of the WCC, including the 1948 constituting convention at Amsterdam.

Even though membership has doubled since the formation of the Council, the basis of membership remains as stated in 1948: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit." The Council has pointed to the centrality of this confession in its successive assembly themes: Christ, The Hope of the World (1954); Christ, The Light of the World (1961); Christ Makes All Things New (1968); Jesus Christ Frees and Unites (1975).

Who will be there: Some 2500 persons will be there from more than 90 countries. 750 of these will be voting delegates from the 267 member communions, with 150 of these being North Americans. For 80 percent of the delegates, Nairobi will be their first Assembly.

The total mix of the Fifth Assembly will be different: forty-five churches have been added to WCC membership since 1968— thirty-four as full members and eleven as associate members; a new formula for selection of 1975 delegates will result in a new balance between church officials, parish ministers, men, women, and youth; and, for the first time in its history, the voting strength of the churches of Africa, Asia, and Oceanic countries will be greater than the combined strength of Western Europe and North America. In the preceding article Dr. Potter points to some of the challenges and the potential gifts of this new mix in the WCC.

From our church, Wanda Will Button will join me as voting delegates. Wanda replaces Bethany Seminary president Warren F. Groff, who voluntarily withdrew in order for us to meet the requirement of one lay person in our delegation. Howard Royer will be there from our Communications Team and will share news of this significant world event.

What will be done there: A lot of talking will go on during the eighteen days at Nairobi: some of it will be by speakers, some in small groups, some in business sessions, and a great deal in informal groups or in one-to-one conversations.

The Assembly theme will be explored in three major settings. Bible study groups will explore in depth the ways in which Jesus Christ frees and unites us as Christians. Six major sections will search for ways to express the theme around these topics: Confessing Christ Today, What Unity Requires, Seeking Community, Education for Liberation and Community, Structures of Injustice and Struggles for Justice; and Human Development—the Ambiguities of Power, Technology, and Quality of Life. Eight general sessions will engage speakers to lift up how the churches may respond faithfully to specific aspects of the Assembly theme in the present world situation.

Of course, there will be business sessions. There will be proposals for revising the constitution and bylaws; program priorities for the years ahead will be established; the size of the program in terms of budget will need to be determined. The decisions on the level of financial support will be crucial for the future of the Council. Loss of purchasing power has been experienced in recent years as a result of Swiss inflation and shifts in exchange rates. For example, since 1968 there has been a 20 percent loss as a result of changes in exchange rates and a 37.6 percent loss from inflation. The greatly expanded membership places new demands upon the Council for balanced financing, and a formula has emerged which calls for US member churches and the German churches to increase their 1973 giving by one-third by 1976 and for all other member churches to increase by 50 percent. If these goals are achieved, the 1976 support of the Council's General

Budget would be 37.5 percent from US churches, 35 percent from Evangelical Church of Germany and 27.5 percent from all other members. This would represent a major shift from 25 years ago when the US made up 30 percent of the membership and provided 83 percent of the general budget.

The preparatory materials and the conversations in recent meetings of the WCC Central Committee suggest that other dominant issues may include the future of missions, evangelism, the role of women in the church, the world crisis in food and energy, and the role of the church in society. These issues are likely to surface in all the major assembly settings and are sure to constitute the basis for a great deal of off-the-record conversation.

What the Brethren role will be: Our first responsibility as your representatives is just to be there—to personalize our membership in "the larger body of Christ." Although the Assembly will not achieve the full meaning of ecumenical (the universal human community), it will be the most representative ecumenical gathering of Christians in this modern era. As one branch of the church we are there to witness to our unity in Christ and to point to the inclusive nature of God's love that prompts the church's mission (John 3:16-17).

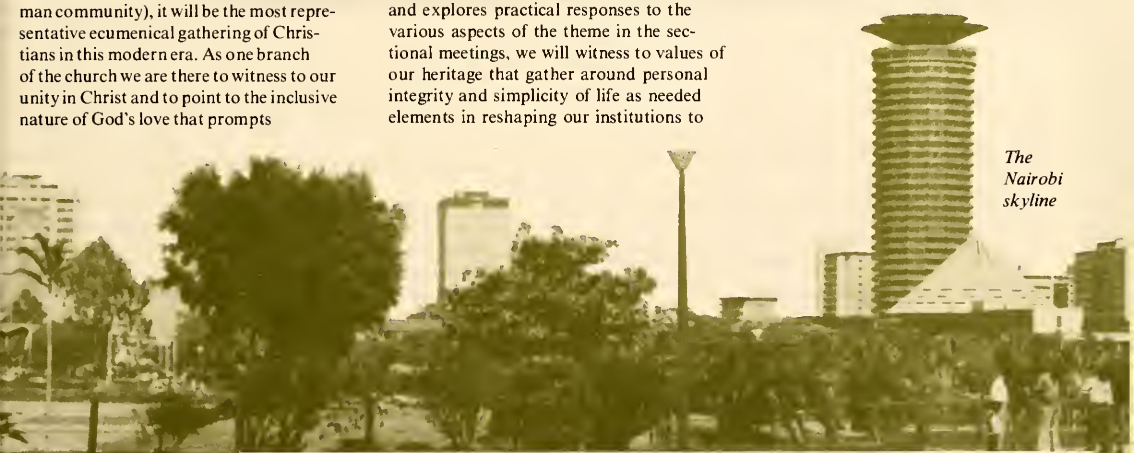
More specifically we will be there to share our heritage of peace and nonviolence as expressions of our response to God's love for the world as pictured in Jesus Christ. In these days this witness needs to include the dimensions of justice and wholeness in human relationships and community endeavors. For months Lamar Gibble has served as coordinator of a small group from the historic peace churches that has searched for ways to encourage the WCC to keep alive nonviolence as a method of social change in its basic program around the world. Some success has resulted from these efforts but the challenge will be to extend this concern in the program priorities which are approved for action after Nairobi. Working with representatives of the Friends and Mennonites, we will enlist other interested persons and witness to our convictions about peace and justice.

As the Assembly engages in Bible study and explores practical responses to the various aspects of the theme in the sectional meetings, we will witness to values of our heritage that gather around personal integrity and simplicity of life as needed elements in reshaping our institutions to serve basic human needs of our times.

We will also do a lot of listening at Nairobi—as a few among many, we will have no other choice! But we need to listen . . . to listen carefully and sensitively . . . for our sakes and for your sakes.

As members of "the body of Christ" in the world, we need a deeper understanding of the feelings and insights of Christians whose experiences of the church have been very different from our own. We will try to keep clearly in mind the reminder of our Annual Conference that "all creation awaits" (Romans 8:19), that we are dependent upon each other as we grow in Christ (Ephesians 4:11-13; Hebrews 11:39), and that our witness is grounded in God's love for the world (John 3:16-17).

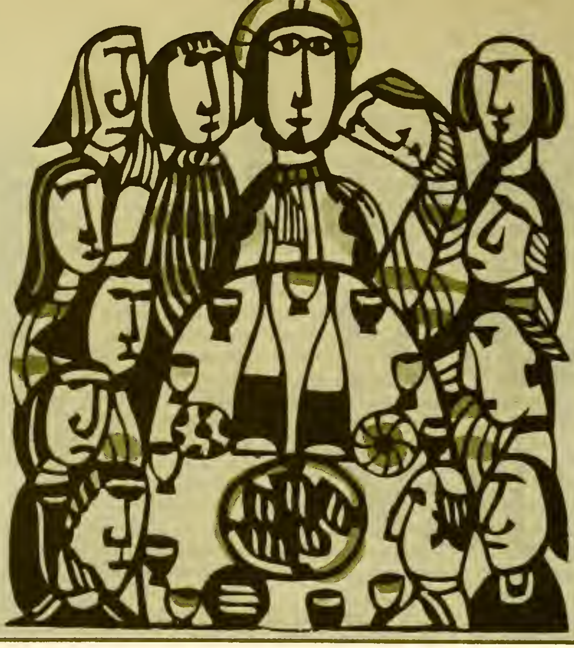
You may join us there as you pray for the Assembly, and for us, as Christians from around the world gather at Nairobi for eighteen days between November 23 and December 10. ☐



The Nairobi skyline

For the Brethren delegates, as for four out of five of the total delegate body, Nairobi will be their first World Council assembly. S. Loren Bowman, general secretary of the General Board, and Wanda Will Button, Conrad, Iowa, homemaker, layperson, and member of the General Board, are the denomination's official representatives. Howard E. Royer, MESSENGER editor, also will attend the assembly, as a member of the press.

Left: S. Loren Bowman; Wanda W. Button



"The Last Supper," by Sadao Watanabe. Reprinted by permission from RISK, Vol. 11, No. 2-3, 1975

L

Kumba yah

Sing: Someone's crying Lord, Kumba yah

Leader: Someone's crying Lord, somewhere.
Some is millions, somewhere is many places.
There are tears of suffering.
There are tears of weakness and disappointment,
There are tears of strength and resistance,
There are the tears of the rich, and the tears of the poor.

Someone's crying Lord, redeem the times.

Sing: Someone's dying Lord, Kumba yah

L: Some are dying of hunger and thirst,
Someone is dying because somebody else is enjoying
Too many unnecessary and superfluous things.
Someone is dying because people go on exploiting one another.
Some are dying because there are structures and systems.
Which crush the poor and alienate the rich.
Someone's dying Lord
Because we are still not prepared to take sides,
To make a choice, to be a witness.

Someone's dying Lord, redeem the times.

Sing: Someone's shouting Lord, Kumba yah

L: Someone's shouting out loudly and clearly.
Someone has made a choice.
Someone is ready to stand up against the times.
Someone is shouting out,
Offering his very existence in love and anger
To fight death surrounding us,
To wrestle with the evils with which we crucify each other.

Someone's shouting Lord, redeem the times.

Sing: Someone's praying Lord, Kumba yah

L: Someone's praying Lord.
We are praying in tears and anger,
In frustration and weakness,
In strength and endurance.
We are shouting and wrestling,
As Jacob wrestled with the angel,
And was touched,
And was marked
And became a blessing.

We are praying Lord.
Spur our imagination,
Sharpen our political will.

Through Jesus Christ you have let us know where you want us to be.
Help us to be there now,
Be with us, touch us, mark us, let us be a blessing,
Let your power be present in our weakness.

Someone's praying Lord, redeem the times.

Sing: Someone's praying Lord, Kumba yah

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anies of joy & hope

Benediction

eader: May the God of hope . . .
eople: who has the whole wide world in his hand, who is constantly making all things new, who has promised to reconcile all things to himself, and who has called us to place our hope in him;

: May the God of hope fill us with all joy and peace in believing . . .
: the joy of new beginnings and new opportunities, the joy of being welcomed into the community of saints, the peace which mysteriously quiets our complaints and our accusations, the peace which levels the walls which we have built between ourselves, the believing in the firm promises of God and in the life everlasting;

: May the God of hope fill us with all joy and peace in believing, so that we may abound in hope . . .
: the hope that belongs to our vocation, the hope for all whom God loves, the hope that enables us to rejoice in our sufferings, the hope in the final victory of good over evil;

: May the God of hope fill us with all joy and peace in believing, so that we may abound in hope by the power of the Holy Spirit . . .
: the Spirit which God has poured with his love into our hearts, the Spirit which enables us to hope all things and endure all things, the Spirit which is now at work in all creation, freeing it from its bondage to decay, the Spirit which groans within us as we wait for the redemption of God's sons, the Spirit which enables us to say "yes" to God.

and P: The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.

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Confessing Christ today

Leader: Who are we, Lord, that we should confess you?
We can hardly speak for ourselves; how could we speak in your name?
We believe in your word but our minds are often full of doubt.
We trust your promises but our hearts are often fearful.
Captivate our minds, Lord, and let your Spirit dwell in our hearts that we may feel and taste your love.

People: For necessity is laid upon us; woe to us if we do not preach the Gospel.

L: How can we call new disciples for you, Lord, while our community, your church, is divided and all too conformed to the pattern of this world?
We preach your power of love while we succumb, like all others, to the love of power.
We proclaim your justice while we remain caught up in structures of injustice.
Awaken in us the spirit of unity that we may feel the pain of your body divided, and yearn and reach out for fuller union with you and among ourselves.
Inflame us with the power of your love, that it may consume the vanity of power.
Make us hunger and thirst for justice, that our words may be given authority as signs of your justice.

P: For necessity is laid upon us; woe to us if we do not preach the Gospel.

L: How can we sing your song, O Lord, in a strange land?
How can we witness to your all-embracing love with lives full of painful contradictions?
How can we be ambassadors of reconciliation in a world enslaved by sin and death, where children suffer and starve, and many labour in vain while a few live in luxury; where in the midst of our lives we dwell under the shadow of death?
What answer shall we give to the suffering (what shall we say to our own hearts) when they cry from the depths:
"Where is now your God?"

P: For necessity is laid upon us; woe to us if we do not preach the Gospel.

L: God, mysterious and hidden, you keep us captive while you are the open door, you make us suffer while your suffering heals us, you lead us into the depths of despair while the morning star of hope is shining above us.
Lord crucified, Lord risen: come, transform the necessities that are laid upon us into freedom, joy and praise everlasting.
Lord, we believe—help our unbelief.

P: For necessity is laid upon us; woe to us if we do not preach the Gospel.

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Jesus Christ frees an

Read: Acts 4:12; 1 Cor. 9:16; Matt. 1:21; John 8:36; Rom. 8:2; 2 Cor. 3:17

To say that Jesus Christ frees and unites is a tremendous affirmation of faith. What more can be said? The whole of Christian faith is summed up in these five words, which translate the old affirmation "Jesus Christ is Lord," or Peter's confession of faith, which became the foundation stone of the Christian Church: "You are the Christ, the Son of the living God."

Here too, is the *raison d'etre* of the Christian church: to declare and announce to the world that in Jesus Christ there is liberation and reconciliation. It is the central thrust of the mission of the church, and the main bone of contention for those who do not believe. Despite its peaceful tone, it is polemical in its effect because of its clear and universal claim. To affirm that Jesus Christ frees and unites is to echo the faith of the apostles: "For there is no other name under heaven given among men by which we must be saved" (Acts 4:12).

And as if that were not enough, to affirm that Jesus Christ frees and unites is to touch the very heart but also the living, open wounds of the world. For what need is more radical and universal than liberation and reconciliation in the midst of an oppressed and divided world? The theme is relevant and daring. For that very reason it could well be greeted by cynicism or mockery. Can Christ liberate and unite this oppressed, divided world? And if so, why doesn't he? How can you make these words real? What proof is there? The Christian churches are divided, either identified with oppressive regimes or silent in the face of evil—helpless to do anything about the oppression of the poor or the "slavery of riches."

But at the same time the theme has tremendous potential! Despite our faults and weakness, the gospel makes a bold affirmation about Jesus Christ and provides a courageous hope which reaches to the very corners of the earth and beyond. The early Christians who announced this gospel, incarnate in a carpenter who died at the hands of the Romans, were no less courageous. Faithfulness to that gospel of universal salvation forces us to make what sounds like a crazy announcement: Jesus Christ frees and unites. To do so takes us beyond our familiar certainties and makes us uncomfortable. But we cannot do otherwise: "For necessity is laid upon me. Woe to me if I do not preach the gospel!" (1 Cor. 9:16).

To say that Jesus frees is to echo the words of the Bible. But it is also a repetition: Jesus =Joshua =God frees. "And you shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21). Jesus appears to the world identifying himself with the liberating hopes of the prophets who long for the Messiah. His words in Luke's Gospel, "The Spirit of the Lord is upon me; because he has anointed me . . . to set at liberty those who are oppressed" are not the announcement of ideals or future plans but the proclamation of an event which is already taking place. "Today this scripture has been fulfilled in your hearing." "The Kingdom of God has come to you." His healing, his preaching to the poor, his signs of liberation in the lives of those who drew near to him, are the proof that the liberator has arrived. It is true liberation, which only Christ could bring about: "So if the Son makes you free, you will be free indeed" (John 8:36).

The New Testament witnesses again and again to the fact that liberation has come in Christ—a many-sided liberation from sin, the law, and death (Romans 8:2). Is there any generation that does not need to be freed from these three great enemies? Sin and death—the root and shadow of human life until the final liberation. And the law, always threatening us through our own creations, our ideals and ideologies, our own protective structures. It is precisely these human structures—economic, social, political or cultural, symbolized by "the law" in the New Testament—which become "rebel powers," "structures of sin," and prevent us from living in freedom as the children of God.

"Where the spirit of the Lord is, there is freedom" (2 Cor. 3:17). But the fact that the freedom Christ brought is not limited to what we usually call "spiritual" is clear from the proclamation made in Nazareth, where the oppressed who are to be freed are described as "poor," "blind," "brokenhearted," "captive." "The acceptable year of the Lord" is none other than the order of God, the "new earth," the integrating, total shalom. Jesus rejected the Messianic expectations of a triumphant kind, who would not know suffering, but not the actual content of the Messianic hope centered on shalom, the peace of God which means harmony among people, with nature and with God—health, well-being, liberty, and wholeness.

The Christian church is rediscovering the totality of the biblical message in its search for an evangelism which is relevant to our time. The Methodist Evangelical Church in Bolivia has tried to articulate its understanding of the liberation promised in the message of Jesus and the mission of the church:

"Evangelization is the announcement of total liberation in Jesus Christ. Evangelization is preached to a whole being: individual and social, physical and spiritual, historical and eternal. Evangelization sets in motion the forces of liberation. The gospel of Jesus Christ aims to free people from all the forces that oppress them, whether internal or external, individual or impersonal. To announce this gospel means denouncing all idols or powers that hinder God's liberating purpose for people. Consequently, action for justice and participation in liberating tasks are part and parcel of preaching the gospel." *(From Bolivian thesis on evangelization in Latin America today)*

To claim that "Jesus Christ frees" is to touch a sensitive spot in Latin America to-

An affirmation for a wounded world

unites

by Mortimer Arias

day. It is not by chance that it was this part of the oppressed Third World that gave birth to the so-called "theology of liberation," inspired by the liberating action of committed Christians and by the rediscovery of the liberating God and the gospel of liberation. But the affirmation "Jesus unites" must also speak to Latin American Christians. We are a divided continent, despite our common tradition and cultural heritage. The division between Christians has sometimes taken the most scandalous forms in our countries, although it is a problem that has been imported from outside rather than one born of our own problems as God's people in Latin America.

It is perhaps true to say that today, as never before, we sense the possibilities offered by Christ and the gospel to unite our peoples, and to do so precisely in the liberating struggles of our nations. Latin American revolutionaries have said: "The Latin American revolution cannot be accomplished without the Christians." It is on the frontier of human commitment to the liberation of our oppressed peoples that Christians and non-Christians discover together the Christ who frees and unites.

Two kinds of ecumenism have emerged in Latin America: the charismatic movement and the liberation movement. Both cut across confessional barriers, creating a unity previously unknown and which has nothing to do with official or church ecumenism. Both are rooted in the Bible and in Christian experience. One is more private, individual and emotional, while the other is more social, activist and committed. They follow different roads.

But both are a gift from God in our present historical situation in Latin America. Will we be able to discover them, to recognize and accept them? Above all, can we be open to cross-fertilization, since both offer us the dialectical richness of the Christ who frees and unites? "The Spirit of the Lord (the charismatic dimension) is upon me, because he has anointed me to . . . set at liberty those who are oppressed" (the dimension of liberation). What Christ has joined together, we try to separate. Isn't Christ's teaching valid here too— "what God has joined together, let no man put asunder?"

Without a doubt, this Assembly theme is a clarion call that must resound throughout the world. It commits us to join ranks in the task of liberating and reconciling in the name and power of the Christ who frees and unites. What a privilege and what a responsibility! For while only Christ frees and unites he will not do it alone, without us. ☐

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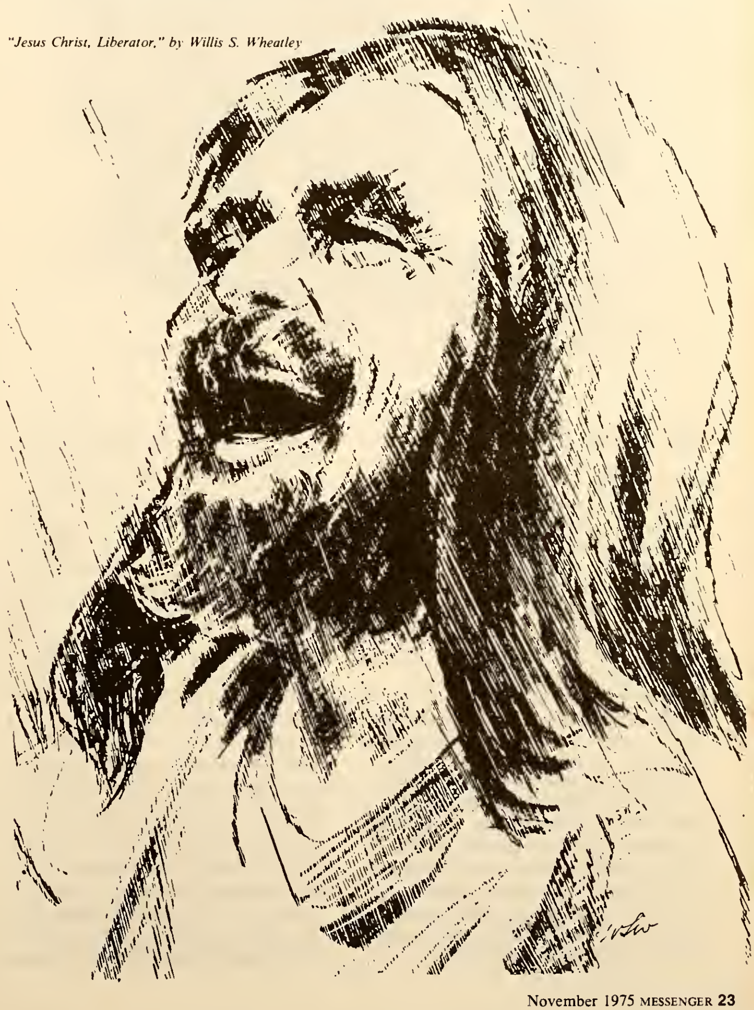
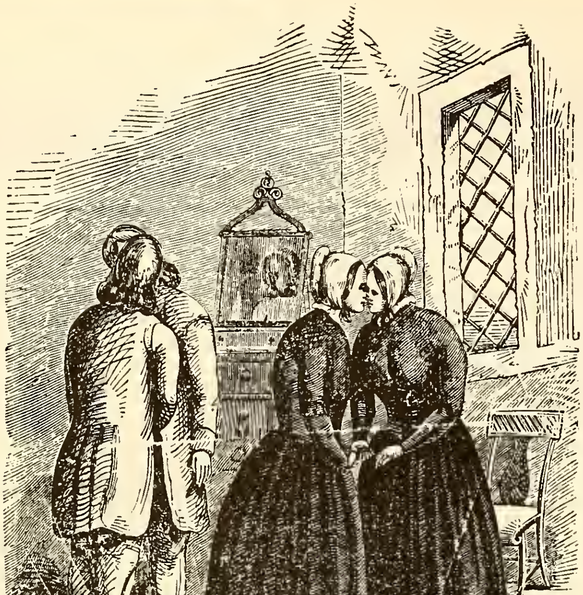
"Jesus Christ, Liberator," by Willis S. Wheatley




G. L. Greene Del.

Let's strive for.
a loving

by Barry J. Weber

During the presentation of a paper on "The ministry: ordination and family life" at Annual Conference this year, a very interesting thing took place. One section of the proposed paper dealing with counseling and discipline was deleted before there was even any floor debate. The deleted section was regarded as controversial to many because it set a "double standard" of conduct for the professional and nonprofessional ministry.

The interesting thing is that the deleted section is already an instituted and accepted part of our church's procedures. The section was a word-for-word copy from the 1970 Manual of Brotherhood Organization and Polity. This manual is our fundamental reference book (next to the Bible) on "how things ought to be done" in our Brotherhood. Several persons were amused and shocked that so very, very few even recognized the section under question as being an accepted part of our polity.

The leaders and the delegate body did not rest content simply having torn the questionable section out of our new "ministry" paper. The final result was that a new study committee was formed to review the entire question of "counseling and discipline," along the lines of the New Testament thinkings and our current practices. They are to suggest revisions to our present statements and procedures, if they think them necessary, and to report back to our next Conference. The 1976 Conference will then presumably deliberate on the issue and adopt some stance.

Perhaps my concern begins here. I am afraid that our study committee, our Annual Conference and even our Brotherhood will focus on the wrong issue. My fear is that we will direct our attention alone to the questions concerning the whys and hows of counseling and discipline. I am certain that the committee will deeply consider the biblical understanding of these issues. I am also sure that they will carefully consider the "human relations side" of the issue.

Yet I am afraid that they, and then later, we, will neglect something far more deserving of our attention at this point in the life of our Christian community. I am speaking of the "lesson" of the conference events.

The real lesson of the conference events I have described above is simply this: regardless of the words, we are simply not *practicing* our discipline.

I take that to be the reason that no one recognized the section from our manual. You see, if people were involved in counseling and discipline, the path to those pages would be well-worn. We would have turned there many times for guidance, counsel, and procedural advice. It is my contention that *even if we did not like what the section said,* we would be familiar with it. People are not ignorant of, or neutral about, things they think are wrong or things they dislike. In fact, it is often a great dislike for something that will produce the strongest and most searching study of it. If we really preferred a different way of counseling and discipline, we still would have turned countless times to our manual's procedure, to see how our new preferred way could be reconciled with or stood against the institutional method.

The comments then would have been, "Oh, ugh, there's that crummy section on counseling and discipline. You know, I just hate it. It's written all wrong. And have you ever seen that item B under section IV? You know, the one about the special causes for discipline of an ordained minister. That's the one that drives me up a wall."

But we didn't hear that. Instead we witnessed a wide absence of recognition of the item. Some people didn't like it, but very, very few recognized it. Had people liked the section or disliked it, they would have known it.

Again, it is my contention that the lack of recognition means lack of usage. We saw neither love nor hate which would imply some sort of living, working relationship with the document. We saw ignorance of it, a type of indifference that implies no working relationship at all. This is our major crisis. The issue is not so

discipline

uch that we need “the right words to escribe proper Christian counseling and scipline.” The present wording is not ally that bad, even with its weaknesses. he real issue is: can we get ourselves to actice *any* “counseling and discipline.”

If we do not face this issue, there is a od chance that the study committee will o an in-depth study, come back with an cellent report, which will be appreciated, ebated and finally adopted, and then rgotten, just like our present statement. seems a shame to so poorly use such reful, concerned, and intelligent thinking. gain, I say, the present crisis is not so uch in the theory or even the outlined ocedures although there are problems ere, but rather, no matter what the ords, we fail to *practice* them.

This brings me to a second concern that I ve concerning our actions. I am not old, t as I survey the historical accounts of rethren from the 19th Century on, it pears that, relative to church discipline, ere has been a gradual elimination of it. t the same time, in recent years, there has en the gradual buildup of “counseling” actices such as conflict resolution, non- dgmental listening, understanding of rental and cultural influences in produc- g human evil, and the exercise of a warm, cepting, brotherly/sisterly heart.

I applaud the growth of the “counseling” easures. The church *should* be there to fer healing, support and guidance to its embers. Yet I am deeply concerned about e erosion of the discipline in our church.

To bring the matters more to a point, it my fear that the new report adopted by e delegate body will continue this trend. I ar that we will continue the trend begun the 19th Century, watering down and eakening any discipline we might have.

Back in the 19th Century, such weaken- g (or might it better be called “humaniz- g” of discipline) was probably most ap- opriate. We all have our stories about w Grandma Miller was “churched” ecause whe wore a red dress to church on unday or how Great-grandpa Zuck was “thrown out” of the fellowship because he had the temerity to purchase life insurance on himself.

We all tremble at such stories of seeming pettiness and self-righteousness. No one wants a return to such practices, be it to an old petty code or even a new list of pettiness.

Yet such stories are only half of the picture. Indeed, if we continue to base our present church decisions on these past events, we are acting like an America that wants to arm itself against Spain because the Spanish might blow up the Maine again or wants to rebuild the Marne line in France, in case the Kaiser should try to attack. The truth is, the Kaiser and the Maine are both gone, and so are the days of throwing Grandma out for a red dress or really of throwing Grandpa out for anything. Not that I would encourage a new rash of “disfellowshipping,” but consider, when was the last time you saw someone being disfellowshipped? It’s an unusual person that remembers such an event in recent history. Unless, of course, we are talking about pastors. They are still asked to leave regularly, often for petty reasons. A layperson, though, is virtually never disfellowshipped. Now “churching” is only the most extreme case of discipline, to be used only after all other remedies fail. Yet I think it serves as a good example.

I think instead, the situation has come full circle. In the year 2000, church members will be telling similar “horror stories”about how we tolerated and failed to counsel or discipline even the most basic sins. We can’t see that yet because we’re still standing on our pedestal looking into the past, thinking that we have “improved” the situation.

Actually, our fears of discipline are based on a misconception of its purpose. The real purpose of discipline is reconciliation and growth. This is exactly what the famous “excommunication” passages of I Cor. 5 and 2 Cor. 2:5-11 show. The real purpose of discipline is the extension of *genuine* love.

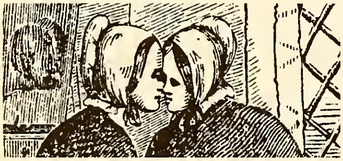
I shall never forget the story that Dale Brown told me of a young Brethren girl who became pregnant out of wedlock at the turn of the century. Upon learning this, the church leaders declared her out of fellowship with the church because the church did not believe in sexual relations outside of marriage and so her behavior indicated that she had set herself outside the fellowship that so believed. However, as was common, the church informed her that if she confessed her sin, repented and asked for forgiveness, she could be restored to fellowship. This particular young woman tearfully did that. Immediately thereupon, she was reinstated as a member, completely forgiven, and a *recipient of the congregation’s sympathy, love and support.* In fact, the congregation “adopted” the husbandless woman and her fatherless child as their own, making sure that both mother and child were well cared for, financially, emotionally, and otherwise. Beyond that, there was no judgment and no recrimination. She was forgiven, reinstated and once again the recipient of unconditional love.

Compare this example with what would happen in our modern “progressive” churches. The girl would become pregnant and everything would be hushed up. She would be carefully and quietly avoided so as “not to embarrass.” No one would say anything, because they would be “accepting” and “non-judgmental.” Behind her back all sorts of gossip would circulate. She would be branded for life. She might as well sew a scarlet A on her blouse for the reputation and treatment she would receive from then on. She would receive no financial support from her “brothers and sisters in Christ.”

You see, we have “thrown the baby out with the bath.” We have “strained out the gnat and swallowed the camel.”

The real purpose of discipline is for three things. First, it is for the restoration of relations. In the example I gave, it was only the group that faced the discretion head-on that could restore the relations. The pretended liberals could not. We cannot either because we are like the pretended liberals.

Second, it is for growth. The real object of a Christian community is that stated in Ephesians 4:13-20, so that " . . . we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."



Whenever a person encourages others in their strengths, or challenges others in their apparent wrongs so that loving concern may be made visible and so that Christian maturity may be nurtured, discipline is taking place.

The real object of Christian community is so that we all, individually and collectively, may mature to be like Christ, having his gifts, beauty, strength and loving personality. In the example I gave, the 19th Century congregation and most certainly the woman herself, did grow to become more loving, forgiving, mature, and therefore Christ-like. The discipline helped them all to face the issues and profit thereby. In our modern churches such "growth into Christ" is forgotten by all but a few as our objective. Instead, we are pulled willy-nilly by different forces (that we fail to challenge) to "grow" in a thousand different directions. We fail to challenge lust for wealth, lust for power, grudge-holding, war-making and so on, "growing" greedy, inhumanely ambitious, bitter, murderous as a result.

The goal of discipline in the church is to be like the goal of discipline that a master carpenter has with an apprentice. If the master sets no limits for his apprentice, never telling him how to swing the hammer and how not to swing it, never showing him how to saw a mitered joint and correcting him when he saws it badly he apparently does not care for his apprentice. The goal of the discipline is to produce a new master carpenter out of the apprentice, just as knowledgeable and skilled as the first master. How else can the apprentice learn this except by his master's discipline? In this way, the skill, art, and tradition of carpentry is passed through the years. Therefore, the master who fails to discipline his apprentice, fails to care enough about him to allow him to become a master, too.

It is exactly the same story in the church. The goal of discipline is to help new persons become as skilled and knowledgeable as the original "masters" in the faith. By showing each other the way and correcting each other when we are wrong, we can pass on the skill, art, and tradition of the Christ-life through the years. If we fail to discipline, we pass on nothing. Yet we are not called to pass on nothing. We are supposed to be sharing our "treasure in earthen vessels," the treasured life-style that we received ourselves. We are supposed to "go everywhere . . . making *disciples* (to be a disciple, you must have discipline) of all nations."

In fact, it is just because we fail to discipline that we are so weak as a church. I think Matthew 18 clearly states that a third purpose of discipline is to give us power as Christians. "Whatever you ask for"; "whatever you bind . . . ," it says.

In a church I was recently in, the pastor and a board member saw differently on a rather controversial issue—an issue, suffice to say, that Brethren would line up on two sides of.

When the issue was first raised by an action taken, the pastor asked the board member if they could get together with some others on the board and discuss the issue, since several disagreed with the action. However, the board member was so incensed that his action would even be questioned that he refused to discuss it with anyone and angrily stomped out. A week later he gave his resignation from the board. He also stopped coming to church. The pastor was alarmed and upset so he began to do everything he could to reconcile the brother. He followed Matthew 18 literally. He personally visited the man. He asked and got other board members to visit.

Other church members sought the man out and tried to reconcile him. Members prayed to God for reconciliation. The matter was brought up before the whole church and all were urged to attend. In all these matters, the board member refused to cooperate, to try to discuss or reconcile the issue, or even to be present at the church meeting. The others involved in the controversey reached a compromise that successfully reconciled them. The one man still could not or would not be reconciled. He still wanted to be a member, though.

What the church should have done is finish Matthew 18, at this point, and "treat him as a heathen or a Gentile." I think this means to state that his behavior is setting him outside the confines of a fellowship that believes in reconciliation and condemns grudge-holding.

However, the church wouldn't go that far. Some identified with the board member on the issue and so supported his behavior regardless. Others were afraid to lose another member and his pledge (it was later learned he had stopped paying on it a week after the first controversy). Yet others responded sympathetically to the man's plaintive cries that he was wounded and that he really didn't want to be away from "his church." Still others seemed to think it easier to put pressure on the pastor (he could lose his job) than on the member (a layperson can't be "fired"). As a result, the issue was never fully reconciled. The "absent man" retained his power. Had his behavior been declared wrong by the church, and if he still refused to repent, declared out of fellowship, the demonic power of his not being there would have been broken. The church could have still loved him but gotten on with its business. What's more, the nature of the church as a fellowship that believes in Matthew 18 would have been further declared for all to see. The church would have regained and developed the power promised it. As it was, the church was fragmented by the issue and it isn't quite sure what it believes. In fact, the church was relatively immobilized by the issue.

We need a return to discipline. I do not desire a return to harshness and judgmentalism. I am a psychologist and appreciate the human relations advances we have made in the last century. Yet we need a return to honesty, to "calling a spade a spade," to realism, to a *loving* discipline. As Christians, we are weary of our wishy-washiness, we are confused about "who we are," we are beset with factions and we are enslaved to a clergy-laity split that forgets that our real purpose is for each of us to become like Christ.

We need the gifts of honesty, boldness, dentity, reconciliation, peace, power, and growth towards Christ's personality. These are exactly the gifts that discipline can provide. Let us therefore not turn our backs to discipline's promise. Let us instead see if we can, through Christ who himself suggests the discipline, make the gifts our own. What better witness could we make? What better love could we have, than to share a *disciplined* love with a messed up world?

Now again, let me point out that I have used as an example only the most extreme case of discipline; disfellowshipping. Actually, discipline begins with Matthew 18:15 or Hebrews 3:13 or the behavior of Peter and Paul on the topic of racism in Galatians 2. Discipline begins with a simple dedication to Christ, a willingness to "speak the truth in love" to whomever, and a desire to reconcile. Whenever a person encourages others in their strengths, whenever a person challenges others in their apparent wrongs, SO THAT loving concern may be made visible and so that Christian maturity may be nurtured, discipline is taking place.

Actually, disfellowshipping is only the last remedy, when all else have failed. It should never be rushed into. Yet neither should it be pretended that no one will ever be disfellowshipped. We are not to dedicate ourselves to looking like "nice guys," easygoing and tolerant. We are to dedicate ourselves to the sharing and development of real love. Sometimes that "real love" requires lines drawn, as well as acceptance communicated.

You see, there is a vision associated with discipline. Its like the vision of the completed house that the architect holds when the work is only beginning. If the architect has *disciplined* workers, it is very likely that all will see that vision come true. If the carpenters are lazy, sloppy, or undisciplined, however, the house will never be built or, if it is built, its quality will be so disappointing that it would have been better not to have built it. We need to do more than just sing or say words about being like Christ. We need to do all we can to build our building, New Jerusalem; that is a community like Christ, full of love, peace, justice, caring, joy and service. This vision has been set before us by our Architect. It will be his work, just as any home is any architect's work. He will produce it, yet he plans to work through us. It will not just pop up on us someday. We are not waiting for God to act. He has acted. The possibilities are there for us, through Christ, to have. We are waiting for us to respond. This beautiful goal of a purely loving humanity, like any beautiful goal requires discipline to achieve. When we deny the discipline, whether we know it or not, we are also denying the goal.

Therefore, let us pick up the challenge. Let us not "weed out" of the gospel those parts we don't like. Let us practice discipline as well as forgiveness, they are not opposed. Let us not accept evil in persons, as well as accept them in all their humanity and potential. Let us practice confrontation as well as confer freedom. This is closer to the full gospel of Jesus Christ and as such will bring us closer, I believe, to the fullness of His promises.

I suggest that the new study committee for the ministry paper begin with a focus on the "lack of practice of discipline" and that they issue a questionnaire to Brotherhood churches to establish or disestablish this fact with data. I am thinking of a questionnaire that might reprint our present counseling and discipline section, item by item and ask persons how often each itemized part is used in their church. The questionnnaire might also ask why the measures are or are not used and if alternative measures are used. Such a questionnaire would establish the scope of the problem.

Further, I suggest that the study committee spend a considerable amount of its time addressing the question, "How can we get congregations to *practice whatever* counseling and discipline we *do* have? We need more than just to pass another Annual Conference paper; we need concrete steps to help us to get going.

Finally, I suggest that congregations examine their own situations with respect to counseling and discipline and to study the entire issue themselves. Such questions as the following might be asked:

1. In what areas of church life and concerning what human behavior do we practice counseling or discipline?
2. What methods do we use? Are gossiping about or avoiding another person types of discipline? Is asking the pastor to leave the parish a type of "discipline"? Is advice-giving or censure a type of counseling? What methods do we already use?
3. How do our methods of counseling or discipline compare with the Bible's practices and recommendations? Do we follow Matthew 18? When, who does it, and how far do we take Matthew18?
4. How do our methods compare with those in the Brotherhood "Manual"?
5. Where might we recommend changes in our manual's outline of thoughts and procedures?
6. Where should we change our own practices? What concrete steps should we take to make such changes?
7. Where, in our local church life, do we need discipline and counseling? How could we set about applying discipline and counseling to these areas of our life?

Let us all grapple with the idea of a *loving* discipline, of a discipline whose object is to produce growth in Christ and to *restore*. I am certain this is what the Bible preaches. The danger on the one side is negligent permissivism. The danger on the other side is a harsh legalism. Yet what would a *discipline* of *love* look like? I suggest creative thinking, consideration of insights from other fields (such as teaching, psychology, management, and child-rearing) and study of the Bible to answer this question.

If we are to genuinely address the problem of discipline in this church era, we will need to face the fact that discipline currently is not practiced, we will need to discover biblically sound concepts of loving discipline, and then to consider how we can get the discipline to actually be *practiced*. If we can do that, God just might bless us with the power, love, fellowship, and fruitful service that rightfully is our heritage as the church of Christ. ☐

On peace, guns, KJV, past, women

Dale Ott

No way to peace; peace *is* the way

Thanks to Nina Bazouzi Cullers for her very timely thoughts ("Shalom and Salaam in Palestine") in the August MESSENGER. If, as has been said, "being informed is a Christian duty," then we in the West, especially, have a duty for more complete and better-balanced information about the Middle East. Nina Bazouzi Cullers has contributed much to our understanding.

I would add just a couple additional thoughts to what sister Cullers has said. When she spoke of "the Arab religion," she very naturally went on to spell out some basic beliefs of Islam, the predominate religion. This was helpful. But she also might have emphasized more strongly that among the Arabs, and Palestinians in particular, there is a significant Christian minority (in fact, she does mention this in reference to her own family). We must not forget this in our search for Christian unity and in our prayers for all brothers and sisters who are bound together with us in a "special oneness" through Christ.

In another regard, we hear much about the scattered Jews of the earth. It is well to remember how scattered some other peoples are as well. For example, just among the estimated three million Palestinians in the world, 7,000 are in the US. Some 15,000 are in West Germany and other Western European countries. While the majority are in the various Arab countries (and occupied areas) of the Middle East, it is significant that some 340,000 (1972 estimate) are in Israel (all figures taken from *New Outlook*, May-June 1975 issue.) Thus, even in America some of you may well have Palestinian neighbors without being aware of it. Learn to know them!

As for the use of "terrorist tactics" by some Palestinians, there has been enough terror on both sides (all sides) of this conflict to go around. Sister Cullers does well to remind us that the majority of Palestinians are peace-loving people who have hoped and worked for a peaceful settlement in the Middle East. This is a hard position to maintain for those who have lost homes (sometimes more than once) to which they cannot return.

But there is still hope. Words like these by Dr. M. T. Mehdi (Secretary-General, Action Committee on American-Arab Relations—*Middle East International*, July 1975) are encouraging:

"The goal of establishing peace and democracy in Palestine can be attained through the use of peaceful means—economic and political power—faster, more easily, and with less toll in life and destruction of property than if the Arabs wanted to use the traditional, inhumane device of war, applying military force to regain their rights. For these reasons, we call upon the Arab world to renounce publicly and unilaterally the use of military force and apply instead their economic and political power to regain their rights in Palestine and establish peace in the Middle East." *(full text of Dr. Mehdi's proposals available from M.E.I.).*

Thank God, there are similar voices on the Israeli side too. In closing, let us contemplate these words: "There is no way to peace. Peace is the way." ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Edwin D. Sell

Too many gun laws already

Many of us who are Brethren and also sportsmen or gun hobbyists were disappointed and somewhat ashamed to learn of the General Board's stand on gun control in the August MESSENGER.

While we can certainly understand that a peace church such as ours and all Christians everywhere are deeply concerned over the vast numbers of murders and general crime committed with handguns, we believe that the Board's actions in no way represents the majority of the membership.

Registering long guns and outlawing handguns, will give the government additional power, place a financial burden on those who would comply with the law, establish a new lucrative market for the underworld in black market guns, and in general do nothing for the underlying causes of the crime problem. In reality, there are more than enough gun laws already in existence. The courts have been extra lenient with violators, which is one of the reasons the use of guns in crime is so attractive. The 1968 Gun Control Law, for example, is actually a registration law, since each prospective purchaser is required to complete quite a detailed form, which becomes a permanent record.

Known persons with a criminal record are prohibited from purchasing firearms under the provisions of this law. Many cities have existing additional laws, such as the Sullivan Law of New York City. This control is so strict that private legal ownership is virtually impossible, yet "fun city" has one of the highest crime rates known with many many "repeat" cases on record. Spot checks show that in the vast majority of gun crimes, most of the guns were illegal under present day laws, which leads us to believe any additional law would also be ignored. Pennsylvania and some other states require a waiting period before purchasing a handgun. This law was inacted in the thirties along with the banning of machine guns, and gives local, state, and federal authorities a chance to check out the applicant. This is a fairly practical law, with a minimum of inconvenience to all. If anything, this is all that would be needed in the southern states and other areas with a high concentration of handguns.

Pastor Zunkel's testimony not only contained inaccuracies, but also is almost an xact duplicate of presentations of those beral politicians who have been seeking ublicity and advancement of their olitical careers for many years by exounding on guns and their relation to rime. One would almost believe them incere except for the fact that they re also the same gentlemen who write in uch publications as *Playboy* and recomnend and support the legalization of mariuana, group sex, vast welfare programs, miting of our police forces, and other ssorted subjects. We believe the Church's nission is much more important than to ecome involved in controversial politics uch as this.

Dr. Donald Lunde, a Stanford Uniersity psychiatrist has just completed a tudy of murder for the past five years and as published his results in *Murder and Madness.* While he also echoes the ropaganda concerning "too much gun wnership," the study concludes that most nurders in the US are committed by men n their twenties who blame the system for ailing to provide them with certain naterial things. When society doesn't rovide them, people vent their anger, rustration and dissatisfaction on others. Dr. Lunde also found that in the majority of homicides, the murderer has been drinkng prior to the murder and states that *lcohol and murder* are closely linked. In ddition, black men are ten times more ulnerable than white men to murder, lack women five times more than white vomen. In more than ninety percent of all omicides, killer and victim belong to the ame race.

It seems to us, that rather than the roliferation of handguns "causing crime," he real cause is the overall deterioration of ur moral and spiritual values and the lecline of the church in providing real guidelines and principles for Christian living, especially in the large cities. If the church were fulfilling its mission, there vould be no need for gun controls or even liscussing them. Perhaps the Church of the Brethren could be much more effective and gain more respect and support if we would indertake a massive home mission rogram, possibly patterned after the "Teen Challenge" idea.

In any event, by continuing the drive to ban handguns and aligning ourselves with programs more political than Christian is one sure way to guarantee alienation of the membership, resulting in even more stagnation and declining membership of the Church of the Brethren. ☐

Lonnie R. Lutz

Did Shakespeare help the king?

Did William Shakespeare (1564-1616) assist in the preparation of the King James Bible, and conceal his name in the text of that book? Rumor and circumstantial evidence suggest he did.

A few years ago at Marion College a girl related to me a rumor associating Shakespeare with the 1611 translation of the Bible.

She explained that in the 46th Psalm, the 46th word from the beginning is "shake" and the 46th word from the end is "spear." For this reason some connect Shakespeare with the preparation of the King James Bible.

Immediately I consulted the nearest copy of the 1611 Bible. What I heard of the 46th Psalm was true, numerically.

I was somewhat impressed, but not nearly so much so as later after I did some investigation of the era surrounding the King James Bible project and William Shakespeare. Several very interesting pieces of information emerged.

King James I of England commissioned the translation of the scriptures in 1607. The final product appeared to the public in 1611.

Records from the time, although incomplete, tell us that scholars from all England were summoned to participate, and that the work was divided among the universities. Part of the translation was done at Cambridge, part at Oxford, and part in London.

After the translating was completed by the scholars, linguistic artists were summoned to assist in transliterating, that is: making the scholarly translation readable

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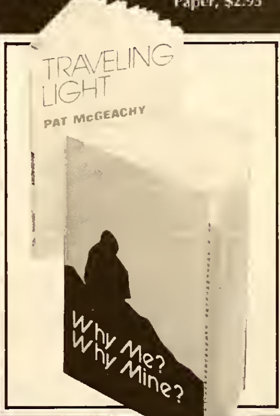

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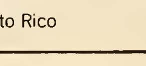

Church of the Brethren/District of Florida and Puerto Rico

for the commoners.

Authors including their own names in the texts of their writings was a common practice during the time of Shakespeare. Very subtle authors concealed their names well. Others did not.

Shakespeare was born in 1564. 1610, the year before the new translation of the Bible was published, would have been his 46th year. By this age he was well established among the literary greats of the day. He had retired to live at Stratford, about 80 kilometers from Cambridge.

Little imagination is required to suspect such a recognized literary genius, who was closely associated with King James via the stage, to be among those called to assist with the transliteration.

Are we, then, greeted by the subtle genius, Shakespeare, where we least expect it, in our own Bible?

Or is there merely a coincidence of people, times, and places? Tantalizing as the circumstantial evidence is, it remains just that: circumstantial. ☐

Garry L. Loucks

The obscenities in America's past

Over the past few years I have been reading reports coming from China on how the present government is responsible for greatly reducing extra-marital sex, venereal disease, and all forms of crime. When considering America's statistics in these areas I feel it might not hurt us to take a closer look. But Carolyn Denlinger (Letters, July) suggests that we not pay too close attention to these statistics because the beginnings of China's present government was neither Christian nor Brethren.

On July 4th, 1975, we as a nation officially began our Bicentennial celebrations. If Carolyn's observations are correct concerning China's beginnings then I feel that Christians and Brethren across the nation should enter into a period of mourning instead of celebration since our beginnings also were neither Christian nor Brethren.

Archaeological evidence shows that humankind inhabited North America for thousands of years prior to our coming here. These first Americans took from the land only what they needed and lived in harmony with land and nature. Yet in a very short time the white man has placed many animals on the verge of extinction;

we have contaminated water and air with pollutants; we have ruined the soil with archaic agricultural methods.

Our dealings with these first Americans has been even more obscene. We've made a nation of alcoholics of the American Indians by ridiculing their religious practices, stealing their land and robbing them of their ability to provide for themselves, forcing them to live on patches of unwanted land and completely destroying their identity.

We signed treaties with the Indians but took back our pieces of paper and ignored our word when it served our purpose. We looked on Indian men as savage while raping Indian women. We committed mass murder in its most horrendous form.

To put an insertion in Carolyn's words: "The present (American) way of life has been arrived at at the cost of millions of lives. Whole classes were exterminated so that only those who were willing to cooperate could live. Does this sound Christian? Is this the way God works in history?"

Jesus gave us a warning that it is pure folly to attempt to remove the speck from our brother's eye when we have a plank n our own. When it comes to analyzing nternational situations we Americans often have a barge full of logs in our eyes.

The point is, we Americans have blood on our hands too. ☐

Judy Hubbell

No rash notions on woman's role

When we think of the person called "woman," immediately certain images come to mind—wife, mother, daughter, homemaker and perhaps business person or professional. That person is also an individual.

Along with these images go certain roles which greatly elaborate what she does. Scripturally we find in Proverbs 31 that a virtuous woman has many varied roles, some of which we, as Christians, have taken away from her. Of course, the traditional role of homemaker includes the care of her family's food and clothing needs, and the home itself. But if we look closely we find this woman also has an important role as a business person who is given the right to make certain decisions.

Verse 16: "She considers a field and buys it; from her earnings she plants a vineyard." Notice the woman is the one who considers and buys the field. Obviously then, she must be wise in the way of the world, decisive, and a manager. Too often we have taken this type of task away from a woman saying it does not fit into the "ideal woman image."

Many have taken Peter's admonishment for wives to be submissive to their husbands as relegating them to an inferior position. But as we can see in Proverbs 31, a woman has an extremely powerful and certainly not inferior position. Unfortunately it took something like the Women's Liberation Movement to reawaken many of us to the capabilities and rights a woman has within herself and society.

God has set certain guidelines within the boundaries of which we are given freedom to act out desires. Otherwise all the demands for time, energy, and abilities would create chaos within each individual woman's life. If we put Christ in the center of our lives everything will have order and life's dimensions will be deeper and richer. In seeking to do what the Lord would have us do, there is an infinite variety of directions our lives as women can go. In the Lord, we are given many more role options and certainly more freedom.

Attempting to be in the Lord's will affects our attitudes. Each mundane task can somehow be used to glorify God in our lives and as a result the time devoted to those tasks diminishes. As an example: A friend of ours hated housework with a passion, particularly because it took time from the thing she enjoyed doing most—sewing. As a result, she could spend the whole day cleaning with few visible results. After a class study on Proverbs 31, she turned her attitude and her housecleaning over to the Lord. Now she has reorganized her home for greater efficiency and cleaning only takes a couple of hours. In turn, the Lord gave her more time for the things she enjoys. Cleaning is no longer hateful.

To me, then, a woman's primary role is to be where the Lord wants her at that time in her life. It may be at home taking care of her husband, her children or home. Or it might be in the business world as the Lord's emissary. There can be no rash generalizations about every woman staying at home and not working. However, every woman should seek God's will before making any decision. Much of what we as women do is in a supportive role, but imagine what would happen to a building if its support pillars were removed. ☐

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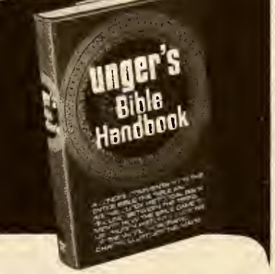

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Ronald Cassell, licensed July 13, 1975, Cloverdale, Virlina

Gary Frantz, licensed June 8, 1975, South Beatrice, Western Plains

Bernard Fuska, ordained July 6, 1975, Pleasant Hill, Western Pennsylvania

Daniel G. Gerster, licensed Aug. 3, 1975, Pittsburgh, Western Pennsylvania

Dale Goldsmith, licensed May 14, 1975, McPherson, Western Plains

Lynn M. Hagginbothom, licensed July 13, 1975, First Church, York, Southern Pennsylvania

Joel N. Hershey, licensed June 29, 1975, Mt. Olivet, Southern Pennsylvania

Chris Holmen, licensed June 15, 1975, Fresno, Pacific Southwest

Grant Holsinger, licensed Aug. 3, 1975, Somerset, Western Pennsylvania

Calvin Lee Lawyer, ordained June 22, 1975, Thurmont, Mid-Atlantic

Peter J. Leddy, ordained July 6, 1975, Winter Park, Florida/Puerto Rico

Luther R. Patches, licensed July 6, 1975, White Oak, Atlantic Northeast

Joseph Wayne Pence, licensed July 6, 1975, Mill Creek, Shenandoah

Orville Penny, licensed June 15, 1975, Mountain Grove, Missouri, Southern, and Arkansas

Carl Reed Jr., licensed, Colorado Springs, Western Plains

Richard F. Shreckhise, ordained July 20, 1975, Pleasant Valley, Shenandoah

Richard T. West, licensed Aug. 3, 1975, Pittsburgh, Western Pennsylvania

Pastoral Placements

Paul W. Allen, from Bethel, Western Plains, to graduate school, Sacramento area, Pacific Southwest

Ralph Berg, to interim Old Furnace, West Marva

James C. Boitnott, from Middlebury, Northern Indiana, to Monroeville, Western Pennsylvania

Richard Bright, from other denomination, to Altoona, 28th Street, Middle Pennsylvania

Claron Brown, to retirement, from Shelby County, Northern Plains

McKinley Coffman, to Grossnickle as interim, Mid-Atlantic

Earl Crissman, from other denomination, to Berkey, Western Pennsylvania

Gary Dill, from other denomination, to Prince of Peace, South Bend, Northern Indiana

Lerry Fogle, to Rocky Spring, Mid-Atlantic

Wayne L. Fesler, from Adrian-Fairview, Northern Ohio, to Fredericksburg, Northern Plains

K. Dwight Hargett, from Anderson, South/Central Indiana, to Pleasant Dale, South/Central Indiana

Ramsumair K. Harry, from Mennonite Seminary, to Garbers Church, Shenandoah

Leroy Hulvey, continues at Hiner, plus Valley Bethel, Shenandoah

Kenneth O. Holderread, from Empire, Pacific Southwest, to Manchester, 2nd Staff, South/Central Indiana

K. Dean Huntley, from secular, to Black River, Northern Ohio

Clyde E. Hylton, from Grossnickle, Mid-Atlantic, to Maple Grove, Northern Ohio

Sam Keller, resigned from Bachelor Run, South/Central Indiana

Richard W. Kidwell, from secular, to Canton, Maple Ave., Northern Ohio

Russell Kiester, from Haxtun, Western Plains, to Lybrook, Western Plains

John Kreps, to Spring Creek, South/Central Indiana

Harvey C. Lehman, to interim, Lybrook, Western Plains

Leonard Lowe, retired Parsons, Western Plains

Stephen G. Margush, from Tyrone, Middle Pennsylvania, to Second, York, Southern Pennsylvania

James S. Mitchell Jr., from Woodland, Illinois/Wisconsin, to Fostoria, Northern Ohio

Frank Nies, to retirement, Colorado Springs, Western Plains

Howard Ogburn, from Kulp Bible School faculty, Nigeria, to Kingsport-Liberty, Southeastern (interim)

Jerald R. Posey, from other denomination, to Antioch, South/Central Indiana

Donald H. Shank, from Highland Avenue, Elgin, Illinois/Wisconsin, to Cape Coral, Florida/Puerto Rico

Eldon Shingleton, from Champaign, Illinois/Wisconsin, to Garden City, Western Plains

W. Warren Shoemaker, from Green Tree, Atlantic Northeast, to Piqua, Southern Ohio

Jonas Sines, to Laurel Glen, West Marva

A. Harrison Smith, from Garden City, Western Plains, to Center Hill, Western Pennsylvania

Leonard Stark, from Nappanee, Northern Indiana, to Lima, Ohio United Church of Christ.

Fred Van Tatenhove, from Cedar, Northern Plains, Missouri, and Southern Missouri-Arkansas, to Asbury Seminary, Kentucky

Robert Walters, resigned Phoenix First, Pacific Southwest

Charles Webb, terminating at Verdigris, Western Plains

Allen Weldy, resigned Wakarusa, Northern Indiana

Wedding Anniversaries

Mr. and Mrs. Clifford Allman, Scottsdale, Ariz., 60

Mr. and Mrs. Beverly Bacon, Scottsdale, Ariz., 50

Mr. and Mrs. James Bechtel, Roaring Spring, Pa., 50

Mr. and Mrs. L. Courtney Bolger, Martinsburg, Pa., 54

Mr. and Mrs. Charles Boyer, Hutchinson, Kans., 65

Mr. and Mrs. Tobias Corle, Martinsburg, Pa., 51

Mr. and Mrs. Otis Edwards, Harrisonburg, Va., 50

Mr. and Mrs. William Fralin, Roanoke, Va., 50

Mr. and Mrs. Arthur E. Green, Kokomo, Ind., 50

Mr. and Mrs. Paul Holsinger, Martinsburg, Pa., 50

Mr. and Mrs. Marvin Hornbeck, Marion, Ohio, 50

Mr. and Mrs. Roy L. Metzler, Columbia City, Ind., 60

Mr. and Mrs. W. H. Meyers, Fresno, Calif., 60

Mr. and Mrs. Howard D. Michael, Bryan, Ohio, 65

Mr. and Mrs. Floyd Miller, Mt. Morris, Ill., 55

Mr. and Mrs. Arthur F. Morris, Churubusco, Ind., 55

Mr. and Mrs. Joseph Ober, Ashley, Ind., 50

Mr. and Mrs. Norman Schmidt, Modesto, Calif., 50

Mr. and Mrs. Walter Shaffer, Akron, Ohio, 50

Mr. and Mrs. John Slocum, Troutville, Va., 50

Mr. and Mrs. Irvin Wareham, Roaring Spring, Pa., 52

Deaths

Ella Allison, 93, Johnstown, Pa., May 15, 1975

Icy Atkins, Bridgewater, Va., June 27, 1975

Wilfred James Barnhart, 58, Springfield, Ohio, June 26, 1975

Clara Beach, 82, Clarence, Mo., July 23, 1975

Earl Bennett, 84, Akron, Ohio, June 13, 1975

Dorsey Berkebile, 87, Johnstown, Pa., May 1, 1975

Edna Detter Boaz, 84, La Verne, Calif., July 10, 1975

L. Courtney Bolger, 79, Martinsburg, Pa., June 17, 1975

Helen Frances Via Bower, 61, Pulaski, Va., June 1975

Catherine Wampler Bowers, 63, Bridgewater, Va., April 7, 1975

Grace Rebecca Cline Bowman, 78, Harrisonburg, Va., June 1, 1975

Helen Boxler, 61, Johnston, Pa., June 22, 1975

Frank S. Carper, 82, Palmyra, Pa., May 26, 1975

Gladys M. Carper, 61, Martinsburg, Pa., March 4, 1975

Mae Charters, 75, Peru, Ind., June 9, 1975

Ida Kate Clemens, 91, Richmond, Mo., July 20, 1975

John Corbett, 60, Mt. Morris, Ill., July 14, 1975

Ida C. Compton, 79, Manassas, Va., June 16, 1975

Andrew W. Cordier, 74, Great Neck, N. Y., July 11, 1975

Mildred Crane, 64, Peru, Ind., May 19, 1975

Nora Miller Craun, 95, Bridgewater, Va., July 6, 1975

Elizabeth Davis, 64, Canton, Ohio, June 27, 1975

Katherine Davis, Harrisonburg, Va., June 9, 1975

Earl Domer, 75, Hartville, Ohio, May 31, 1975

Clarence G. Erbaugh, 92, Greenville, Ohio, May 27, 1975

Clara Fisher, 85, Mexico, Ind., July 18, 1975

Earl Fisher, 89, Mexico, Ind., July 9, 1975

Sara Fitz, 69, York, Pa., July 5, 1975

Anna Little Fritz, 78, Westminster, Md., May 23, 1975

John Good, 80, Greenville, Ohio, June 30, 1975

Vera Hoch, 59, Huntington, Ind., Jan. 24, 1975

Gertrude Hollinger, 81, York, Pa., June 14, 1975

Freeda Holsinger, 67, McPherson, Kans., July 17, 1975

Fred Hoover, 60, Akron, Ohio, June 20, 1975

David Hummel, 19, Westminster, Md., April 7, 1975

Doug Hummel, 15, Westminster, Md., April 7, 1975

Reba F. Isenberg, 88, Martinsburg, Pa., July 16, 1975

Nellie Kidwell, 87, Leonard, Mo., July 13, 1975

George P. Kirst, 74, Fredericksburg, Pa., March 17, 1975

Grace Kline, Norwitch, Conn., May 15, 1975

Ethel W. Kurtz, 93, La Verne, Calif., July 19, 1975

Ruth Laprad, 63, Delphi, Ind., July 2, 1975

Miriam Lee, 59, Trotwood, Ohio, May 29, 1975

George Liddle, 68, Carrington, N.D., May 24, 1975

Pauline Stover McKinney, 75, Westminster, Md., June 30, 1975

Mary Thomas Miller, 89, Staunton, Va., June 28, 1975

Addison P. Musselman, 93, Sebring, Fla., July 5, 1975

Daniel R. Myer, 83, Leola, Pa., July 1, 1975

Karen H. Neumann, 32, Silver Spring, Md., June 9, 1975

John S. Nicodemus, 93, Martinsburg, Pa., July 8, 1975

Lowell Noffsinger, 56, Warren, Ind., June 19, 1975

Ira Ratlief, 76, Bethel, Pa., March 31, 1975

Steve Reed, 18, Cloverdale, Va., May 27, 1975

Alice Renninger, 89, McVeytown, Pa., June 13, 1975

Catherine Replogle, 82, Martinsburg, Pa., June 27, 1975

Clarence B. Rhodes, 89, Martinsburg, Pa., Feb. 28, 1975

Francis Robcette, 56, Cumberland, Md., June 14, 1975

Hunter Rogers, 63, Port Republic, Va., Dec. 2, 1974

Charles Alton Rohrbach, 65, Parker Ford, Pa., June 11, 1975

Raymond Royer, 77, Lebanon, Pa., July 17, 1975

Gertrude Whipple Schlotman, 89, Carrington, N.D., June 16, 1975

Fannie Scott, 76, Ashland, Ohio, June 14, 1975

Bula Seitz, Nickerson, Kans., July 17, 1975

Mabelle K. Sell, 74, Martinsburg, Pa., May 4, 1975

Maggie V. Shaffer, 83, Friedens, Pa., June 7, 1975

Mildred Shaffer, 61, York, Pa., Aug. 5, 1975

Ruth Shaffer, 64, Akron, Ohio, June 1975

Vance Shaver, 40, Baltimore, Md., May 5, 1975

Marvin O. Showalter, 80, Harrisonburg, Va., June 27, 1975

Irene Smith, 61, Mentor, Ohio, June 2, 1975

Laurence Spotts, New Madison, Ohio, July 27, 1975

Elizabeth Stanley, 85, Cloverdale, Va., June 27, 1975

Keith Stanley, 42, Marion, Ohio, July 10, 1975

Harry Stokes, 51, Ambler, Pa., March 21, 1975

Clarence Stout, 74, Hagerstown, Ind., Aug. 17, 1975

James F. Swallow, 91, Santa Rosa, Calif., Sept.7, 1975

Callie Tibbs, 70, Cloverdale, Va., July 4, 1975

Lelah Trail, 70, Cumberland, Md., July 2, 1975

Edgar Turner, Klamath Falls, Ore., July 22, 1975

Marjorie Via, 54, Hollansburg, Ohio, July 21, 1975

Delia Belle Wagner, 99, Clarksburg, W. Va., Aug. 7, 1975

Floyd R. Wagoner, 80, Greenville, Ohio, July 19, 1975

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Response-Ability Requires Your Will

Response is action. It is movement. It's a get-up-and-act word.

Ability is a great deal more than having special talents and skills. It includes being able to act mentally, financially, legally.

Both of these words sum up the meaning of will or the decision for a particular course of action.

Making a will is just that. "Why bother?" we may ask. The most compelling reason may be because we love.

Love people close to us. Love Christ and feel the need to care for those He loves.

Making a will is to plan reflecting my sense of stewardship. Indecision or no decision means we accept the will of impersonal court or counsel, applying the law in ways devoid of the benefit of our values, hopes, and dreams.

To make a will is, therefore, an important act for each of us.

Ask yourself: What are my values? Can these values be reflected without my personal will? Who most deserves the fruits of my labors? Can impersonal legal disposition of my estate deliver the greatest benefits to these people? Who will be the guardian of my minor children? Can a court automatically know those who must truly reflect my personal values? Can causes and institutions in which I have faith and to which I feel indebted receive benefit? How could a court know this?

Making a will is for people who are responsible and able. It is a humanitarian act. It can be a Christian stewardship response. It should reflect our highest values and the basic beliefs we hold.

Responsibility Requires Your Will

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#33 **11/75**

word from washington

Congress and criminal justice reform

by Sylvia Eller

In light of the recent Annual Conference statement on criminal justice reform, it will be helpful for Brethren to know about some of the important criminal justice issues facing Congress in the coming months. Although many bills on criminal justice are considered by Congress each year, there are three that we believe to be especially important: codification of the federal criminal code, grand jury reform, and gun control. All three are expected to come before the Congress this fall.

Codification of the Federal Criminal Code. The need to codify and revise our federal criminal laws has long been recognized in all branches of government. As it now stands, the US criminal code embodies some 200 years of laws, many of which are redundant or outmoded. To begin the arduous process of revision, President Johnson in 1966 appointed a commission headed by former Governor Pat Brown of California to make recommendations to the President and Congress regarding codification and revision of the code. The report of the Brown Commission in 1970 represented some of the best thinking in the field of criminal law and was considered quite progressive.

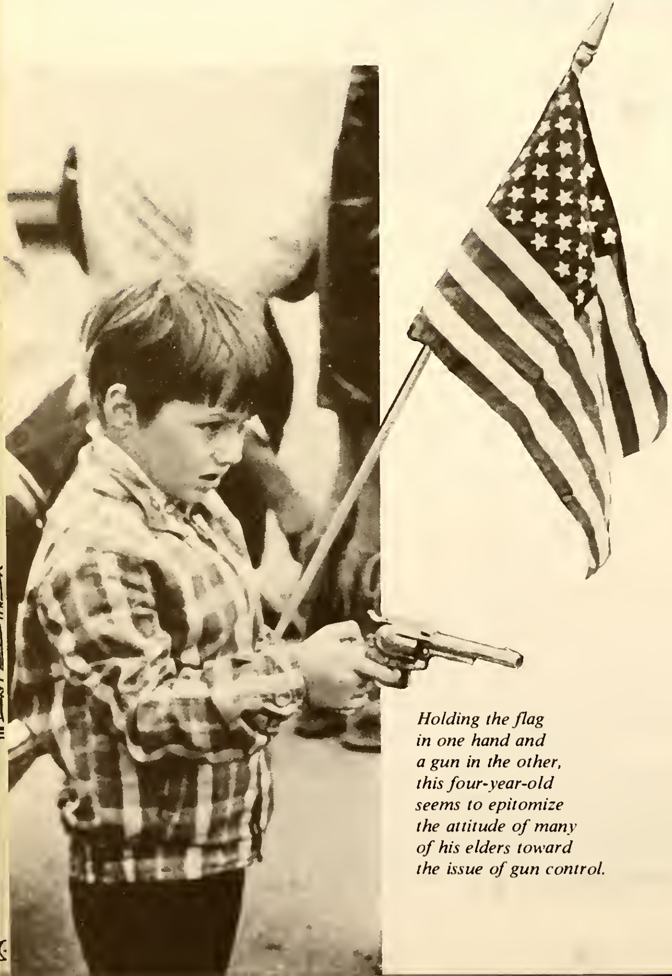
Unfortunately, the recommendations of the Brown Commission were never introduced in the form of legislation. Instead, the minority members of the Brown Commission, Senators McClellan, Hruska, and Ervin, introduced a codification bill representing their point of view—a generally restrictive, punitive, and antiquated form of criminal law, which reinstated the death penalty, kept sentences harsh and indefinite, imposed heavy penalties for so-called "victimless" crimes such as gambling, prostitution, and marijuana use, and favored incarceration over the use of alternatives such as probation and community-based correction centers.

Meanwhile, attorneys in the Justice Department under the supervision of Attorney-General John Mitchell and President Nixon were busy writing their own codification and revision bill, one which reflected the repressive civil liberties view of the Nixon administration. At the end of the 93rd Congress, the two bills were combined into one and reintroduced in the present 94th Congress as Senate bill number one, or S. 1, as it is commonly called.

Because of its origins in these two camps, S. 1 is rife with dangers. Not only does it threaten some of our basic civil liberties set forth in the Bill of Rights, but it maintains some of the worst features of our current system of criminal justice—those very features which sow the seeds of unrest that result in prison riots and which fail to offer significant protection from crime to the American public.

Since the provisions of S. 1 are so contrary to the point of view expressed in the Annual Conference statement on criminal justice reform, the Washington Office is actively opposing its passage on the Senate floor when it is considered this fall and is encouraging our church members to do the same. It is our hope that a better bill will be introduced in Congress in the near future, one which preserves American civil liberties and moves our country forward in the field of criminal law rather than maintaining or worsening present practice.

Grand Jury Reform. When originally included in the fifth amendment of the Bill of Rights, grand juries were intended for the simple purpose of protecting citizens



Holding the flag in one hand and a gun in the other, this four-year-old seems to epitomize the attitude of many of his elders toward the issue of gun control.

against the abuse of government power. Before persons could be brought to trial, they would have to be indicted by a grand jury composed of peers. The grand jury was to independently examine the evidence to see if there was sufficient reason to bring the person to trial, thereby providing a shield for the citizen against the personal or political whims of prosecutors. Because of the need for independence on the part of grand juries, they were allowed wide latitude in their proceedings and were not subject to the usual rules of evidence required in a court of law.

Unfortunately, this same lack of restriction has also made the grand jury open to abuse by prosecutors or government officials who wished to manipulate the grand jury to their own ends. Most Americans are not aware of the purpose of functioning of grand juries; consequently, citizens who serve on them often end up rubber-stamping the wishes of the prosecutor rather than conducting independent investigations of the facts.

This potential for abuse was exploited to a great extent under the Nixon administration, as federal prosecutors used grand juries to investigate and harass dissident groups unfriendly to the President and his views. Although this pattern of exploitation has subsided somewhat since the resignation of President Nixon and a general cooling off of the unrest of the 1960s, the loopholes that allow for such abuse still remain. The most recent victims of this harassment are feminist groups, whom the FBI suspects of sheltering certain wanted fugitives such as recently captured Patricia Hearst.

The Subcommittee on Immigration, Citizenship, and International Law and the House Judiciary Committee will be considering several bills to reform the operations of the grand jury with a view to ending abuses. The product of their deliberations will reach the House floor sometime this fall. For further information contact the Coalition to End Grand Jury Abuse, 300 Atlantic Building, 930 F St., N.W., Washington, D.C. 20004. The Church of the Brethren is a member of this coalition.

Gun Control. Also coming before the House of Representatves this fall will be the issue of gun control. The Subcommittee on Crime of the House Judiciary Committee has held extensive hearings on the subject, during which the Church of the Brethren General Board submitted testimony. (See August MESSENGER, page 5.)

The issue of gun control first reached prominent national attention in the late 1960s following the assassinations of several American leaders, most notably John and Robert Kennedy and Martin Luther King Jr. In 1968 the General Board adopted a statement on firearms control that cited these assassinations and the major riots that had occurred in several American cities as reasons to place some restrictions on the ownership and use of firearms. In that same year Congress passed the National Gun Control Act, which limited imports of firearms and the use of mail-order sales.

Unfortunately, the restrictions of the 1960 law and the few state or local laws pertaining to gun control have done little to stem the tide of increasing gun sales and an increasing number of deaths and injuries due to guns. Handguns are an especially important part of the problem since they are so cheap and easily concealable. Many people buy handguns on the premise that they can protect themselves, their families, and their property from criminal attacks, but more often than not the gun ends up harming friends or family members in quarrels, suicides, or accidents.

The US is now the only industrialized Western nation that doesn't have strict gun control laws—and our murder rates show it. In England, where a certificate from the police is required to buy or own a gun, there were 27 gun murders in 1966. In the city of Houston, Texas, there were 150 gun murders that same year. In 1968 the gun homicide rate in the US was 221 times higher than that of Japan, where the private ownership of handguns is prohibited.

Because of the value we place on human life and the role that handguns play in the taking of life, the Church of the Brethren is advocating legislation to ban handguns and to require registration and controls on all other firearms. The August MESSENGER contains an excellent editorial on this subject. As mentioned there, the Washington Office is a member of the National Coalition to Ban Handguns, 100 Maryland Ave., N.E., Washington, D.C. 20002.

Please contact the Washington Office or the above-named coalitions for additional information on these issues. Letters to members of Congress are always welcome and serve as an important backup to the work of the Washington Office. ☐

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☐	6-2718	What Did Jesus Say About That?	$1.95
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CHRISTMAS AT HOME

A family's Christmas celebration can begin with Thanksgiving. Advent begins on the Sunday after that. The two days between Thanksgiving and Advent can be used to plan for how the family prepares itself for Christmas.

Consider together as a family how to celebrate Christmas this year. What has been done in the past that should be continued? What new experiences might be tried? How can the Christmas celebration express the family's deep beliefs about what is important? What ways of celebrating Christmas are consistent with the spirit of the Christ?

Some of the following resources might provide ideas for both your planning for and your celebration of Advent and Christmas.

Advent daily devotions

The Christian Family Prepares for Christmas (Charles Mueller, $1.75) provides daily devotions for the Advent Season. The book follows a seven-day devotional plan. Each day has a different emphasis.

The hymn introduced on Sunday can be used throughout the week. Appropriate Bible readings are also suggested.

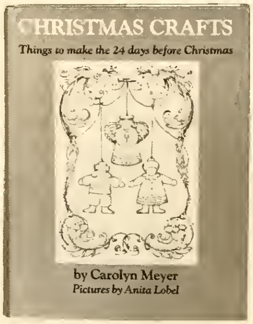
An Advent calendar

Beautiful Advent calendars with a window to open for each day till Christmas with a Christmas story or Bible verses in each window are available from Morehouse-Barlow Co., Inc., 14 East 41st Street, New York, N.Y. 10017 (212) 532-4350. For $1.95 apiece are some that show how a town like Nazareth might have looked with houses, trees, people, and animals involved together. Those with an episode of a Christmas story or a Bible verse on the back of each window you open are: A-544: King's Arrival. A-545: The Manger. A-508: Bethlehem.

Homemade crafts

"Many Christmas traditions have survived the centuries almost without change. One of the most enjoyable is the observance of Advent. Another is the pleasure of making things by hand for the enjoyment of your family, your friends, and yourself. This book is a collection of traditional holiday decorations, foods, and other projects, one for each day in Advent, to keep or to give away." *Christmas Crafts—A Book of Things to Make the 24 Days Before Christmas* (Carolyn Meyer, $4.95).

Directions are provided for making things like an Advent banner and wreath, St. Nicholas' Day stocking, God's eyes, Christmas eggs, St. Lucia buns, the birds' tree and a Christmas manger of bread-dough among other things.



Every page has illustrations that are clear and charming. On the cover of the book in the illustration are shown gingerbread sculpture which can decorate the tree or be eaten.

Gifts from SERRV

Gifts ordered from the SERRV catalog give in many ways. SERRV is the Sales Exchange for Refugee Rehabilitation Vocations—"through self-help handicrafts a better life." Your pastor received a SERRV catalog in an Agenda mailing recently. Ask to use it for ordering.

Stories to read and hear

Arch Books Aloud provide exciting and colorful Bible story books along with a record on which a professional story-teller reads the story. Those who listen can follow along with the pictures in the books. Some of the stories are in poetry:

To Jerusalem city they jolted and bounced.
"We've come on a trip from East," they announced,
"for we saw there a star that proclaimed the news
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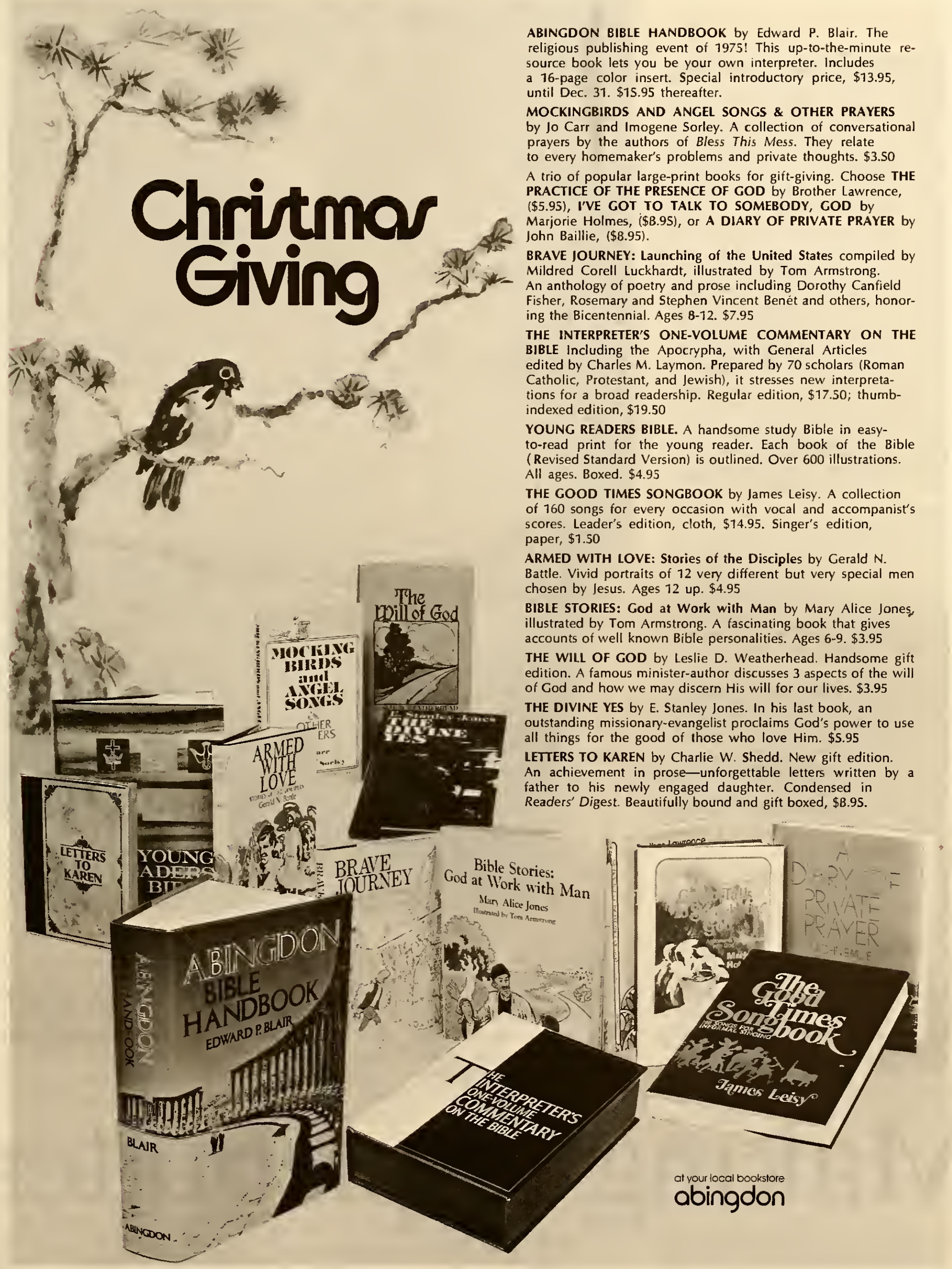
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Making applebutter

For the Brethren farmers of the Shenandoah Valley everything—including applebutter—had its season

by Esther Pence Garber

The goldenrod and Queen Anne's lace had replaced the dandelions and the daisies in the fields and meadows. Weeds and grasses had completed their blooming cycle and were turning dry and seedy. Only a scattering of "strawberry red" and "longstem" apples hung here and there on the trees, but the "maiden's blush" and "smokehouse" were ripening and inviting us to pluck them. Mother and Pappy decided it was time to accept this challenge and thus it was we soon found ourselves in the middle of applebutter-boiling.

Pappy at the back porch, "Daughters, get your buckets and come on now, I am ready to get down the apples for cider." The ones to which he was referring were two trees of small sweet apples called "agates" that were excellent for producing good cider, a major ingredient of applebutter.

Wilbur, Jake, Mary, Frances, and I made a sort of distant ring around the trees as Pappy grasped each limb with a firm hold and gave it a vigorous shake. The apples rained from the tree and covered the ground. As Pappy moved to the second tree to repeat the operation, our work began.

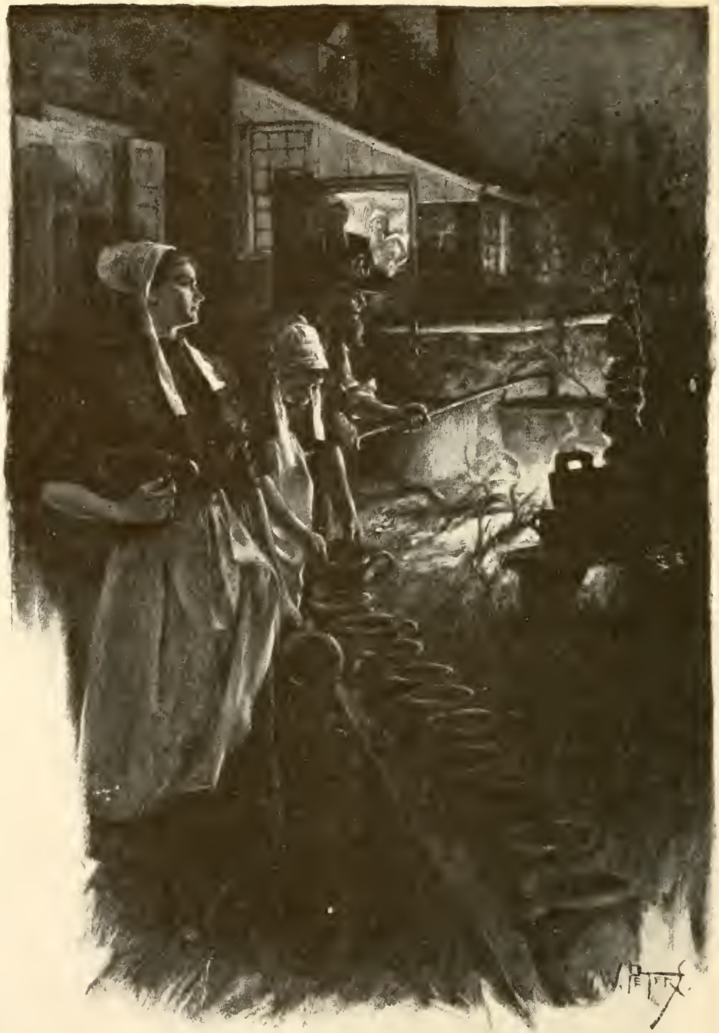
Mary to Frances, who had plopped on the ground beside her bucket and was trying to fill it from a sitting position, "Get up and get to work, Frances!"

"I am working! You do something yourself!"

"Ow, ow, ow! I stepped on a bee and he stung me! Ow, ow!" I squawked as I hopped around on one foot.

Wilbur fussed, "Gee whiz! You two girls aren't worth nuthin'!" as I, half running, half hopping, started to the house for Mother's medication and consolation.

But while our usual jawing back and forth took place, we somehow proceeded to get the job done, and Pappy tied the fat sacks readying them to load on the wagon.



"These b'ilings are great occasions in our valley," by G. W. Peters, Scribner's Magazine, *November, 1901*

The morning seemed still yesterday when we arose. At the breakfast table Mother made a proposal. I am sure it was her effort to add interest to the mundane task of applebutter-making, which would last for the next two full days. As she passed a sheet of tablet paper around the table, she said, "Each of you sign your name on this paper, and beside it write down the number of gallons of applebutter you think we will make. The one who guesses the nearest to the correct amount will get a prize."

"Hot diggidy! What's the prize?"

"What's the prize?"

"What will we get?"

"Quick, tell us!"

"Monday is court day in town and Pappy will be going in. Whoever wins can go along with him and buy a book of their choice," Mother announced.

"Whoopee! I hope I win!"

"I hope I do!"

"Me too! Me too!"

"I wanta' get the book!"

With the scarcity of storybooks or other interesting reading material at our house and no available libraries, Mother could not have suggested an award that would have been more welcome. So we quickly complied by putting our names on the paper and our estimates by them.

Mother continued, "Now whoever wins ought to try and pick a book that everyone can enjoy as far as this is possible."

"We will!"

"We will, we will!"

Going to Harrisonburg on Court Day, or any day for that matter, was a privilege in itself. This was the Monday that court convened, and usually the farmers from the surrounding areas would drive into town. Here they bought and traded, talked about the weather and their crops, and discussed the economy of the country and its politics.

For Jake and Wilbur, and Frances and me the anticipation of a trip to town and buying a new book took some of the drudgery out of the chore of picking up the "smokehouse" and "maiden's blush" apples for schnitzing.

"I hope I can be the winner. I know what kinda' book I'm goin' to choose," exclaimed Wilbur.

Knowing Wilbur's taste in reading material, I interrupted, "Yeah, I bet you'll choose something about history."

"You're right, Esther, history is my favorite subject."

"I'd choose a good story book or a novel; that's what I like."

Frances, who was still a very young reader, "I think I'll get *The Three Bears,* or the *Three Little Pigs,* or maybe just a picture book."

Wilbur scolded, "Aw, Frances, you can't do that. Mother said that it must be something that most of us can enjoy. Who'd wanta' read those silly baby stories?"

As we chatted buckets were being filled and borne to the house, where Mother and the older girls were already assembling with pans, knives, and tubs into which to throw the schnitz as they were cut. The preparing of the apples extended from early in the morning into the night, when we finished by lamplight. In the meantime, Jasper, with the help of Wilbur and Jake, loaded the cider apples into the wagon along with two empty barrels and drove off to the one and only cider press in the community. Late in the afternoon when they returned, we were more than ready for a break and some refreshment. With a tin cup we lined up by the newly-filled barrels. Pappy slowly and carefully pulled the bung part way from the bung hole letting the sweet fresh cider trickle into our cups. No rule of modern sanitation governed our lives enough to diminish our enjoyment of the sweet juice of the apple in drinking from a common cup.

Pappy arose the next morning ahead of the rest of the family and made a fire under the big, shiny, copper kettle to boil down the cider, the first step in making the applebutter. At the proper minute the tubs of apples were poured into this and their cooking was underway. At that point our work began, for this mixture had to be stirred constantly. Back and forth, and 'round and 'round, all the way to the bottom by means of a great long-handled stirrer with an immense, wooden paddle on the end—shaped like a giant's long foot with holes at the toe part. Turns to stir came and went on through the morning hours, lunch time, and afternoon. Little tremors of excitement sparked our thoughts and conversations as we wondered and speculated about the number of gallons that would be produced.

This was expressed by the constant queries:

"Isn't it done yet, Mother?"

"When will we dip it up?"

"Don't you think it's thick enough?"

And Mother, with the patience and perseverance we so lacked, would reply, "Not quite yet. We'll have to let it get a little thicker. It won't be too much longer."

In time the long handle was passed to me. I grasped it with both hands, stirring in circles, squares, and isosceles triangles, as my thoughts, too, patterned themselves about in my head—thoughts of going away to school one day; thoughts of what I wanted to be when I grew up—movie actress, missionary, school teacher, nurse. Somewhere in the misty future there appeared a faceless formless figure of the proverbial Prince Charming. The only certainties about this nebulous being were that he would provide me with an easier life and he would not be a "Dutchman." No big kettle of deep red applebutter appeared in my future.

The time came at last when Mother dumped in the sugar and spices that gave it that special fragrance; and we knew that the time for dipping it into the crocks was shortly at hand.

"You children will have to stay out of the way, or I'll never get it dipped into the crocks, and you are liable to get burnt," cautioned Mother.

But as she ladled it into the containers, her warning was scarcely sufficient to keep us from shoving each other in the door in our efforts to watch and count. Finally, she closed us out, while Jasper and Pappy set the filled crocks aside to cool. We were as nervous and fidgety as boys with wheat chaff in their britches from this Mother-inflicted suspense. At the point where we thought we could endure it no longer, the door opened again.

"Are you ready?" called Pappy.

Mother, teasingly, "Are you sure you want to know?"

Pappy with a twinkle in his blue eyes, "Mother, maybe we ought to wait until bedtime to reveal the winner."

"Aw come on, tell us!"

"Please tell us!"

Pappy laughing, "We made twenty-three and one half gallons. Very good, very good!"

"Oh boy, oh boy! I guessed twenty-three! I won! I won!" shouted Wilbur, bouncing up and down in rhythm with his words.

Bertha whose arithmetic skill was more advanced than Wilbur's, "I guessed twenty-four and that is just as close!"

A little argument over that statement ensued among us with little knowledge of fractions, but was quickly resolved by Mother and Pappy, who often seemed to have Solomon-like resources for finding just solutions.

"Bertha is correct, so this is what we'll do; since we have so many nice apples, we'll take several bushels to town with us. I think we can sell enough so that both Wilbur and Bertha can each select a book."

That took much of the disappointment from the rest of us losers in the contest.

Applebutter-making for the fall was completed on the following morning when Mother tied newspapers across the top of each crock with twine, and the boys carried them to the washhouse loft for the hundreds of future applebutter sandwiches that would be found in our school lunch buckets all winter long. ☐

"Making applebutter" is excerpted from Esther Pence Garber's forthcoming book, Button Shoes, *being published next month by Pyramid Publications for Brethren Press.*

editorial

It's time for a better idea

Flogging, maiming, exile, death: These once were the "cures" for criminal offenders. Believing human nature to be redeemable, Quakers and other concerned Christians late in the 18th Century began pressing for another alternative—imprisonment. Thus a vast prison network was evolved, ostensibly as a more humane approach.

Two centuries later, many persons inside and outside the penal system no longer regard prison as an instrument of rehabilitation. The rate of repeated offenses—up to 70 or 80 percent—suggests rather than curing criminals, confinement in the "convict subculture" of institutions tends to breed criminals and to harden them. Rather than teaching responsibility and self-esteem, prolonged detention deprives and dehumanizes. Rather than rehabilitating, imprisonment ruins.

A no less critical assessment of the present system is set forth by the Church of the Brethren's 1975 Annual Conference Statement on Criminal Justice. "Jails, prisons and lockups are at best human warehouses and at worst brutal unsanitary dens," the statement declares. "Incarceration itself is dehumanizing and takes away from persons their economic base, breaks down their family ties, and separates them from helpful community resources."

In search of a better idea, there is in some areas a movement away from large correctional institutions to smaller community-based reconciliation programs. The intent is to channel a vastly greater proportion of dollars into human services rather than into buildings and custodial care. It also is to divert the offender to the community where ultimately the adjustment to society is to occur. And it is to hold the community—all segments, not merely the police or the courts or the corrections officers—responsible for helping persons in trouble.

The diversion of convicted offenders—selected ones, to be sure—to places outside of prison takes many forms. Among them are halfway houses, detoxification centers for the care of alcohol and drug abusers, and pre-trial intervention in which the defendant is put on probation before standing trial. For those already in prison, work release programs, furloughs, and study centers are approaches that bring the offender and the community together on a phased basis.

The future of such alternative ventures rests heavily on how the local community accepts them and works to help them succeed. Only through massive education will taxpayers realize that in supporting and expanding the conventional prison system, their money is being used against their own best interests.

If really significant change in the penal system is to come, the intervention of the church is crucial in every community. No longer just to visit prisoners or to launch chaplaincy services, but to study who is imprisoned and why and what happens to the individual in the long haul. To challenge the vindictive who seek to abandon delinquents or offenders of whatever age. To help the community weigh societal factors as well as individual responsibility in crime. To press for a moratorium on building bigger and costlier prisons until more productive options are considered and tested.

And, most profoundly, to examine what the Christian ethic means in terms of criminal justice. To bring theological insight to bear not only on punishment of the wrongdoer, and on the protection of society, but on healing and education and reconciliation of the offender as well.

Two hundred years ago Christian insight sparked a turnaround in society's treatment of the criminal. In light of the evidence, it is time to do it again.—H.E.R.

Anna Mow
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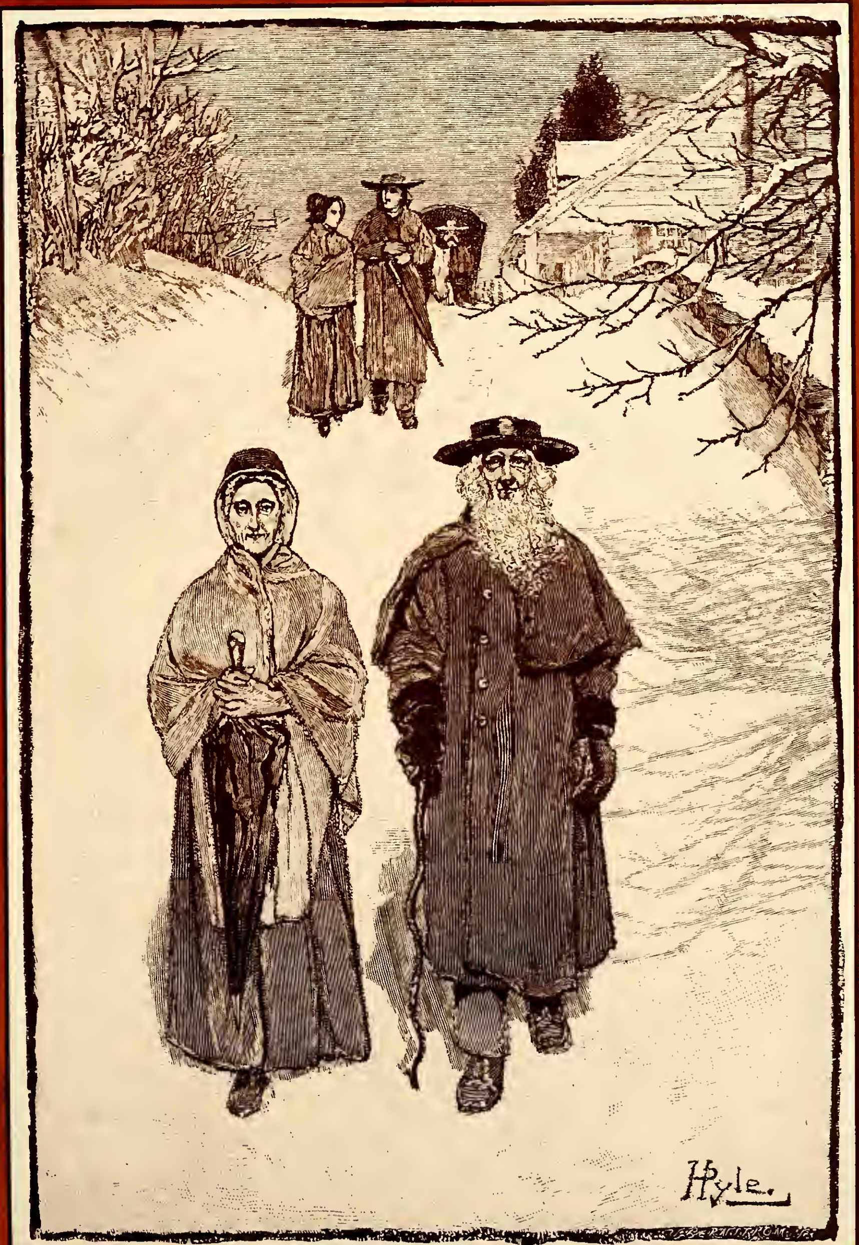

GOING TO MEETING

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VOL. 124, NO. 12 DECEMBER 1975

CREDITS: Cover, 18-23 Howard Pyle drawings: Library of Congress Collection. 1, 5, 12 right, 28-29 Carol Riggs. 2 left Edward J. Buzinski. 3 Joseph A. Matera. 4 SERRV. 6 lower left Church World Service. 9 Religion in American Life. 10-11, 15, 16 RNS. 12 left Don Honick; second from left UNATIONS; third from left Kermon Thomason. 14 Three Lions. 23 Photo of Pyle Delaware Art Museum. 26 Charles W. Turner.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1975. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: $6.00 per year for individual subscriptions; $4.80 per year for Church Group Plan; $4.80 per year for gift subscriptions; $3.15 for school rate (9 months); life subscription, $80.00. If you move clip old address from MESSENGER and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., Dec. 1975.

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letters

A CITIZEN OF THE WORLD

I appreciate MESSENGER greatly for so many things. It surely was great to inform people about the life and work of Dr. Andrew W. Cordier *(October)*. He has been one of the great men of this century, regardless of the way you study his life—in history, in education, and in religion he was a citizen of the world. He was deeply concerned about every tribe of people that needed his attention. Not only was the door of his office open to everyone, but also his life, based upon his heart. Time was not a problem, for he gave full time to whatever task he accepted to finish. He was always available to older people as well as younger ones.

He kept his name in the *Directory* as a minister of the Church of the Brethren and I shall never forget the day that somebody asked him the question—how was he able to perform reconciliation among people with whom he worked? In the presence of Dag Hammarskjold, the visiting delegation of the World Council Central Committee and representatives of the United Nations, he said he found that his basic teaching came from what is known as the "love feast" of the Church of the Brethren, to which he belonged.

I appreciate greatly, personally, his help in the creation of Brethren Service in its beginning as an official agency for the Church of the Brethren and he was always a positive conversationalist whenever we got together to discuss what should be done in the future through the Brethren Service program for the Church of the Brethren, and therefore for Christianity.

Some of the finest hours of my life have been when he invited me to come to his home and visit with him and Mrs. Cordier around the fireplace and dream about the Brethren and the future and what to do about peace on this earth.

I observed him many times as he operated his program in the United Nations staff and the General Assembly. Here he was a master.

M. R. ZIGLER
New Windsor, Md.

THE RISK OF CONVENIENT FAITH

Perhaps, never having been on a stewardship committee, I fail to appreciate the difficulties of raising funds, but the September MESSENGER article on the computerized "First Fruits" giving plan struck me as the wrong direction for stewardship to be heading. The plan's emphasis was on simplifying giving by making a once-a-month commitment and authorizing the bank to give for you.

I question whether writing a check once a month is such a chore that we need to relieve givers of its burden. Giving ought to be a joy rather than a chore.

An important part of any gift is the thought that goes into it and the more often such thought occurs (each time one writes a check or slips an envelope onto the collection plate) the greater the opportunities for joy and thanksgiving. If giving of the first fruits is desirable, perhaps stewardship persons ought to emphasize first-of-the-month giving.

While the rewards of Christianity are great, I don't recall Christ ever advertising it as a convenience. It seems to me that as we make our faith more convenient we risk making it less meaningful.

Kathleen Pobst Allstot
Olsztyn, Poland

DISAPPOINTED BY DAYTON COVERAGE

Attending Annual Conference in Dayton was quite a thrilling experience for me and I really looked forward to the August issue of Messenger to relive my experience.

I must say that I was disappointed. A Latin American myself, I was one of a group of Latin members of the Church of the Brethren which was present and in addition to the regular conference we held our own committee meeting. My disappointment came when I did not see any mention made or any coverage given to our presence at Conference.

Please let our Hispanic members know that the Brethren's Hispanic American Ministries Council is alive and well. We had an executive session of the steering committee on November 14 and much work was accomplished at that session. We are looking forward to giving our organization the shot in the arm that it needs and look forward, prayerfully to an exciting year.

I ask the entire Church of the Brethren's membership to pray for us as we seek God's leadership in setting our priorities and goals. We are proud to be Latin Americans and we are equally as proud to be members and brothers and sisters in the Church of the Brethren. We have much to offer. In the months ahead, we plan to demonstrate this.

Phill C. Archibold
New York, N.Y.

GOSPEL MEAT IN MESSENGER

For more than fifty years I have been reading the Gospel Messenger. I have enjoyed it very much. Needless to say, there are some issues that I enjoy more than others. However the meat of the gospel is there, if we desire to digest it.

It has been my privilege to write a few articles for Messenger and they have been accepted by Edward Frantz. I never met him but it seems to me he was very able, as all the editors have been and are.

In a denomination scattered over our beloved land, and in other countries as well, and with many different backgrounds, we are not going to see everything alike.

But who is able to decide which one is absolutely right? That borders on inerrancy. I never want to assume or presume that I am right in every issue, or every idea. We are growing, and we ought to continue to grow.

I left another communion to become a member of the Church of the Brethren, while attending Juniata College. Men like T. T. Myers, C. C. Ellis, I. Harvey Brumbaugh, O. P. Hoover, A. B. Bunn Van Ormer, and Galen T. Walker influenced my life tremendously. When my journey is over I hope to see them in the "land beyond the skies."

Please excuse the ramblings of a man grown old in years, but still young in faith and ideas.

After serving the Robinson Church in Western Pennsylvania I am planning to retire. I have served for 45 years.

May God bless the whole Church and our Church which is a living member.

John H. Clawson
Robinson, Pa.

AMEN TO CONFERENCE DECORUM

A fervent and hearty *Amen* to the letter from Edward K. Ziegler, "Decorum at Conference," in the October Messenger.

I would like to suggest, however, that it will be very difficult to change Conference behavior so long as local congregations act in some respects exactly as the conferencegoers did. All of us need to share in this concern about decorum. Good manners and good preaching (these may be more closely related than many think) in every congregation every Sunday morning might indeed, with the help of the Annual Conference Central Committee, bring about the desired "atmosphere of true worship" at another Conference. It is a goal worth striving for!

Lucile Brandt
La Verne, Calif.

PENSIONADOS FOR COSTA RICA

Much has recently been written about Costa Rica and the many American Pensionados (retirees) who have settled there. Had it not been for a bout with breast cancer, we would already be among them. Since I last wrote you, because of the excellent medical facilities in Costa Rica, I have been given the okay to start plans for our move to Guanacaste Province, near Liberia City.

We will soon be building our home in Ranchos Maricosta, where we will have a few cattle for the freezer, horses for our two children, a garden and fruit and nut trees. It is a long-awaited dream—and we can hardly wait!

Cost of living is still so low and taxes there so nearly nonexistent, we can live comfortably on my husband's modest navy retirement pay. We can hunt in the nearby mountains, fish in the Pacific, and, if we ever tire of that, we can play golf and tennis, or just laze around in the sun (as we used to do in now many-times-more-expensive Hawaii).

We really are very excited about this. So much so, in fact, that if any readers would like more information about this beautiful, amazing little country and its retirement law, they can write me. I will be happy to share what I know about them.

Mrs. Lewis M. Bird

700 South Dent Road
Hixson, Tenn. 37343

Messenger's editors, as well as heritage educational resources editor Wilbur Brumbaugh, have been spoiled this past year by having their own "writer-in-residence"—James H. Lehman. Jim, a Lancaster County, Pa., native, currently an Elgin resident, was enlisted to write the youth/adult unit of the forthcoming heritage learning program being produced by Parish Ministries. Messenger got into the act by having Jim produce the superb "Roots of Messenger" slide presentation that nearly 300 of our agents and friends viewed at the Dayton Annual Conference last June. With two clients under one roof, Jim set up shop in our historical library, where from his gifted pen has flowed a steady stream of Brethren heritage materials. As a spin-off of that effort, Jim has written this month's cover story on Howard Pyle and the Brethren, a remarkable insight into the Brethren of a century ago.

James H. Lehman

Inside our wintry cover scene, you will also find a selection of Christmas articles, written by: T. Wayne Rieman, religion and philosophy professor at Manchester College; E. Stanley Smith, pastor of the Plymouth (Ind.) congregation; and Emily Sargent Councilman, Burlington, N. C., free-lance writer.

Other writers this month are: Robert W. Neff, professor of biblical studies, Bethany Seminary; Religious News Service writer Elliott Wright; Charles W. Turner, editor of *Brethren Missionary Herald*, Winona Lake, Ind.; Randy Miller, La Verne College student; Kay Batdorf, staff writer for the *Huber Heights Courier* (Ohio); Peter Sleeper, staff writer for *The Sentinel* (Rockville, Md.); Shirley J. Heckman, Parish Ministries staff; Kenneth L. Gibble, pastor of the Ridgeway Community (Pa.) congregation; and Byron M. Flory Jr., pastor of the Beavercreek (Ohio) congregation.

Here I Stand writers are: Karen S. Carter, Daleville, Va.; Lucile Brandt, La Verne, Calif.; Russell Yohn, Elgin, Ill.; Robert F. Breneman, Mt. Wolf, Pa.; and Johannes Wilkening, Probsthagen, West Germany.—The Editors

Linda Logan: Vacation leads to vocation

Linda Logan traveled to Germany in November, 1974, for a brief vacation and visit with friends she had met while there on a BVS assignment in the mid-sixties. During her stay she was offered a job in Christian education in a recently formed congregation in Cuxhaven, the town where she had served a year of her 24-month BVS term. Plans for attending Bethany Seminary made the decision difficult, but in the end those plans were postponed and she chose to accept the offer.

Linda's interest in this area had been spawned and nurtured during her childhood and carried over into her years of higher education. Her BVS term abroad fell between two years of college at Elizabethtown and the completion of her four years of undergraduate work at Bridgewater College. After two years of post-college teaching in elementary education, she went on to Syracuse University where she received a masters in religion.

In a Christian education position in Waterloo, Iowa, Linda, for three years, had the chance to put blackboard theories to the test, try out new techniques, and increase her skills. The experience was helpful background for Cuxhaven.

"In Cuxhaven we have a teacher-training course planned for this year. We hope to put twenty-five people through and prepare them to take part in some of the church's many children's and youth activities. I can't do it all by myself, so my idea is to train some of these other people to do children's work, set up regular meetings where I can help them plan what they want to do, then let them do it."

Reflecting on her background in both the Brethren Church and the Church of the Brethren and the support she continues to feel from it, Linda comments, "I feel that my upbringing and work in the church has been a real good background. And I feel that my church continues to support me even though I am in this new situation working in another denomination's church in another country." The friendship extends both ways, as Linda plans to work her vacation time around Annual Conference so she can attend each year.

With Linda's knack for having vacations lead to new avenues (primarily in the area of newly-formed congregations) who knows what that vacation may lead to?—
Randy Miller

intouch

Harriett Bright: The fi

For Harriett Howard Bright, working with her hands and with her heart are equal tasks. She is a Master Craftsman, having developed proficiency in five handicraft areas; and she is an ordained minister and teacher, who accompanied her husband Calvin to the China mission field in 1947.

Harriett can weave an original tapestry from yarn she has dyed and spun, or prepare a sermon for an evangelistic meeting. Her faith is equally involved in teaching the technique of vegetable dyeing or preparing a message for a women's retreat. A student or listener cannot miss the special glow that radiates as Harriett shares her many talents.

Spinning was a common domestic activity in Kentucky when Harriett learned the skill at ten years of age. Later, at school, she learned weaving and then used the two skills as a source of income throughout her years of education. She holds a Master's Degree in home economics.

"It's something new all the time," Harriett says of her work with fibers, and the variety of her creations illustrates this. There are decorative pillow tops. There are wall hangings in colors and patterns that tell a story. Especially valued is a coverlet woven years ago of yarn dyed with genuine indigo. Finally there is a dress made from sheep's wool that Harriet dyed, spun, wove, and sewed all herself.

"It's always a challenge," she says, adding that each piece is an original,

life

I don't take orders."

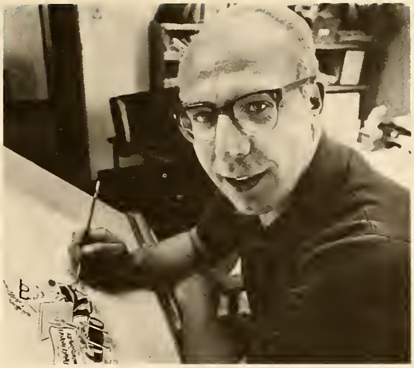
Harriett chooses to share her skill n many ways. She has given lemonstrations at local festivals, chools, and department stores. Each vinter she teaches weaving classes at he Kettering YWCA and also gives rivate lessons.

Her students are now scattered vorldwide, from the Appalachian nountains to China, where Harriett aught, but where also she became a tudent. She studied the Chinese silk iber, and learned to raise silkworms s a result of her interest in Chinese extiles.

"My ministry comes first," Harriett s quick to emphasize. She attended ethany Seminary and has in the ast served in an interim pastoral osition. She is now a pastor's wife, ut often serves in interdenominaional meetings, or in pulpit supply bout the Brotherhood.

As the Bicentennial observance progresses, Harriett receives more and nore requests to demonstrate her kills in the early American crafts of pinning and weaving. She sees it as a art of the "return to basics" many perons are exploring at this time.

Though Harriett Bright is often amazed at how little some folks understand about the textile arts, it is her nature to share her skills and her faith. Whether she's dealing with the fiber of cloth or the fiber of life, her fascination with the creative possibilities is contagious.—KAY BATDORF



Zeke Gray: A mistake corrected

A mistake had been made—and he knew it. As an accountant/payroll clerk for Mutual of Omaha, Isaac A. Gray was not satisfied.

"I was unhappy," he laments with restrained, but characteristic, understatement. With eyes downward he shakes his head as if to ask, "What am I doing with that BA in business administration?"

So Isaac Gray, always the doodler, mailed away and enrolled in home instruction drawing classes. (No smirking now! Peanuts and Lucy's friend, Charles Schulz, is a graduate of the same Art Instruction School in Minneapolis.) After completing the three-year course (in two years), Isaac began knocking on doors, peddling his Redskins caricatures and other sports personae.

"I was trying to get out of insurance and into cartooning, and, of course, I wasn't having any luck. I had been down to the *Washington Star* and they painted a very bleak picture," recalls Zeke.

Eventually he landed a cartoonist's job with the *Montgomery Sentinel*, a Maryland suburban weekly, and drew his first cartoon—on county zoning "corruption"—March 17, 1966—and since then has continuously taken aim at county officialdom and assorted scoundrels.

Yet, even though Zeke is a veteran, no one at *The Sentinel* really knows much about the 39-year-old man.

"I really don't know people on the papers either," he responds. He lives in Sterling, Va., in Loudoun County with his wife, Nancy Cline Gray, a Bridgewater College classmate. They have two daughters, Heather, 7, and Holly, 5. For a living, Zeke is one of three persons in Studiofour Graphics, a commercial art firm based in Falls Church. On weekends, he plays "mainly infield" in a slow-pitch softball league.

At the *Sentinel's* Hyattsville and Gaithersburg newsrooms, Zeke is a mystic. But every Monday or Tuesday morning, editors find his cartoons in a plain brown envelope, sitting at the foot of the Montgomery newsroom door.

Although Zeke Gray's favorite targets are pols, he doesn't consider himself a "political animal." He is, though, a registered Democrat, leaning "more left than right, I'm sure."

When it comes to other cartoonists, Bill Mauldin of the *Chicago Sun-Times* is king of Zeke's professional court. And Zeke, who says "prejudice, double-standards, and public indifference" really anger him, is fond of explaining himself by quoting Mauldin: "Mauldin says it best. 'If it's big, hit it.' That's the way I operate, too."

"I draw so politicians don't walk all over us," Zeke Gray says. "Yeah, I guess you might say I'm just a 'little guy.'"—PETER SLEEPER

SERRV after 25 years: A growth enterprise

What in 1950 was a dream of a special committee of the Brethren Service Commission in 1975 is a global enterprise.

What began by benefiting refugees in Europe now supports artisans in 60 countries, most of them in the less developed countries of Latin America, Africa, and Southeast Asia.

What initially turned over $1,000 a year in the sale of handicrafts this year will exceed $1 million.

This is the International Gift Shop, or in more formal parlance, SERRV—the Sales Exchange for Refugee Rehabilitation Vocations. The program is administered and operated by the World Ministries Commission, a unit of the Church of the Brethren General Board.

Kenya wood carver is among artisans in 60 countries whose work SERRV markets.

Reduced to simplest terms what SERRV means is opportunity—opportunity for persons with marketable skills and little or no market to sell their products and earn a livelihood. Usually they are persons in the lower economic strata who have not been reached by the benefits of development.

Because the SERRV operation is on a not-for-profit basis, a high percentage of the retail price of its handicrafts goes to the producer.

The largest International Gift Shop is at the Brethren Service Center, New Windsor, Md., where one-fifth of the retail sales occur. Other shops are in Nappanee, Ind., and Oakdale, Calif., and in the homes and churches of a thousand "resale" customers across the country. A heavy catalog mail order service accounts for other sales.

This season's Christmas catalog was distributed through many channels, among them an Agenda mailing to Brethren pastors. Cards, tree decorations, jewelry, and carvings are among the listings.

Expanding sales at a yearly rate of more than 20 percent, SERRV continues to have the prospects of a steadily growing program. One significant new thrust of recent weeks, worked out in cooperation with the World Ministries staff at Elgin and New Windsor, is participation by the Southern Baptist Convention, the nation's largest denomination. A corporation has been established to handle SERRV handicrafts in 60 Baptist bookstores.

"Our reason for being is not primarily to furnish a steady supply of moderately priced gifts for Americans," SERRV director William P. Nyce makes clear. "Rather, we seek to provide a market for 'third world' persons for whom such a market is of crucial importance."

Information on the SERRV program is available from Box 188, New Windsor, Md. 21776.

William Nyce, l., program director, and Carl Beckwith, sales, head SERRV staff.

Christmas crafts and the Granny Greens

Granny Green lived far up the hollow in a small log house. Although she was alone now, Granny was never lonesome. She had her chickens, the plants, and Dandy, the old mule who used to plow the cornfields, but now who, much like Granny, had been put to pasture.

There were the chores to keep Granny busy. The water carried from a nearby spring was so clear that it looked blue from the reflection of the sky. Smoke streaming upward from Granny's old cookstove and the smell of beans and coffee cooking were always in the air. And if you were lucky a fresh pan of cornbread sat nearby. Then there were the cats and Rover the dog to be kept fed and happy.

Yes, Granny had plenty to do, but she always found time for piecing and quilting. Granny would talk to her quilt . . . sitting there all alone she would tell that quilt how George Lee, her loving husband who had passed along, had come a-courtin' and stole her heart and how she missed him and how she now had to take care of everything. "I tremble sometimes when I realize what this quilt knows about me," she used to say.

Granny sewed by the firelight of the hearth in winter, but how she loved to move out onto the porch in the spring. She could look out across the land that had given her and her family life. She could peer down the road to see who was passing by or coming to visit.

Granny could always find time to visit but she never stopped piecing or quilting. "I could work up a quilt in a week if'en I set my mind to it." But her rheumatic hands kept her speed down to about one-a-month and these days she had a market for that quilt—her bread and butter money—through her own co-op. The co-op had grown in the last year from only three women on Harley's Creek to women all over the county. Beautiful quilts were being brought in every day and the co-op had expanded its sales through participation in the Appalachian Hand Craft Catalog.

When Granny saw her quilt pictured in the catalog she brought a copy home. Further, she made certain every visitor saw her quilt in "Granny Green's Catalog."

There are many Granny Greens in the catalog: People who believe that the dignity in producing a craft is an extension of their love for Appalachia—that unbroken chain that runs from Maine to Georgia and from the Smoky's Blue Ridge Mountains along the eastern rim to marginal land farmed by mules and grit along the western fringes. People who inhabit the rural black belt in the south, the ethnic slums in the north, and coal mining towns of the central region. People whose unique talent, born of necessity and a joy for life, is a gift of hand and heritage.

And people who through a coalition of 34 low-income craft groups offer their quality wares to church folk across the nation, at Christmastime and throughout the year.

Orders for the Appalachian Hand Craft Catalog ($2.00 each postpaid) are handled through Operation MATCH, Box 68, Berea, Ky. 40403. The Church of the Brethren SHARE program is one of eleven denominational agencies supporting the self-help project of "social marketing"—and, in turn, the Granny Greens and their generations—old gift of distinctive craftsmanship.—NINA POAGE

Beth Glick-Rieman

Field staff named for 'person awareness'

In a two-year appointment under the Parish Ministries Commission, Beth Glick-Rieman of Dayton, Ohio, has been named person awareness coordinator in the leadership development program. The assignment is to sensitize groups and individuals on the roles of men and women and to examine personhood and equality in light of the Christian faith.

Working from her home on a part-time schedule, the new field staff member is developing leadership materials, study resources, and seminars on role consciousness. She also will represent the denomination in some ecumenical programs related to women.

An ordained minister with a doctor of ministries degree, Beth Glick-Rieman is adjunct professor at United Theological Seminary, a United Methodist institution in Dayton. She has taught in the areas of conflict management, communications skill, theology of marriage, human sexuality, personal growth, and group development.

She holds degrees also from Bridgewater College in music education and from the University of Pittsburgh in religious education. A native Virginian, she is married to Glenn Rieman and is the mother of three children.

She is a member of the Mack Memorial Church of the Brethren in Dayton.

Theology new focus of women in 1976

A theological happening—"Women Moving Toward Meaning"—is projected for next summer by the Church of the Brethren Womaen's Caucus. The four-day event, for which dates and leadership are to be announced, will be designed to provide a theological base to the effort of women to clarify roles and realize creative growth potential.

Beyond laying groundwork for the theological explorations, the ten representatives from six districts who met in September also discussed means of working through districts, Standing Committee and Annual Conference on such concerns as nominating and voting procedures and the possibility of a name change for the denomination.

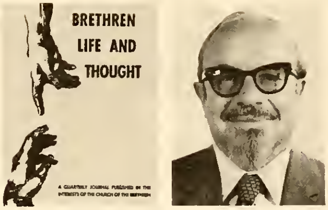
The new field staff member in Parish Ministries, Beth Glick-Rieman, will relate to the caucus as one aspect of her work in coordinating person awareness in the denomination.

BL&T going strong after twenty years

Twenty years of *Brethren Life and Thought* were rounded out when the quarterly journal published its Fall 1975 issue. Dealing with the Brethren stance on Christian unity, the issue carries a major piece by Bethany Seminary president Warren F. Groff with responses by twenty representative thinkers.

Since its beginning in 1955 the scholarly little journal has been edited by Edward K. Ziegler, Brethren minister, former missionary to India, and past Annual Conference moderator (1959-60). The Fall 1955 editorial summed up the purpose of the new magazine venture: to " . . . carry on among Brethren and their friends a sustained, spirited, thoughtful conversation on the great issues we face today, and on our heritage . . . We will publish articles which deal with the whole range of Brethren thought, history, culture, and philosophy."

At the June, 1975, meeting of the Brethren Journal Association (which, together with Bethany Seminary, publishes the magazine). Editor Ziegler capsuled some of the history and uniqueness of *Brethren Life and Thought*. After ticking off a list of distinguished Brethren and non-Brethren contributors to the magazine, he related some of the "problems and brushes with fate and fury" that *BL&T* had gone through:


BRETHREN
LIFE AND
THOUGHT
A QUARTERLY JOURNAL PUBLISHED IN THE INTERESTS OF THE CHURCH OF THE BRETHREN

20 years completed: The Brethren journal and its editor, Edward K. Ziegler.

"From time to time, we almost had to cease publication because of financial stringency. But often 'angels' such as Jack Kough, Clyde Carter, Perry Rohrer, and others have come to our aid. At one time we were frustrated and a bit indignant because the General Board happily contributed $5000 to keep the *Christian Century* afloat, but was reluctant and even censorious when we requested some small subsidy to keep a *Brethren* publication going. The Board did come through several times with small grants. It must be said, however, that the officialdom of the Church of the Brethren never sought to censor or to direct editorial policy. We have had complete freedom of the press."

Looking to the future, Ziegler says *Brethren Life and Thought* will continue for he believes " . . . the need for, and the appetite for our journal, is greater than ever. The esteem in which it is held as resource material for seminary and college classes, in Brethren and other institutions, is a wholesome factor in our hope."

Brethren Life and Thought comes to subscribers for $8.00 per year prepaid. Subscriptions should be mailed to: *Brethren Life and Thought*, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, Ill. 60521.

Six seminars to convene in Washington, at UN

Six regional Christian Citizenship Seminars are well under way in program plans for the 1976 seminars. With emphasis likely centering on the Christian's response to various facets of the American Bicentennial celebration, participants will spend a week investigating, evaluating, and using newly-acquired expertise to influence federal legislation and policy.

Seminars divide approximately a week between Capitol Hill in Washington, D.C., and the United Nations in New York City.

Each of the seminars come from a separate geographic area of the denomination and is coordinated by a team of trained, experienced leaders. These leadership teams endeavor to work closely with leaders of districts and congregations in implementing the program.

Seminars are limited to approximately 45 persons with a good mix of youth and adults, especially retirees, among the participants. Costs vary according to travel.

Additional information may be secured from seminar coordinators as listed below or the Washington Office, 100 Maryland Ave., N.E., Washington, D.C. 20002.

Ohio/Michigan, Jan. 31-Feb. 7. Ron

By year's end, 16,000 newcomers placed.

'A New Family in Town' accents resettlement

"A New Family in Town," a film interpreting the needs of Vietnamese refugees, is available from Disaster Coordinators in the districts of the Church of the Brethren.

Among those appearing in the film in an advocacy role in behalf of the refugees, are H. McKinley "Mac" Coffman and Galen Beery of the World Ministries field staff. The two have given extended leadership to the resettlement of Indochinese from the Fort Chaffee, Ark., relocation center.

Produced by Church World Service, the 15-minute motion picture is seen as being useful not only in dealing with the needs of refugees from Vietnam, but in responding to displaced persons from other areas currently seeking new homes.

Among these are 1500 Chilean refugees coming to the United States from camps in Peru, up to 750 evacuees from Laos coming from camps in Thailand, and up to 700 Kurds and Assyrian Christians fleeing from Iraq and Iran.

Church World Service and denominational agencies will continue efforts to find sponsors for these displaced persons as they expect to have done for some 16,000 Vietnamese by the end of the year.

In the first five months of relocating refugees from Indochina, congregational and individual sponsors in the Church of the Brethren had received 123 Vietnamese units—that is, "new families in town." The number of individuals totaled 531.

cAdams, 7690 S. Peters Rd., Tipp City, H 45371.

Western/Middle/Southern Penn-ylvania, Feb. 15-19. Ralph Moyer, 2710 ingston Rd., York, Pa. 17402.

Atlantic Northeast, Feb. 22-26. James ibbel, c/o Hershey & Gibbel, Lititz, Pa. 7543.

Western (west of Mississippi), Mar. 5-14. at Hykes, 513 S.E. 7th St., Ankeny, Iowa 0021.

Southeastern (Va./Md./W.Va./N.C./ enn.), Mar. 20-27. Terry Slaubaugh, R. 1, ox 125, McGaheysville, Va. 22840.

Indiana/Illinois, April 3-10. Carol and ennis Horn, R. 5, Wabash, Ind. 46992.

Persons interested in participating but ot included in any of the geographic roupings should contact the team coor-inator of the nearest seminar.

The Christian Citizenship Seminars rogram is sponsored by The Washington ffice of the World Ministries Commis-ion.

etwork, churches to air v series on conscience

Conscience of America," an examination f the religious and ethical values in the irst 200 years of the nation's history, will e telecast by ABC-TV in three one-hour unday specials next year.

The initial program in the "Direction" eries, January 4, will explore the roots of emocracy, beginning with the civilizations f biblical days.

On February 1, the program will look at ow the roots of democracy in the nation ave been nurtured through the "right to issent."

A third special, March 14, will explore the new moral and ethical crisis" which is aid to have begun in the United States ith the bombing of Hiroshima in 1945.

Four religious agencies, the National ouncil of Churches, the Jewish heological Seminary, the US Catholic onference, and the Southern Baptist hurches, collaborated with ABC News in reating the series.

On Easter Sunday, April 18, a repeat howing of "The Right to Believe" also is lated on ABC. The program, which traces he freedom of religious thought in merica, was cited by the Christian cience Monitor as "destined to become a ass-media classic in the area of freedom f religion."

underlines

"*SET FREE TO SERVE*" ... is the theme for the July 27--August 1, 1976 Annual Conference in Wichita--the first in Kansas since 1943. To be highlighted will be the concept of Christian freedom in the context of the US bicentennial and two Church of the Brethren observances, the 125th year of publications and the 100th year of foreign mission activity. Manchester College president *A. Blair Helman* is the moderator.

PRESIDENTIAL SHIFTS ... La Verne College in California has named alumnus *Armen Sarafian,* Pasadena educator, as its 16th president, succeeding *Leland B. Newcomer.* . . McPherson College in Kansas announces the resignation of its president since 1972, *Galen R. Snell,* effective next September. . . . And a former member of the Church of the Brethren--Polish Agricultural Exchange, *Henryk Jasiorowski,* has been named the new president of Agricultural University in Warsaw.

BRETHREN HOMES ... *Lester E. Kesselring* has resigned as administrator of the Fahrney-Keedy Home in Maryland effective Dec. 31. He will become administrative coordinator of resident activities at Florida Brethren Homes in Sebring. . . . A new 150-bed infirmary was dedicated Oct. 5 as an addition to the Bridgewater, Va., Home, with *Raymond R. Peters* of the Health and Welfare Committee as the speaker.

ADJUNCT FACULTY ... Bethany Seminary has announced that two members of the Brotherhood staff, *Rick Gardner* and *Shirley Heckman,* and one member of the General Board, *Nancy Faus,* will teach special courses during the current school year. Through the support of SHARE, another instructor, *Robert Allen,* a 1972 Bethany graduate, is administering a program of racial awareness and assisting in the recruitment of minority students. . . . Presenting Bethany's Hoff Lectures in October, on covenant and community, was *Lauree Hersch Meyer* of Belmont Abbey College in North Carolina.

IN THE FAMILY ... The Root River congregation wishes to inform Brethren using the Mayo Clinic in nearby Rochester, Minn., of its willingness to assist persons and to provide support and prayer as needed. The pastor is *James E. Tomlonson,* Rt. 1, Box 37, Preston, MN 55965. . . . *Enos B. Heisey,* Syracuse, N.Y., will conduct a people-to-people mission of Pennsylvania farm and business persons to Panama, Peru, Paraguay, Argentina, and Brazil in February. . . . *Cleda Zunkel,* North Manchester, Ind., is author and publisher of a new collection of poems, "When Hearts Grow Quiet," off the press Dec. 1. . . . *Pamela Beams* of the Springfield, Ill., congregation, was crowned Miss Sangamon County Fair Queen. . . . Dr. *David Studebaker* of Ohio's New Carlisle church was named Ohio's Optometrist of the Year.

EUROPE IN KANSAS ... Former European BVSers interested in lodging in the same motel at the Wichita Annual Conference are invited to contact LaVonne Grubb, Rt. 3, Box 115, Elizabethtown, PA 17022. A reunion of European BVSers and their families last August brought 86 persons to the New Windsor, Md., Brethren Service Center.

update

GENERAL BOARD MEETING ... in October appointed three field staff persons who will assume responsibilities related to the new priorities for 1976-77. . . . *Sylvia D. Eller*, current volunteer at the Washington Office, will coordinate criminal justice ministries for next year. Working from the Washington Office, she will develop a network of Brethren consultants. . . . *Walter D. Bowman*, of Dayton, Ohio, was named half-time consultant on environment education and camping for a two-year period. He will continue as associate district executive, Southern Ohio. . . . *Joy H. Dull*, Brookville, Ohio farm operator, will be consultant on farm issues for two years on a one-third time assignment.

TASK FORCE ... on Christian Ethics and Law and Order named: *Augusta Good* and *Henry Kenderdine*, both of Elizabethtown, Pa.; *Joseph M. Long*, Harrisburg, Pa.; *G. Wayne Glick*, Wallingford, Pa.; *Robert Rodriguez*, La Verne, Calif.; *Alice Martin*, Reisterstown, Md.; and *Timothy D. Rieman*, Middlebury, Ind. *Charles Boyer* of World Ministries is the staff liaison.

OTHER ACTIONS ... Conference on Higher Education, Richmond, Ind., June 24-27, was allocated $20,000. . . . Procedures were begun for developing Brotherhoodwide five-year goals for 1980-84 and 1985-89. . . . The recommendation of a Bethany Seminary-General Board joint committee was approved that the Brotherhood Fund appropriate for Bethany $52,000, $40,000, and $25,000 respectively for 1976, 1977, and 1978. . . . In regard to the On Earth Peace Conference, a committee was named to develop objectives and evaluate the program by next July. . . . Elgin Bookstore will continue to operate despite indications that it may not be "economically viable". . . . The Pension Plan, working to improve the aid given ministers and missionaries, received an additional grant of $25,000. . . . Capital grants and loans were approved for churches in Chambersburg, Pa.; Oak Grove, Roanoke, Va.; Community Church, Hutchinson, Kans.; First Church, Pontiac, Mich.; and Ankeny Church, Ia.

UPCOMING OPPORTUNITIES ... A Brotherhoodwide stewardship seminar for district leaders was approved for 1976. . . . New Heritage curriculum series resources for K-1-2-3 and grades 7-8-9 are available now. Remainder of the material will be ready for the spring quarter. . . . Three more volunteer conferences will occur in 1976 through the PVS/BVS network. Parish Volunteer Service now lists 300 participants from 40 churches in 15 districts. . . . Counseling for pastors' families will be available through a district network operational by April 1. . . . In the Macedonian Mission, new name for the Mission to Small Churches program, *Curtis* and *Anna Mary Dubble*, on leave from the York First congregation, will serve in the Southeastern District early in 1976.

OVERSEAS REPORTS ... *Joel Thompson* reviewed his consultation with the leaders at Lardin Gabas, Nigeria and the negotiations to transfer Brethren owned hospitals in Nigeria to the government and other properties to Lardin Gabas trustees, also on his fact finding tour of Northern Ireland.

outlook

Schools can present courses on religion

Not only can public schools teach religio but they can build on guidelines drawn from wide experience for setting up such courses.

This is the information shared by Albe J. Menendez in *US Catholic* (a monthly published by the Claretian Fathers) as we as advanced by a number of other religiou leaders of late.

The problem, Menendez writes, is that two Supreme Court decisions have been widely misconstrued, leading many schoo districts to take the easy way out and simply ignore religion.

"Though many school districts apparently have misinterpreted the high court's intent in these historic decisions (Engel v. Vitale and Abington v. Schempp), there i no constitutional reason why religion cannot be *objectively* studied in an atmospher of openness and appreciation," Menendez observes.

He explains that the Engel case said th state cannot compose a prayer and requir students to say it, and the Abington case i 1963 said government mandated reading o the Bible or the devotional recitation of prayer was unconstitutional.

"But the justices also made it clear that the objective study of religion and of religious influences on culture and literature was acceptable and even necessary to a balanced and complete education."

The Menendez article, "How to Teach Religion in Public Schools," cites suggestions compiled by Robert A. Spivey of the religion department of Florida Stat University, based on responses of teachers parents, and students.

Whatever is done should be done under the auspices of the official educational body, Spivey advises, and a representative advisory committee embodying the insights of many religious traditions is needed.

"Unequivocal support must be given to the Supreme Court's decision against government-sponsored exercises made in public schools," Spivey states. "The school cannot usurp the role of the family, church or synagogue. Public education cannot be concerned with the practice of religion but only with the study of it."

Spivey further recommends special attention be given to sound educational development and to adequate teacher preparation. Religious studies should be in-

Let's keep it growing for 200 more years.

Welcoming God to America's Bicentennial

The nation's continuing struggle for life, liberty, and the pursuit of happiness for all of God's people is stressed in bicentennial resources issued by RIAL, Religion in American Life, for media use this fall and in the coming year.

The conviction behind the RIAL emphasis is that the 200th birthday celebration be more than fireworks and hoopla—that it be a time for lifting up and renewing the spiritual convictions conceived at the nation's founding.

Hence the slogans, "Let's keep it growing for 200 more years" and "Welcome God to America's bicentennial." Key in the messages, the interreligious planners stress, are the words "growing" and "God."

To local churches and community groups interested in tying in with the national mass media advertising, a Media Kit with planning guides and sample materials is available for $3 from RIAL, 475 Fifth Avenue, New York, N.Y. 10017.

tegrated into the existing curriculum rather than developed as special courses which students may see as separate or peripheral.

"The study of religion inevitably involves value education, and may challenge students to reexamine their own positions and values. This should not be feared," Dr. Spivey advises.

Among the groups promoting religion in public education is Religious Heritage of America, for which Wright State University, Dayton, Ohio, is the study center. The center has achieved national recognition for its interdisciplinary program in religion studies.

Ocean Grove struggles to retain traffic ban

Ocean Grove, N. J., the camp meeting spa by the Atlantic seaboard and a frequent site of Church of the Brethren Annual Conferences in the past, is caught up in a legal battle to retain its sabbath ban on vehicular traffic. A regulation banning driving on Sundays was struck down last year by a lower court as "an unlawful establishment of religion."

Rallying in support of the Ocean Grove Camp Meeting Association is the National Council of Churches, which has filed an amicus curiae brief with the New Jersey Supreme Court.

Dean Kelley of the NCC acknowledged that it might seem unusual for the Council to be involved in such a case, since the ecumenical organization "has not been noted for rushing to the defense of pietistic, sabbatarian organizations like the Ocean Grove Camp Meeting Association." But he pointed out that the case involved the rights of a religious community to enforce sabbatarian rules for persons who have voluntarily chosen to stay in the community.

The case "struck us as a very significant religious liberty issue," said Mr. Kelley, the director of civil and religious liberties for the NCC. He also explained that the religious liberty aspect of the case has not heretofore been emphasized by Ocean Grove.

Stephen Skillman, an assistant attorney general of New Jersey, also has filed an amicus brief on behalf of Ocean Grove, describing the traffic ban as a "legitimate exercise of police power" designed to preserve a "unique enclave from the bustle of normal daily life."

The suit against the century-old Methodist community was brought by the owner of the Ocean Grove News Service, Robert E. Schaad, on the complaint that the regulation prevents him from distributing newspapers in the early hours of Sunday morning.

Brethren conferencegoers experienced the traffic ban seven times from 1940 to 1968 when Annual Conference was held in Ocean Grove. Those choosing to leave Ocean Grove on Sunday toted their luggage to cars moved outside the village limits by midnight on Saturday.

Survey lists tv shows heaviest on drinking

What beverage flows more freely than any other on prime time television programming? Coffee? Water? Cola?

The correct answer is none of the above. It is liquor.

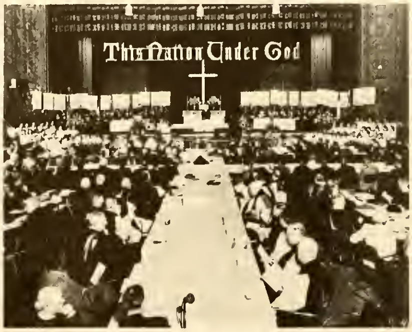
According to a survey conducted by the *Christian Science Monitor*, the two shows with heaviest drinking, Gunsmoke and M.A.S.H., had liquor flowing an average of once every eight minutes.

Among other programs heaviest on drinking were Mannix, Cannon, The Jeffersons, Police Story, Petrocelli, NBC Saturday Night at the Movies, Harry O and Tuesday Movie of the Week.

The television code of the National Association of Broadcasters states that liquor is to be shown on programs only if it is essential to the plot or character development. At all other times it is to be de-emphasized.

While network representatives claimed they abide by the NAB liquor rule, the *Monitor* found producers of the ten shows, when questioned, observing that they never had scripts returned with orders to reduce the drinking.

NATIONAL COUNCIL OF CHURCHES



Top: NCC banner carried in the 1963 March on Washington for Jobs and Freedom. Center left: Presiding Bishop Henry Knox Sherrill of the Episcopal Church signs the NCC into being, November 29, 1950, in Cleveland, Ohio. Center right: delegates listen to a speaker at the first plenary session of the NCC in Cleveland. Right: Dr. Claire Randall, fourth general secretary of the NCC (1974—). A United Presbyterian laywoman, Dr. Randall, 55, was an executive of Church Women United before assuming her NCC post in 1974.

25 Years o

The presiding officer rose at 11 a.m.

"I declare that the National Council of the Churches of Christ in the United States of America is officially constituted," he said. "Let us now dedicate it to the glory of God and to the service of mankind."

That was 25 years ago, November 29, 1950. Twenty-nine churches—Protestant, Orthodox, white and black—and eight interchurch agencies accepted a challenge to share the wholeness of the Christian task.

Franklin Clark Fry, the late Lutheran leader and chairman of the National Council's organizing assembly, led 4,000 persons in a prayer of dedication.

A fervent "Amen" blended with the strains of the organ as the Doxology was lifted in Cleveland's Public Auditorium. The banner above the stage read, "This Nation Under God."

Much has happened to the National Council in 25 years. Along with its ecumenical successes it has experienced financial problems, administrative snafus, and internal tensions. It has won friends and made enemies. The stated purposes, however, remain those declared in 1950: to glorify God in a united way and to serve humanity.

It is not surprising that on its 25th anniversary, council priorities include the nation's crises and the perilous international situation, as well as extension of the ecumenical fellowship.

The "critical" situation of the United States and the disturbing international scene were much discussed in Cleveland. Secretary of State Dean Acheson cancelled a personal appearance because of tension in Asia. Concern for the future of the United Nations was on many lips.

Bleak political realities did not, however, overshadow the celebration of a milestone in the march for Christian unity a quarter-century ago.

Many of the 25 Protestant denominations and four Orthodox Churches forming the council had been associated in the Federal Council of Churches, one of eight (later 12) interchurch organizations merging into the new structure.

Ecumenical Cooperation

Preparation for the National Council ad started in 1941. The Cleveland declaraion was a culmination as well as a begining. Ecumenism was taking stock, preparng for larger horizons.

The National Council was "the greatest orward step toward religious unity which merica has yet seen," said the late Ralph ockman, the famed Methodist preacher.

No succinct definition of what the ational Council does has ever been possile. Description depends on perspective. o some, the council is the forum where istorically separated churches seek their resent and future unity in Christ.

Others view it as a social action agency ometimes offending the constituencies of ts own member churches with radical tatements and programs.

For still others, the council is a relief and efugee service, publisher of the Revised tandard Version Bible, coordinator of issionary activities, producer of radio and elevision shows, or collector of religious tatistics.

Theological dialogue, social action, uman welfare, research, overseas inistries, and communication are all inluded in the council's far-flung program.

Grass-roots ecumenism involving rotestants, Catholics and Orthodox; hristian-Jewish relations; literacy, mission ducation, hunger, church-state issues, and eligious liberty are in the NCC portfolio.

Increasing cooperation among divided hurches at home and abroad is the unifyng goal, but that goal is not pursued ithout controversy, without problems.

From its start the National Council was ccused by some of meddling in politics. That is perhaps the most constant criticism f an organization which over the years upported the civil rights and peace movements, endorsed boycotts of grapes nd lettuce, called for US recognition of China long before President Nixon went to Peking, and lobbied for a host of public auses.

Identifying itself with the late Martin Luther King Jr., the council rallied religious backing for civil rights in the 1960s and played an active role in working for the Civil Rights Acts of 1964 and the Voting Rights Act of 1965.

While the council is seen as too liberal by many, it has in recent years come to be viewed as too conservative by groups which believe the churches should be more active than they are in fostering social and political change.

One current problem of the NCC is financial. Though the council's basic budget has climbed from some $2.5 million in 1951 to $9.5 million today, some member denominations, especially black and Orthodox, do not meet their fair share apportionments. Inflation and the financial problems of the so-called "mainline churches" have also taken a toll on NCC revenues.

The National Council's contribution to the undeniable growth of the ecumenical spirit in the US cannot be measured by comparing the number of churches on its 1950 and 1975 membership rolls.

A net gain of two member groups (from 29 to 31) in 25 years does not take account of at least seven mergers involving more than a dozen original members. New full and affiliate communions have come primarily from Orthodoxy and ethnic Protestantism. Nine Orthodox groups, an increase of five over 1950, now belong to the policy-making Governing Board.

Agencies of churches that do not officially belong to the council can and do take part in program divisions. That possibility comes largely from the heritage of the interchurch organizations helping to found the council.

Dating from the late 19th or early 20th centuries, many of those organizations had special fields of interest, such as education, foreign or home missions, stewardship, or communications.

It was not necessary for all denominations represented in, for example, the International Council of Religious Education to join the National Council proper to continue cooperative work in education. Therefore, the Southern Baptist Convention, a non-NCC denomination, takes part in a council section that prepares International Sunday School Lesson outlines.

In recent years, a number of Roman Catholic orders have joined the Division of Overseas Ministries. Many non-member groups work through Church World Service, the NCC's relief and refugee agency.

Improving Protestant-Catholic-Orthodox relations has been a growing council concern since 1965. One outgrowth is a series of Living Room Dialogues, a widely-hailed venture that brought together Christians in communities across the land for discussion of "responsible involvement" in the unity movement.

The US Catholic hierarchy did not respond favorably to a 1971 proposal, made by a joint NCC-Catholic committee, that American Catholics join the National Council at that time. Relations between the council and the Catholic bishops' conference are, however, closer today than any would have predicted a decade ago.

The general secretaries of the NCC, the

William P. Thompson, United Presbyterian churchman, will serve as NCC president for the next three years. Thompson, 57, is a graduate of McPherson College, Kans.

National Conference of Catholic Bishops and the Synagogue Council of America consult regularly. Informal efforts have been made to enlist wider participation in National Council programs by evangelical denominations and movements.

W. Sterling Cary, retiring president of the NCC, points out that many changes in the council have occurred since its beginning in "the heady, golden days of the 50s." No small part of its pain midway through the 70s, he says, is to deal with the tremors of the 60s that shook up all sectors of society.

Cary feels that the 70s have brought to the NCC a new structure that is enabling its staff to strive toward a more open system of operation and with adequate minority representation.

Where the National Council is on its 25th birthday, Cary sums up, is this: "Aware of the flaws in its structures and working to correct them; resolved to balance sound biblical and theological positions with continuing commitment to social justice; adjusting to the radical shift of staffing at its core while developing a collegial style in the process; moving away from tinkering with structures toward a concentration on its purpose and meaning for the next triennium."

William Phelps Thompson, the United Presbyterian executive who will become president of the NCC on Jan. 1, observed following his election that the Council as currently constituted is "not a bland, homogenous mass; rather it is lively; it is diverse; it includes many theological traditions, a wide spectrum of liturgical practices, the several races and ethnic groups, the old and the young, persons passionately committed to particular immediate concerns."

The concerns he himself stressed were for the Council and its member churches to exemplify within the ecumenical movement and the nation "simple honesty" and "adherence to truth for its own sake." He urged the NCC to take the lead in restoring commitment to moral principles and a sense of national purpose at the time of the Bicentennial when the nation seems to be "drifting."

What is needed today is for those members of the churches to hear a clear voice calling them to practice the Judaeo-Christian ethic in public and private," the president-elect said.

In its October meeting the Governing Board adopted a dozen resolutions, one of the foremost being a warning that future reliance on plutonium in nuclear power is "morally indefensible and technically objectionable."

Appeals directed to the Soviet Union on the imprisonment of religious leaders there and on US-Panama relations, resolutions on the integrity of African nations, Micronesia, the United Nations, and the proposed US Criminal Justice Reform Act, and a policy statement on hunger revealed that there is little indication that the Council's mood is to pull back from asserting itself on moral concerns and issues of human rights at home and abroad.

The day before formal inauguration in late November 1950, the soon-to-be National Council received a message from President Harry Truman.

"I am grateful," the late President said, "for the contributions which the churches of the National Council are making to the faith of our people, to the maintenance of freedom throughout the world, to social welfare and the interracial and international good will.

"I hope the coming years will bring still greater unity of purpose and efforts among the religious forces of America."

At this milestone, the National Council is evaluating its efforts to date and pursuing the "still greater unity."—ELLIOTT WRIGHT, *Religious News Service Sources*

Brethren officers, staff in the National Council

In the course of its 25-year history, four Brethren have been elected officers of the National Council of Churches. The late Norman J. Baugher was recording secretary 1957-60 and vice-president chairing the Division of Christian Life and Witness, 1960-66; the late Andrew W. Cordier was vice-president at large, 1963-66; Joel K. Thompson was vice-president chairing the Division of Overseas Ministries, 1972-75; and Ronald D. Petry is a new vice-president who will chair the Commission on Stewardship for three years.

Ten Brethren or Brethren-related persons have been members of the National Council staff: Elmer Fike, Indian specialist, 1956-70; David Hernandez, associate director, National Farm Worker Ministry, 1971—; Ernest Lefever, associate executive director, Department of International Justice and Good Will, 1952-54; Lila E. McCray, associate director for field program, Department of Church World Service, 1973—; John D. Metzler Sr., national director of CROP, 1947-54 and European and Middle East director, Church World Service, 1954-65; John D. Metzler Jr., business manager CROP, since 1952; J. Quinter Miller, associate general secretary for special ministries, 1951-66; I. W. Moomaw, executive, Agricultural Missions, 1951-62; Kurtis F. Naylor, director of Middle East and European program, associate director of International Affairs Commission, 1965-73; and J. Benton Rhoades, executive, Agricultural Missions, 1961—.

Elected NCC officials, l. to r.: N. Baugher, A. Cordier, J. Thompson, R. Petry

by Robert W. Neff

Testimonies to truth

Die Wahrheit wird euch frei machen. In any language, the words of John 8:32, "The truth will make you free," seem appropriate for a Believers' Church Conference on Anabaptism. The German was especially appropriate for the conference conducted last summer in both German and English at Ruschlikon, a suburb of Zurich, where the native language is German. The setting was a reminder of our own German Anabaptist heritage.

Even more so, the theme from John 8 was meaningful not only because the Mennonites were celebrating their 450th anniversary, but because there is a perennial longing for truth and freedom typified by the history of those who have witnessed to the truth that frees.

The conference provided a setting in which participants could come to know one another better and to share their own beliefs on the topics of truth and freedom. Heinold Fast, an Anabaptist historian from Emden, Germany, began a discussion on the theme from the position of the Anabaptists in Switzerland in the early sixteenth century. Fast held that "in the circumstances of Anabaptist persecutions by the Swiss authorities the cross, which first of all was the result of confessing the truth, can itself become a confession. The cross as testimony to the truth soon took a central place in the thought and action of many Anabaptists." In the conclusion of his paper, Dr. Fast maintained that "we testify to the truth of the cross insofar as we take up the cross of Christ."

Reform historian and theologian, Gottfried Locher responded that the cross did play a central role in Zwingli's theology as well, but it is faith in the cross as the atonement for our sins and far less the individual believer's bearing the cross. On this ground, Zwingli opposed adult baptism because for him faith in the cross is opposed to faith in baptism. This disheartening lack of accord led to the persecution of the Anabaptists in Switzerland. Both Locher and Fast agreed that the period of antagonism had long since passed and the time for mutual understanding had arrived.

Gunter Wagner, the professor of New Testament at the Ruschlikon Baptist Seminary, took up the conference theme from the New Testament perspective and concluded that one cannot avoid understanding the church of Jesus Christ as the fellowship of the freed. For Wagner this had implications for the relationship between the so called "Free Churches" (Believers' Churches) and other denominations. "Freedom for the Christian does not lead to individualism but to fellowship "which emphasizes the brotherhood and sisterhood of all Christians. "Christian freedom verifies itself in the fellowship of the Church." From these observations Wagner drew the conclusion that the relationship between churches should not be a uniform but a conciliar one, in which they share in mutual service and a responsible working together for the good of all. This conciliar life-style means a dialogical existence for churches at the local, regional, and international levels.

The final presenter, Hans Heinrich Brunner, the son of Emil Brunner and a pastor of a State Church, began with a model from his book, *The Church Without Illusion,* suggesting that by 1983 the Swiss federal constitution would be changed to affect a complete separation between church and state. Even though Brunner was forced to concede that this would not happen and this eventuality was a long way off, few people would argue today that we can avoid the eventual separation of church and state in Europe. In other words, on the 450th anniversary of the Anabaptist beginnings, the Believers Church has been shown to bear the truth. As Gottfried Locher had stated earlier in the conference, "For a long time it has become manifest that the future belongs to the Free Churches (Believers' Churches)."

As members of a Believers' Church, we might applaud this victory. However, a cautionary word was sounded by Carl Tiller, a Baptist from the United States, who argued that Americans suffered from another danger in a country where state and religion are clearly separated, namely "civil religion." Too often American Christians confuse Christian piety with an overzealous patriotism. This attitude on the part of American Christians suggests that a major task of the Believers' Churches in North America is again to deal with the relationship of church and state for which our forebears gave their lives. In the absence of armed civil conflict, we might be tempted into thinking that no problem exists between the church and state except on the other side of the "detente curtain." Truth and freedom are identified with a life guaranteed by a secular state and unchallenged by a quiet and voiceless church. We must not neglect the issues of truth and freedom as they bear upon the relationship of church and state in our own time and place.

It was not by accident that our final session was a worship service in the chapel of the cathedral in Zurich where the pastor of the cathedral, the president of the Baptist Theological Seminary in Hamburg, and the president of the European Mennonite School in Bienenberg officiated and preached. Given the history of strife between the "state church" and the Anabaptists in Zurich, the worship service was an appropriate conclusion and a sign for a future in which the truth of Christ frees us for one another. ☐

Joy and anguish

by T. Wayne Rieman

This is the season of joy! Though every season is a time for joy for those who know the Good News, there's something special about this season. Something tremendous happened! God was born in Jesus. God is with us—that's what Emmanuel means.

God loves us. That's what Christmas is all about. We are not forgotten or alone. God has come. The angel announced it saying: "I bring you good tidings of great joy . . ." Good News for all!

John the Baptist preached the Good News. Jesus came preaching the Good News of God saying: The right time has come. The Kingdom of God is near. Turn away from your sins. Believe the Good News.

Jesus was a Joy-bringer. When Jesus spoke for the first time in his home town synagogue in Nazareth, he declared Good News—Joy!

The Spirit of the Lord is upon me.
He has anointed me to preach Good News to the poor,
He has sent me to proclaim liberty to the captives,
And recovering of sight to the blind,
To set free the oppressed,
To announce the year when the Lord will save his people.

This is Jesus' manifesto! Good News! Good News! Help for captives, sight for the blind, freedom for the oppressed, salvation for all! And it was to these that Jesus gave his life.

Someone has said that wherever Jesus moved, he left a path of gladness behind him. More than any other, he made hearts glad. That's what he was about. Two hymns are proper responses to what is apparent at Christmas: "Joy, Joy, Joy!" and "Joy to the World." These affirm the experiences of the heart! Yes, life is good! We affirm it! We know it!

Many have caught this mood. In half a billion homes in this season there is an aura of joy. It is manifested in giving and receiving gifts, the ten-billion messages of Good Will sent by cards to friends and loved ones, the glow of lights and tinsel, and the unending songs on radio and tv which catch some of the spirit of the season. With all of the misguided efforts, poorly chosen gifts, the selfish reception of gifts at times, and a failure to understand the Real Gift of God in Jesus—something of the Good News prevails!

Joy is for all seasons. Paul tells us to give thanks in everything. Gratitude is a life-style, the only appropriate life-style for those who follow Jesus, the Joy-bringer—who had good news for all!

Some lovely person caught this. Last January, soon after the new year, a precious little note came to me saying:

Have a sunshine year filled with:
balloons
ice cream cones
and fuzzy pussy willows!

And a balloon was attached. No name was signed, except a smiling happy face drawn at the bottom. It was a very small gift, but it gave a tremendous lift! It made my day! And every time I look at this note, posted above my desk, I am made glad. I give thanks for someone—unknown to me—committed to joy-bringing. Whoever it was is a joy bringer! Any Christian ought to be.

But there is another mood. For me it is a burden.

This is a season of anguish! Matthew Arnold, more than a century ago, wrote of the eternal note of sadness, and the "turbid ebb and flow of human misery" *(Dover Beach,* 1867). Some of us at this season are nearly overwhelmed by the calamitous quality of human existence for billions of the children of God. Harnack said it more than seventy-five years ago: "For the teeming masses of humankind, two words are synonymous: life and misery. To be alive is to be miserable; to be miserable is to be alive."

Jesus had Good News for the poor, for those in bondage, blindness, brokenness, bruiseness. Now that he is gone—physically—he has entrusted us to take Good News to the poor. Ah! This is the tragedy! We haven't delivered it!

What Good News do we have for the poor? Poverty is preventable! Starvation is preventable! We may be overpopulating the earth, but it is still possible to feed the present population! This is the anguish producing fact: we prefer not to. We prefer other things! We prefer our own luxuries; we prefer privileges; we prefer the special comforts of affluence. We prefer warmth, good food, wall-to-wall carpeting, mobility, travel in $10,000 mobile homes. We prefer the piggish comsumption of our way of life: luxury-laden, chromium-gilded, super-powered autos, color television, the good earth which we stole from the native Americans, and a monstrous military system which guarantees that we will be Number One! Half of our national budget goes to protect our position of power and luxury! In our position of power, with only six percent of the world's population, we consume each year from 40 to 50 percent of the energy, food, and other expendable resources which are available!

Two bold facts face us: A very rich western world, engaged in piggish overconsumption of the earth's resources, and a very poor eastern and southern world vastly overpopulated, for whom the earth's resources are quite inadequate.

Twin problems emerge from these giant facts: Overconsumption, gluttony, privilege, and exploitation of the weak and poor; we are this problem, or largely responsible for it. Overpopulation, scarcity, hunger, malnutrition, starvation, irreparable brain damage; they are that problem and the victims of it.

We face an unprecedented situation: There's more suffering than at any time in human history. 800,000,000 are undernourished, a half-billion children are starving, and much of humanity is hungry. For the first time major spokesmen are urging us not to be concerned about feeding the hungry (Butz, Hardin, Johnson, Montgomery, and others).

Today there is no Herod ordering innocents to be slaughtered as in Bethlehem after Jesus' birth. Nonetheless, children are dying of starvation or suffering brain damage in Bangladesh, the Sahel, Indonesia, South America, Fiji, India, Kenya, Ethiopia, Tanzania, the United States, and elsewhere:

> A sound is heard in Ramah,
> The sound of bitter crying and weeping,
> Rachael weeps for her children,
> She weeps and will not be comforted,
> Because they are dead. (Matt. 2:18)

The cries continue, not because of Herod's violence, not because the world cannot feed them, but because we will not feed them or make it possible for them to feed themselves. Our aid and trade policies are not geared to feed the hungry; military budgets take the lion's share of the money of the western powers; our high standard of living makes others live on low levels; a child born in the United States will consume in its life from 20 to 50 times as much energy and other resources as a child born in India. It is not Herod's violence that causes crying and weeping, it is our violence. We violate the existence of billions. In a large way, we are the problem.

To turn our backs on suffering people is to turn our backs on Christ himself. So Jesus told us (Matt. 25:34-45).

There are joy and anguish at Christmastime! Both are widespread:

—We recall Jesus, the joyous One, **and Jesus weeping over Jerusalem;**

—We sense the joy of ecstatic children giving and receiving right now, millions are tearing open packages, **and we hear the cries of hungry waifs, receiving nothing and with nothing to give but a cry;**

—We enjoy privileges unlimited, **while terrifying underprivilege is the state of the masses of humankind;**

—We have freedom and justice; **the poor serve a life sentence of poverty;**

—We have well cooked meals and full plates; **hundreds of aged in America buy dog and cat food—and eat it!**

Joy and anguish at Christmastime! How can we live with our eyes wide open and not experience both?

—Homes and families, happy children squealing with delight; and the slaughter of the innocents, not by Herod, but by our withholding, by our failing to care, by our fat affluence, by our high standard of living which denies life for millions;

—The good earth, but it is an exploited earth, wasted, eroded, polluted. The energy which lights our Christmas trees comes from the scarred hills of Kentucky and West Virginia, and from scarred lives of miners. Some who mine can't afford coal to keep their houses warm!

Joy! Joy! Joy! Yes, and anguish immeasurable! Both are in our world. How shall we put them together in this strangely joyous, wonderful, anguishful season? Now we know the joy and the suffering of God!

I have spoken for myself. It is a confessional. It is where I am. If I have not spoken for you, please forgive.

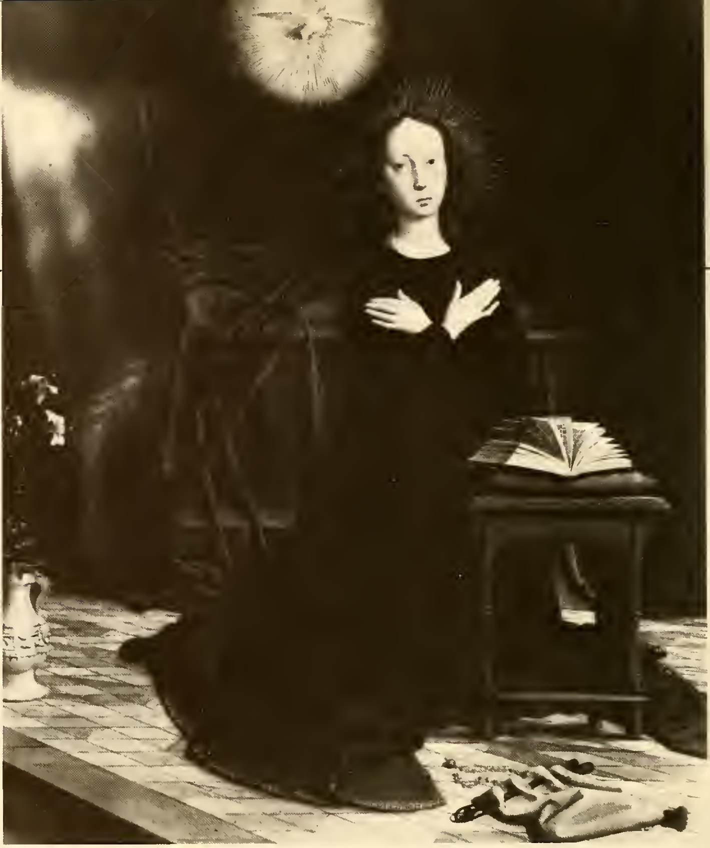
I feel deep, deep joy; and I am in anguish over the plight of billions.

Christmas is a wonderful day, but it is hell for billions of hungry, deprived children of God.

Joy and anguish at Christmastime! Yes! Both! ☐

at Christmas time

In the loveliness of the Magnificat ther



"Virgin of the Annunciation," by Gerard David

Read Luke 1:46-55

The song of Mary called the Magnificat is probably the best known and best loved of the songs of Christmas recorded in the first two chapters of Luke's gospel. Like the song of Zechariah, which precedes it, the Magnificat is an antiphonal carol sung in response to the angelic announcement to Mary that she would have a son. It, too, is a delayed response, inspired by the strange greeting of Mary's kinswoman, Elizabeth. Mary had gone to visit Elizabeth, possibly because she knew of Elizabeth's remarkable pregnancy and felt she would understand and share Mary's marvelous secret. According to Luke's story, no sooner had Mary greeted Elizabeth than the babe within the womb of Elizabeth leaped for joy. As Elizabeth shares this, whatever doubts that still may have been lingering in Mary's mind are dispelled.

On the surface this song of Mary seems to be about what God has done to her for her. Like Zechariah, Mary addresses her song to God; but implied within her words is a prophetic tribute to her yet unborn son. In a deeper and long range sense it focuses completely on what God will do through her son Jesus. Therefore, it is not a song about what God has done to or for Mary, but what God is doing through her for all the lowly, poor, and forgotten. What seems to be a tender song of joy turns out to be a powerful, revolutionary anthem.

Let us trace carefully this transition in Mary's song, because many in the church as well as the world miss its revolutionary theme. John the Baptist came to make a people prepared. Prepared for what? Prepared to follow Jesus the Christ in his redemptive revolution. Mary's song clearly implies that Jesus' redeeming work entails his turning the world upside down.

The very circumstances of Jesus' birth are revolutionary. The agent of God's redemptive revolution will be born of Mary, a woman. Now one might ask, "What is so revolutionary about this? Who but women have been having babies?" True, but in this case it is a woman accomplishing this womanly task without the help of a man. To appreciate this implication of the virgin birth story, one must remember that in Mary's world, few thought a woman could do anything significant without a man. Women simply did not rate. There are many miraculous ways in which God could have produced a son, if a miracle were all he wanted. But he chose Mary, a woman, to assist him; and this redeems the worth of womanhood disregarded by many men.

Am I straining to make a far-out point? I think not. Mary suggests this interpretation when she sings: "He has regarded the low estate of his handmaiden." That is, God has respected her and made her a worthy partner in his redeeming work even though she is "a lowly woman." She is now no longer a second-class human being. God has overlooked that historic male put-down of women, and in so doing foreshadows his revolutionary intention to lift all who have been put down, despised and oppressed. Spiritually speaking, the liberation of women begins with Mary; and it is fascinating to note how women play a very significant role in the whole Gospel of Luke.

This interpretation of the story of Mary's virginity is as valid, if not more so, than the idea that sex is somehow impure or that this in some way guarantees Jesus' divinity. These other conclusions are a subtle denial of Mary's femininity and significance as a human being. They miss the fact that Mary did not have to prove that she was equal or superior to a man for God to choose her. Her personhood is affirmed as an ordinary woman. In this is a prophetic hint of what is to come. Who

Mary's song of revolution is dynamite!

would guess that this unknown, young woman would be the beginning of a world revolution? Mary is significant without being a Golda Meir. She is a woman whom God has chosen to bear his son. In this her womanhood is neither violated nor changed, but affirmed and exalted as the "handmaiden of God."

In stressing the revolutionary implication in the account of Jesus' birth, we must not forget that the revolution of Christmas is spiritual and divine. It is God's doing, not the accomplishment of human forces. Note that Mary addresses God as her "Savior." Obviously God uses human agents such as Mary, Jesus, the Apostles and the church. But the ultimate power, inspiration and guidance is the Holy Spirit, or God Incarnate. Mary clearly says this when she sings,

> "For he who is mighty has done great
> things for me,
> and holy is his name.
> And his mercy is on those who fear him
> from generation to generation."

There is no confusion about who is revolutionizing the human situation. Of course Jesus is central to this reconciling mission; but the affirmation is always: *God was in Christ,* reconciling the world to himself. This is also true of the church. It is also *God in the church* reconciling the world to himself, not the church as some semi-divine institution accomplishing this task. If we are not careful to distinguish the instigator of this inner revolution, we will confuse our human methods of revolution with those of God. This is a spiritual revolution with worldwide implications. Under the influence of *God* Jesus becomes a revolutionary figure, and the community of faith he established a revolutionary society.

Many would find this to be an absurd statement. Some find it to be frightening. For in fact the church is anything but revolutionary. It is frequently the last institution to endorse social change. Yet, the early Christians were revolutionary and expressed this spirit in the song of Mary. It reveals the kind of salvation which the church believed God had wrought in Jesus. It would be a salvation which the great ones of the earth would not welcome. There is dynamite in it, as Jesus' friends and neighbors in Nazareth discovered (Luke 4:16ff).

The church, therefore, is to be a revolutionary society, not the protector of the status quo. Why, then, do we play down this revolutionary thrust? Are we afraid to let God use us in redeeming the world? Not exactly. I believe we do not understand the nature of God's revolution in Jesus and in the church. We confuse the world's methods of revolution which seeks to impose change from without with God's method of revolution which draws forth change from within. Therefore, we split into radical and reactionary groups within the church and fight one another, while the redeeming revolution of the Spirit goes unaccomplished.

God's revolution is political, not in the sense that he imposes a new set of rules in another, external form of government, but in the sense that he rules from within fulfilling the real spirit of law. It is moral in its scope, scattering the people who imagine they are right and who appear to act within the law and obey the rituals, while in fact they lie and cheat.

God's revolution overturns this moral egotism in the inner revelation of one's true self. Truth is an unconquerable force once it grasps an individual or a society from within and makes integrity inescapable.

God's revolution is social in the sense that it ignores the labels which lend prestige to some and deny dignity to others because of where they are in the strata of human society. Every attempt by humankind to establish a classless society so far has failed because it pitted one class against another for the spot at the top of the social pile. The injustice and inequality of human society is not changed in these human, revolutionary shifts. The tyrants and the victims of tyranny are merely turned upside down.

Real change comes between human beings who love their neighbors like themselves. It is not the result of any certain type of social organization, but the fruit of indiscriminate love.

God's revolution is economic in the sense that it brings spiritual contentment in place of an insatiable materialistic appetite. Now that we must face up to the world's limited material resources in the current energy crisis, we had better find this spiritual contentment or our days on this planet will truly be numbered.

"A non-Christian society is an acquisitive society where each man is out to amass as much as he can get," William Barclay declares. "A Christian society is a society where no man dares to have too much while others have too little, where every man must get only to give away."

If we miss this spiritual contentment and the sharing it inspires, we will not be the hungry whom God fills with good things but the rich whom He will send empty away. This is no poetic figure of speech in today's world.

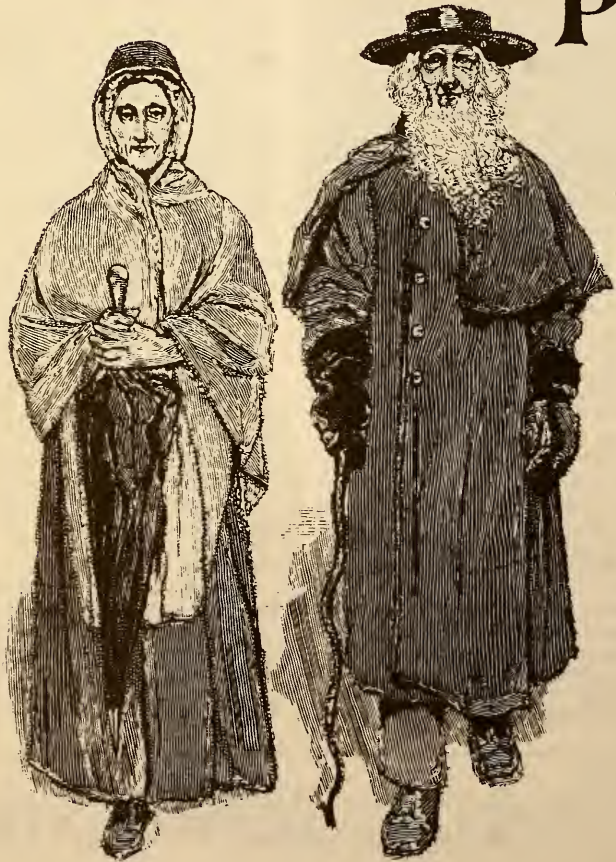
An anthem goes, "No candle was there and no fire." For Jesus and his kind an energy crisis is nothing new. The poor and the humble ones have always known these shortages. Yet Jesus and his community are not short on spiritual energy and light. They will survive the material crisis of this time as they have in every age. Perhaps they will yet redeem and thereby revolutionize this world.

"There is loveliness in the Magnificat," says William Barclay, "but in that loveliness there is dynamite. Christianity begets a revolution in each man, and a revolution in the world."

So sing on Mary; and let our hearts be open to her song! ☐

by E. Stanley Smith

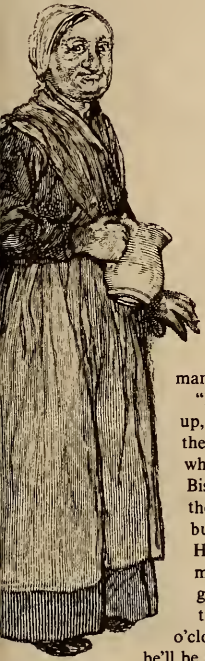
Howard Pyle with God's peculiar people



by James H. Lehman

November 17, 1880

" . . . I found the natives here as hard to open as an oyster without a knife. Your mother was quite right. They do not expand with the geniality one might expect from the bucolic German. On the contrary they shut with the most persistent tenacity . . . . Mr. Bare had given me a letter to John Pfantz, whom he represented as a man of great intelligence and knowledge of the German Baptists *(as the Church of the Brethren was known then—Ed.)*. I found at home a pleasant-faced German woman and a man with a long beard and a pendulous wen on his cheek. John was in the work-house; she rang the bell and he came. He turned the letter over and over in his hands with a vague look on his face that gradually broke with some intelligence as he said that he remembered Dan Bare. He maundered on about his having books and things, but happened to forget what was in them. I confess I felt rather helpless when I considered this as a sample of extra-intelligence, but the pleasant-faced woman (his daughter) explained that the old man was getting childish—which made the old



man mad.

"I had to give it up, so I walked up the road a piece to where one of the Bishops (Elder) of the church lives, but he was not in. His wife informed me that 'he'll generally be here till (at) ten o'clock. I don't think he'll be gone till very long.' I waited an hour for him but no signs of his approach appeared—still, his wife every now and then dropped in to tell me that 'he's generally here till ten o'clock or a little after. I guess he'll found somebodies down to the drain to talks,' or something of the kind. I left at eleven o'clock and went up to see another man in reference to the sisterhood (at the Ephrata Cloister), who referred me to another man who was not in town. So I went down to the Cloister to look at it. It was stunning. It would make an article of itself . . .

"Then I went down to see the Bishop but found him as oyster-like as all the rest. But by this time I had my knife, so to speak, patience. I talked to him patiently and persistently, and he finally opened up quite succulently, so to speak. He gave me whole gobs of information, told me of many books of reference and wound up by taking me over to the big meeting house in his queer, rickety little rig, opening the place and showing me through generally. Just think of it! If I had been here last week I could have seen a love-feast, but I missed that and there won't be another until next spring.

"Then I went down again to unintelligently intelligent friend Pfantz, applying to him also the oyster-like knife of patience, and he opened also in as great a degree as he was capable of doing, promising to show me through the Sisterhood Cloister tomorrow . . . .

November 18, 1880

"Ye Gods! What a time I have had! I came back (from Lankster) and found my friend Pfantz waiting for me at the station according to promise—and very much good he did me. Item to be booked for future use: Never take a man to be a fool when he seems anxious to represent himself as being one. To use an expression of your mother's, 'These people are smarter than they look.' At least, that is what is beginning to dawn on me. When you begin to enquire of a Pennsylvania Dutchman about things with which he thinks you have no business and which concern him, his face assumes a stony 'expressionless expression,' so to speak, most exasperating and most helpless to an impatient nature. My aged friend Pfantz showed himself quite agile and intelligent this morning. He talked to me and gave me quite an amount of information . . .

"The minister who lives near asked me to dinner and a right good plain dinner it was. He was another I took to be stupid at first, but who turned out to be quite an intelligent and not badly informed man.

"'Do you speak German?' said he.

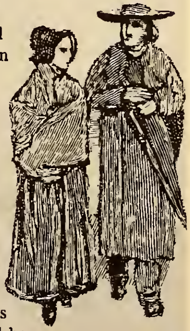
"'No, sir.'

"'Also not at all?'

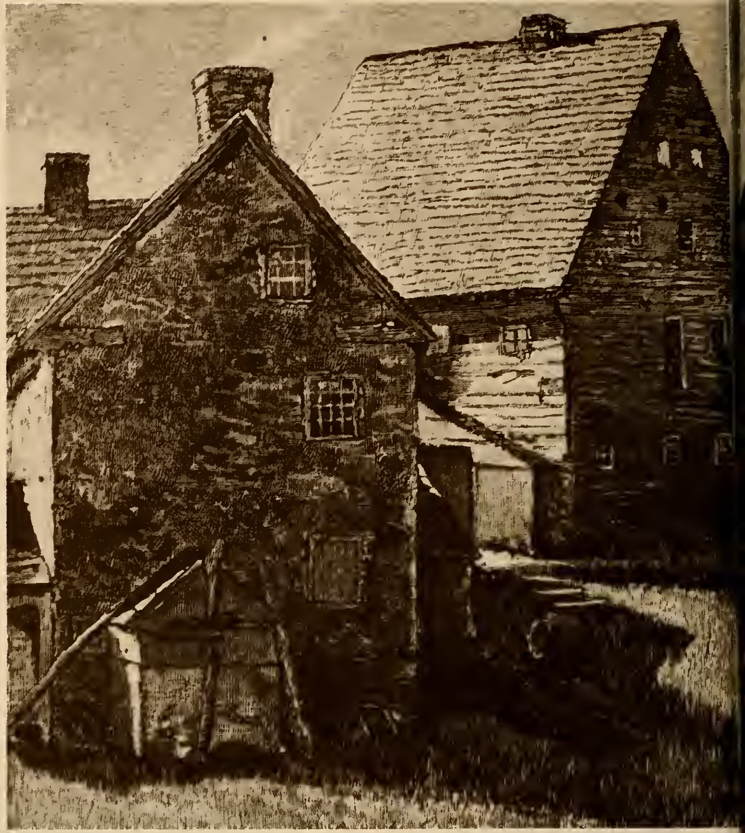
"'No, sir.'

"'Then I might scold you well without your knowing, ain't,' said he. I think I must have stared at him with the most absurd blankness, so surprised was I at his joke . . ."

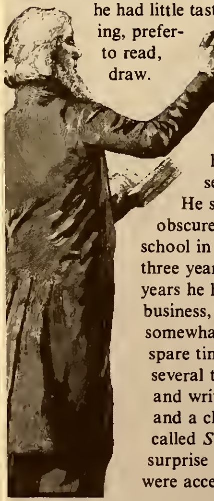
That those people were "smarter than they looked" (and warmer than they first appeared) was a conclusion the somewhat chastened Howard Pyle frequently arrived at on his trip to Lancaster County, Pennsylvania in 1880. It is not surprising that he was put off by the Brethren at first, for he was a young artist fresh from three years in New York as a magazine illustrator and now newly established in his own studio in Wilmington, Delaware. He was successful—having published illustrations and articles in *Harper's* and *Scribner's*, two leading magazines; he was young; he was optimistic and at the threshold of a distinguished career; he was soon to be married; and he was impatient as are many young men who have succeeded early. These letters to his fiancee, Anne Poole, leave no doubt of that.



But Pyle had something in his background that helped him get on with the Brethren. He was born into a long line of Quakers and although his own parents had been read out of Meeting for their unorthodox beliefs when he was a child, the family, relatives, and friends were mostly



"Near the broad road along which Ephrata stretches its straggling row of houses stands

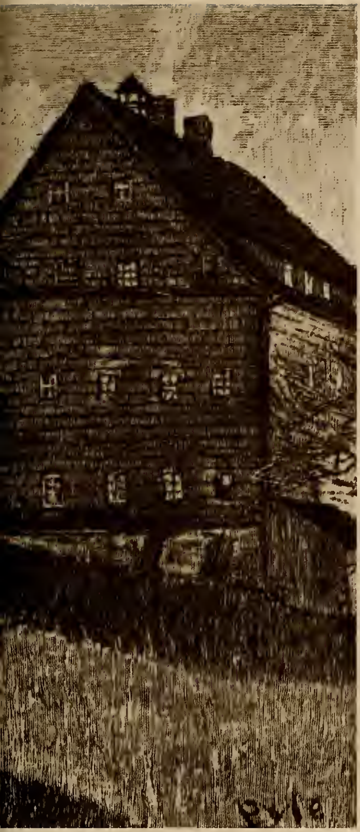


Quakers and his childhood years in Delaware were spent in Quaker society. Howard and his family attended the Swedenborgian church, and his personal life was without any of the non-conforming practices of the Quakers, but he retained something of the Quaker restraint and much of the Quaker love of home and family, and he was familiar with customs that the Quakers (also called the Society of Friends) held in common with the Brethren. So even though he was an irrepressible young man of the world, he had some predisposition to the patience and appreciation he eventually displayed after his youthful impatience had worn itself out on the stony Dunker reserve.

Pyle was born on March 5, 1853, in the Brandywine Valley at a fine country house on the Kennett Pike leading into Wilmington, Delaware. He lived there until his father's flagging leather business could no longer support this genteel style, whereupon the family moved several miles to Wilmington. Howard missed the wide lawns, fields, and woodlands of the country, but Wilmington offered rich images for his already vivid imagination—the docks, blacksmith and carriage shops, the railroad, and especially the fire stations. He enjoyed the sights and smells, his ramblings across the city, and the books he read. But he had little taste for formal schooling, preferring instead to read, daydream, or draw. His school record was too poor to admit him to college, so his parents consented to art school. He studied in an obscure, small private school in Philadelphia for three years; then for several years he helped his father in business, following his art somewhat aimlessly in his spare time. In 1876 he sent several things he had drawn and written to *Scribner's* and a children's magazine called *St. Nicholas.* To his surprise and elation, they were accepted. He decided in October of that year to go to New York in hopes of more work and experience. He gained both and returned three years later to Wilmington amazingly successful for being so young. He set up his own studio there, secure in the promise of further commissions from New York. They continued to come and one of them was a request from *Harper's* to travel in Pennsylvania Dutch country and do an article and drawings.

Pyle was a writer as well as an artist and illustrator. It is unusual to find this combination of gifts in one man. Throughout his life he was widely known for both, although his professional reputation depended mostly on his art, which was his greatest gift and first love. He published many lucid and vividly written magazine articles, but he was probably at his best writing children's stories. He tried his hand at adult fiction, but it lacked the narrative charm of his tales for children. As an artist he illustrated countless magazine articles and many books. In later years he even did some mural painting. His works ranged from *The Merry Adventures of Robin Hood* (New York: Charles Scribner's Sons, 1883), an excellent book which he both wrote and illustrated, to the illustrations for *George Washington* (New York: Harper & Brothers, 1897), a book by Woodrow Wilson. At the peak of his career he was one of the foremost illustrators in the United States, and his work was admired in England as well. He founded a school for illustrators and personally trained some of the best of the next generation. One of his most eminent students was N. C. Wyeth whose pictures appeared often in magazines and books and whose son and grandson are artists, Andrew and Jamie Wyeth (MESSENGER, November 1975, page 24). Pyle died on November 9, 1911, in Italy, on one of his rare excursions from his beloved home.

But in 1880 Pyle at 27 was still at the beginning of all this. An article he did called "Autumn Sketches in the Pennsylvania Highlands" so impressed the



ile of buildings . . ."—this was the Kloster.

editors at *Harper's* that they asked him to make the visit to the Pennsylvania Dutch. Curiously he was reluctant, although it was not a long journey. He loved travel in his imagination; his illustrations and stories were often of knights and pirates and far off places. But he hated travel in fact. He finally made the visit in November, and he chose the town of Ephrata and the Brethren congregation there. His choice was undoubtedly influenced by the presence of the Cloister, which was built by a group which splintered from the Brethren in the early eighteenth century under the leadership of Conrad Beissel. The article Pyle wrote, accompanied by his drawings, was entitled "A Peculiar People."

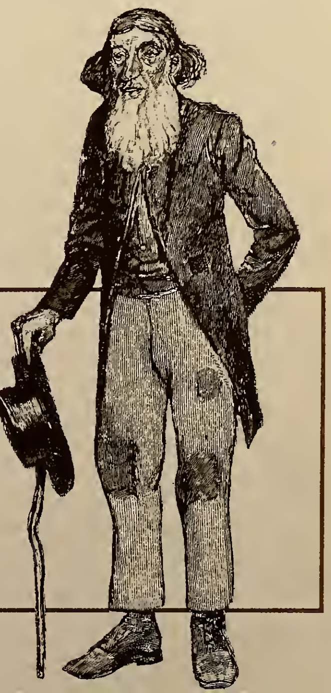
It was not published until October 1889, nearly nine years later, when it finally appeared in *Harper's New Monthly Magazine* (pp. 776-785). However, on March 17, 1883, a large engraving called "A Love Feast Among the Dunker's" was printed in *Harper's Weekly* (p. 169). Pyle must therefore have visited the Brethren twice because his first visit was in November after the fall love feast which he clearly says he missed. The "Love Feast" engraving is so graphic and so well-done that he could not have made it without returning to see the real scene. (A reproduction of this appeared in a MESSENGER cover story, October 1, 1972.) The 1889 article and illustrations were devoted in approximately equal measure to the Brethren and to the Ephrata Cloister whose architecture, history, and four remaining Sisters interested Pyle at least as much as the Brethren. The old man, John Pfantz, who Pyle first thought addled in the wits, was his guide around the Cloister and turned out to be very helpful. Pyle became fond of the old gentleman and related this priceless scene:

November 19, 1880

" . . . I went over to see my ancient friend Pfantz. I showed him the sketch I had made and he was interested. Then I asked him to sit for his picture. Here his daughter put in her word, objecting most strongly. I think the old man rather liked the idea. He had the queerest old trousers that might have been worn by Noah anterior to his cruise—yellow with age and patched with particolored remnants—oh! so picturesque! His daughter thought it would be ungodly to have his picture taken. I thought she meant ungodly for me to draw it. 'I'll take the responsibility,' I said. 'You'd better be responsible for yourself,' said she, 'one soul ought to be enough for you.' Then I quoted scripture and she answered with twice as much. Then I appealed to the old man. 'She will scold at me,' said he, 'and make it onpleasant' (sic). To make a long story short I finally prevailed, provided I would not sketch more than his head.

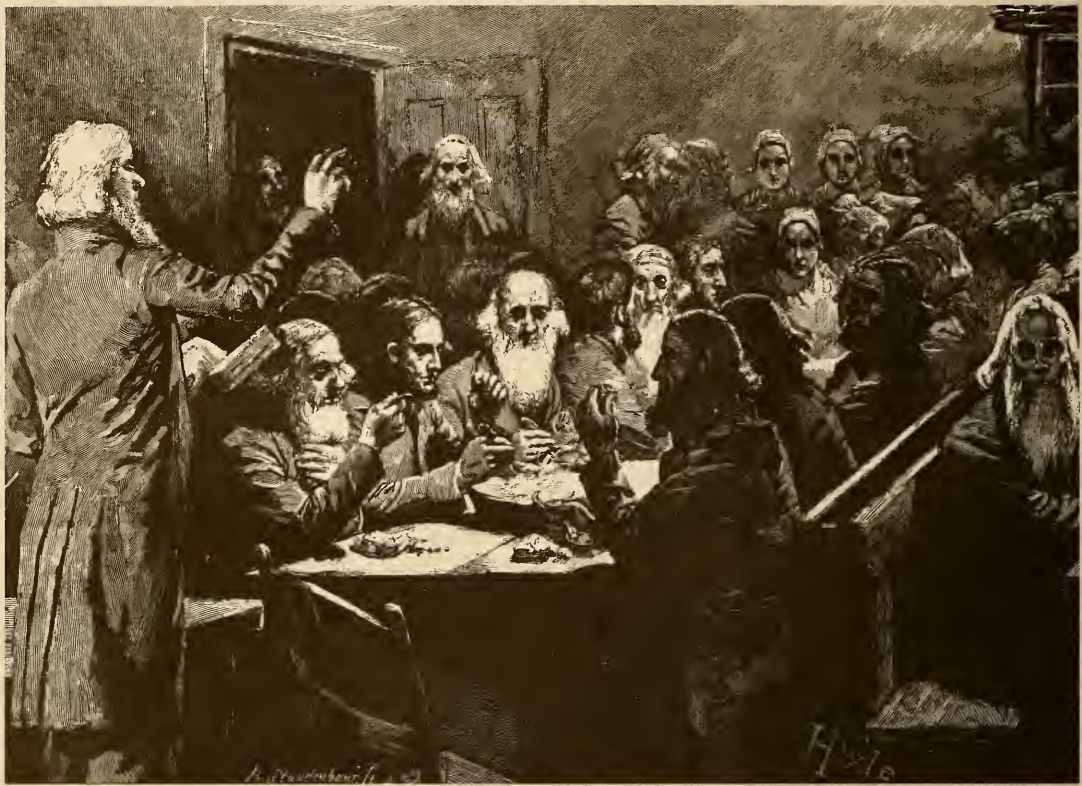
"The old man followed me out of the house when I was done. 'Vos you going to publish that in *Harper's Weekly?*' said he.

"'*Harper's Monthly*, if you will let me. I



"My Ancient Friend Pfantz"

"It was a queer old Dunker, gnarled and twisted, scarred and crooked as an aged fruit tree past fruit-bearing time, who acted as our cicerone (guide) in an exploring trip through the old building of the Sisters' Kloster (Cloister). He had once been a man of more than ordinary intelligence among his people, but age and accident had snapped most of the bright strands of his intellect, though many still remained. He wore a broad-brimmed beaver hat, showing the white here and there at the edges where the fur was worn away, beneath which hung his long silvery hair almost to his shoulders, meeting with the voluminous gray beard that lay upon his breast. He wore an ancient and much-used coat of that distinctive cut so much affected by the Society of Friends. It, as well as his trousers, which were very short, made of home-spun, and of a color brown as butternut, was patched in numerous places with some darker colored stuff."



"Some of their religious ceremonies are exceedingly curious. They celebrate the Lord's Supper as primitive Christians did."

hope you won't object?'

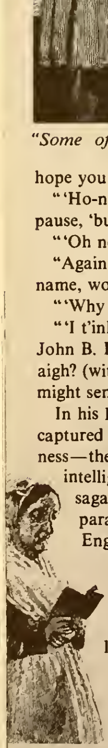
"'Ho-no-no,' said he—then after a pause, 'but don't tell my daughter.'

"'Oh no.'

"Again he hesitated. 'You'll put my name, won't you?'

"'Why I don't know.'

"'I t'inks you petter—ain't my name's John B. Pfantz—John Bauer Pfantz—aigh? (with rising inflection). And you might send me one of the papers—aigh.'"



In his letters to his fiancee, Howard Pyle captured the Dunkers with intimate frankness—their obtuse humor, unexpected intelligence, inscrutable reserve, homely sagacity, artless warmth, and incomparable Dutch rendering of the English language. I remember so well from my childhood in Lancaster County people like old Brother Pfantz and his fussy daughter. In the following excerpt from the 1889 article, Pyle is less colloquial and more proper as befits a young man writing for a national magazine, but the warm appreciation that he had developed by the end of his visit is unmistakable.

"Some fifteen miles from Lancaster by turnpike and twenty by rail lies the little village of Ephrata. It is a very secluded, sleepy-looking little place, in spite of the railroad that runs through it, shut in by surrounding hills and by a low line of mountains dignified by the name of Ephrata Ridge. The houses of the town straggle along a broad road which crosses the railroad near the station, dips away until it sweeps around in a curve over a bridge, past an old mill in front of a broad-built red brick house, and so away into the country. The houses, generally brick-built, in many cases old-fashioned, are very comfortable and home-like.

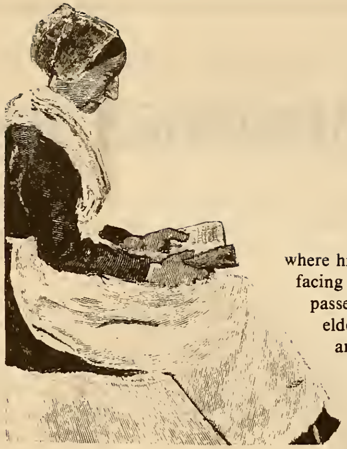
"Here one meets the Dunker *per se* in every by-road and lane—men with long beards and flowing hair parted in the middle. At the farm-houses are pleasant, matronly faces, stamped with humility and gentleness, while an air of almost saintly simplicity is given by the clear-starched cap, the handkerchief crossed on the breast; the white apron, and the plain gray or drab stuff of the dresses.

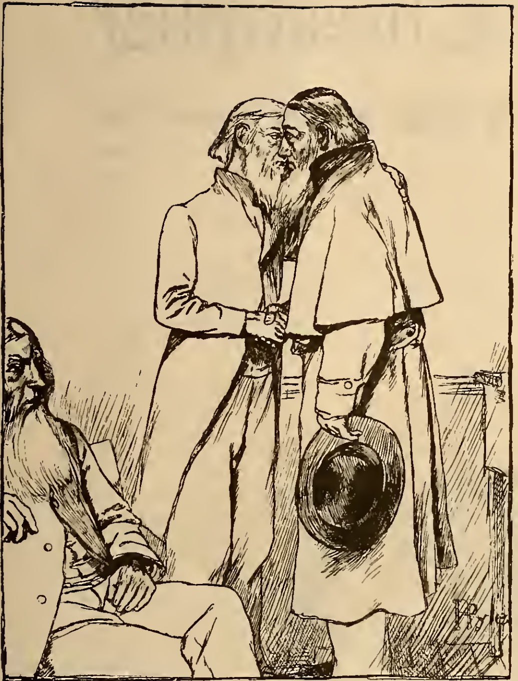
"The style of living of these good people, their manners and customs, are of the most primitive type. Their aim is to imitate the early Christians in their habits of life as well as in their religious tenets. There is absolutely no distinction of caste among them.

" . . . Their dress is of the simplest description, quaint and old-fashioned in its cut; they offer no resistance to injuries; they observe no conformity with the world and its manners and customs; they refuse to take oaths in courts of law; in these and many other ways resembling the Society of Friends.

" . . . They are called Dunkers, or Tunkers, from the German *tunken,* which may be interpreted to dip, or probably 'to sop' is a better equivalent word. They assume for themselves the name Brethren on account of the text Matthew 23:8, 'One is your Master, even Christ, and all ye are brethren.' They also sometimes call themselves 'God's Peculiar People.'

"The first visit we ever made to a Dunker meeting was on a cold day in the latter part of November. The wind piped





Left: "The kiss of peace." Below: The illustrator/writer Howard Pyle in his studio. The photo shows Pyle at the peak of his career, long years after he visited Ephrata as a young man and there sketched and described the Brethren.

across the snow-clad hills and over the level white valleys, nipping the nose and making the cheeks feel stiff like leather. As we neared the straggling, old-fashioned-looking town we passed an old farmer of the neighborhood and his wife trudging toward the meeting-house, the long gray beard of the former tangling in the wind or wrapping itself around neck and breast, and further on a young couple in the quaint costume of the people, picturesque figures against the white of the broad-stretching road. Around the meeting-house were collected the farm wagons and dearborns of the folk, who themselves crowded into the low brick building, the men by one door, the women by the other.

"The ceiling was low; the room was sunny and bright; there were two stoves, one at either end of the building, at which warmed themselves the white-capped sisters at one end, the long-bearded brethren at the other, the latter standing with their backs to the stove, holding their horny palms to the warmth and rubbing them together. Presently a minister entered, and as he moved to the long table where his two confreres sat facing the congregation, he passed by the bench of the elder brethren. One after another of those nearest him arose, right hands were clasped, and the two long gray beards met in the kiss of peace.

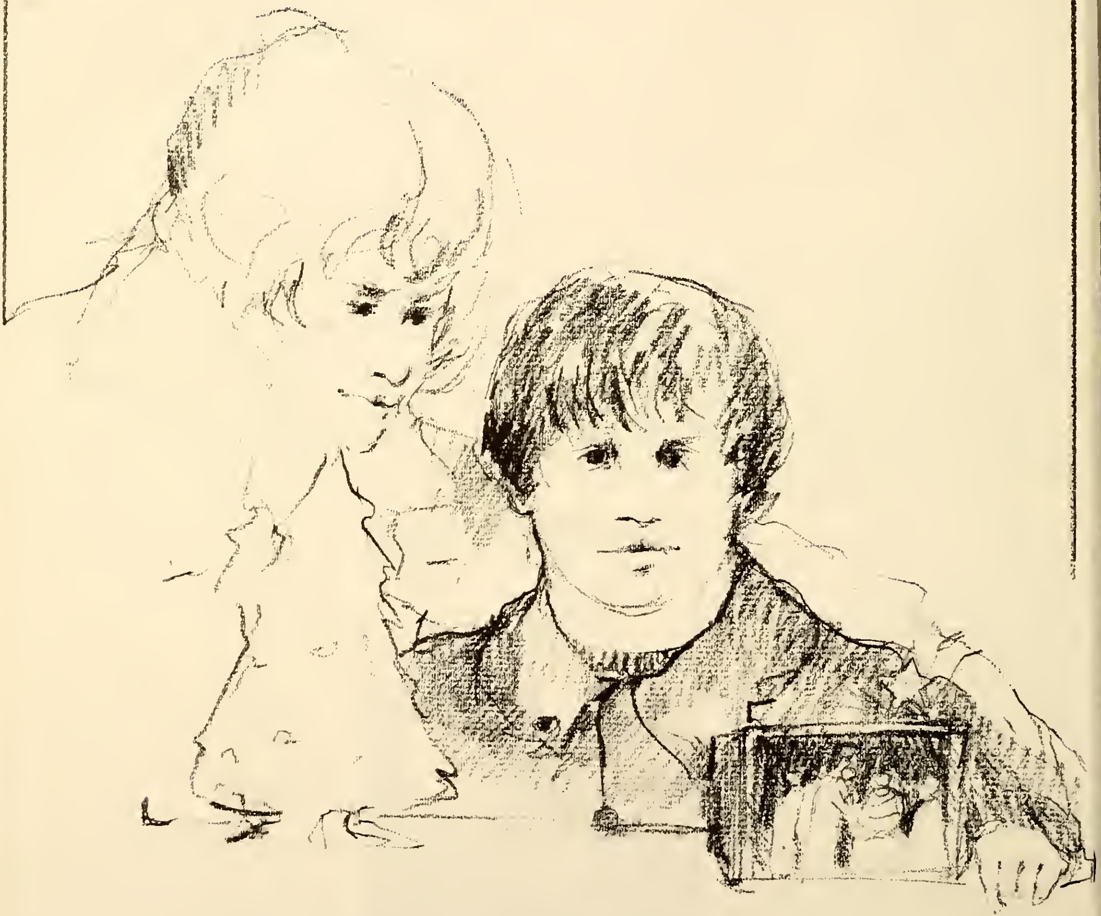
"A hymn was sung in English, with a peculiar quavering of the voice and lingering upon each word. A hymn in German followed; then a sermon in German; then a second in the same language. The second preacher threw into his tones a peculiar intonation which we learned was characteristic of these people. It was a rather high-pitched monotone, carried throughout the sentence, and dropped only at the last word. The gestures were easy and natural, and every now and then the voice dropped suddenly into a colloquialism absolutely startling, as the preacher directed some broad truth based on human nature directly at the hearts of his hearers. A sermon in English followed, and the service was concluded by another German hymn and the reading of a portion of Scripture."

We are fortunate to have Howard Pyle's pictures with word and pen of the Brethren of the 1880s. Our church has changed a lot since that time, so much that Pyle and the Dunkers he met might have difficulty recognizing us today. These changes began before the 1880s, but the Brethren of that decade still held most of their ways in common with the old Brethren of the first half of the century, especially in Lancaster County, where the old ways and plain dress passed away slowly. The Brethren had been like, or nearly like, Pyle found them for almost a century. We are no longer like that and are even in danger of forgetting that we ever were. Howard Pyle unknowingly gave us a rich and memorable portrait of a time long past and well worth remembering. ☐

The letters quoted are found in a book by Henry C. Pitz: Howard Pyle: Writer, Illustrator, Founder of the Brandywine School *(New York: Clarkson N. Potter, Potter, Inc. 1975, pp. 45-46.) The article quoted is Howard Pyle's "A Peculiar People,"* Harper's New Monthly Magazine *(Vol. LXXIX, NO. CCCCLXXIII, October, 1889, pp. 776-780).*

Christmas for Christopher

by Emily Sargent Councilman



"It has to be green," Chris told Mommy on Christmas Eve on the way to the store. "It has to be a green tree for Be-Bob. But it has to shine too."

"We will look till we find the one you want," Mommy said, going into the big store crammed with jostling people, mostly big people moving in the aisles or crowded against the piled-up counters. So many big people kept pushing against them, Chris held back a little, keeping close to Mommy.

"Mommy, are you sure we can't get a real tree for Be-Bob, like . . . like the little ones in the woods behind our house? Like our Christmas tree at home, only not so big? Just a little tree?"

Mommy sighed, "Chris, you remember the nurse told us the hospital doesn't allow flowers—or trees—in Intensive Care. They take up too much room. All the people in there are very sick—"

"Like Be-Bob?"

Mommy nodded without speaking, but after a while, went on, "There has to be room for all kinds of machines to help them. Some of them have a hard time breathing and—"

"I know," Chris interrupted, "you have to have ox . . . ox y gen to breathe. And flowers and trees have to have oxy gen too." He giggled. "*Real* flowers and trees have to breathe, but BUT ariti . . . artificial trees don't have to breathe."

Mommy smiled, "Yes. Hold onto my hand. I don't want to lose you. Remember it must be a very small tree. The nurse said they are breaking the rules, even so, because it's Christmas, but it has to be—"

"I know," Chris broke in, "a very small tree."

Mommy kept looking around, trying to see over the heads of all the people. "Now if we can just find the right counter. . . . "

At last! There it was. They finally made it through the crowd, and Chris held onto the counter with both hands.

"But they are all so big . . . and . . . and silver . . . and pink. Not green like a real tree," he murmured.

"Let's keep looking." Mommy reached down the counter. "Here. Look at this one."

Chris held it carefully, considering, "Well, it's little, and green, with white—snow, I guess." He turned it around and around slowly.

"Is it all right?" Mommy asked.

"I guess. . . . But I wish it had a star."

Mommy kept looking. "It seems to be the only one. But maybe Be-Bob will remember about the star of Bethlehem and pretend the star is there and—"

"And pretend the tree is a real tree with real snow," Chris added, smiling up into her face.

"Yes. Hold onto it while we look some more and make sure it's the one you want."

They did not find another one, but Chris liked this one better all the time as he walked along, holding it very carefully, staying close to Mommy on the way to the check-out counter. He was pretending about the star, remembering how he and Be-Bob used to talk about it, and how it led to Bethlehem and the Baby Jesus. . . .

But suddenly he stopped short and pulled Mommy to the counter they were passing. "Wait, Mommy, look!" he pointed to the miniature manger scene all in one piece. Quickly he put the small tree down and reached for the tiny creche. Small enough to hold in his cupped hands, it still contained the stable with its sheep and straw, kneeling shepherds, Joseph, Mary and the Baby asleep on the hay.

With the glow of discovery in his eyes and an urgency in his voice, he looked up to Mommy. "It's as small as the tree. . . . Wouldn't they let Be-Bob have it? Wouldn't they?"

"Yes, *yes,*" Mommy answered quickly, and firmly, watching the shine in Christopher's eyes, the gentleness of his hands holding his treasure carefully, and close, switching on and off the tiny light behind the star.

"Look, Mommy. It has a battery that makes the star shine. Here's the way to turn it on. It lights up the Baby's face. Little Lord Jesus. . . . "

On the way to the hospital, Chris was very quiet, holding his gift for Be-Bob. Mommy was quiet too. Finally he said softly, "I wish . . . I wish I could take it to him myself."

"Chris," Mommy began . . .

"I know. I'm not old enough . . . the hospital rules. But Mommy, you be sure to show him how to turn on the star. He's sick . . . and. . . . "

"I will." Her voice was very low, but Chris heard.

"And Mommy, he *will* like it better than a tree, he will . . . I know."

"Yes, Chris. You know." ☐

An Advent prayer

God, as Christmas approaches, we get mixed signals. Make straight. Prepare ye. Decorate ye. Buy ye. Give and send ye, and it shall be returned to you again. Repent. Bow the head and bend the knee.

There are rough places on the Christmas card list, and a valley in the checkbook where a hill should be. The neighbors have made it plain that we need outdoor lights, and all the kids will make straight the highway to our house. Cleanse ye the floors. Prepare ye the food. We'd like to simplify our wants and review our motives and priorities, but . . . .

We are forever building up and tearing down, decorating and throwing away, making up and washing off, fluffing up and smoothing over, curling and then straightening, constantly busy yet always unprepared.

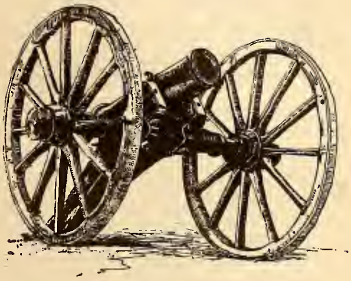
It's no easier now than it was then. Fit for a king, and the guest-of-honor is a beggar boy. Camped out in the barn, and who should appear but royalty. Settled comfortably in our tradition and this hairy man shows up, shouting, "On your knees! Bow down to this whoever-he-is!"

Help us to sort it all out, and give us your Messiah . . . anyway. Amen.

—Alan Kieffaber, Church of the Brethren Focus Bulletin, 1975

Gettysburg

revisited



by Charles W. Turner

The Bicentennial celebration will draw literally millions of Americans to our famous historical sites. Philadelphia has been in preparation for several years to seek to accommodate the crowds who will come to see the Liberty Bell and numerous other attractions in that area. Washington, D.C., with its abundance of traditional settings of our early American heritage, will be high on the list of places to be seen.

A while back, I drove to the Gettysburg Battlefield and spent a Saturday afternoon touring the site. Over 100 years have slipped by since peace and quiet were restored to the wheat fields and woods of this area. A drive through the beautiful countryside, including the rocky terrain, makes one feel so remote from a bloody battlefield. If one could but erase the hundreds of grave markers and statues from their prominent places, the fields would appear like thousands of acres in other parts of this beautiful section of the country. But you cannot forget the past as you see the now silent cannons pointed to the azure blue sky.

With my camera in hand I decided to get some shots of the terrain and scenery. I was seeking to take some pictures of one of the cannons when a bus loaded with boys arrived. The serenity of a Saturday afternoon was soon changed with wild shouts and a scramble of arms, legs, T-shirts, and blue jeans. The cannon was doomed to become a play object, and it was overpowered with teenage enthusiasm. My first reaction was to put my camera in its case and call it a day because the cannon was now the object of horseplay.

Sneakers were flying, boys were pushing and objects of war were changed. What a contrast to the surroundings some 115 years ago when the same area resounded with the voices of both the young and old—however, their purpose was not to play but to war. Their cries were not for joy but for anger, sorrow and pain. Their efforts were not motivated by pleasure but by frustration and hurt. We call it a page out of history—remote and removed from the clamor of the present century. Its results were death, destruction and harm. And many men and boys never returned home. It was later that the Gettysburg Battlefield heard one of those short speeches that was destined to live through our history.

That evening, after the time of sightseeing, I was back in the quiet of a dormitory room at Messiah College, but the scene on the hillside continued to run through my mind. A battlefield of former days turned into a field of play! To some this may have been a touch of irreverence on the part of those young lads—and well it may have been. But on the other hand it caused me to contemplate the fact that there will be a time in the future when peace will come. No, I am not a starry-eyed dreamer who is devoid of God's truth. Yes, I know there will be wars and rumors of wars and that humankind is exceedingly sinful. But I also remember with great delight the prediction found in the writings of Isaiah. He spoke of turning swords into plowshares, and humankind under God forgetting about war.

There will be a world without sin and a world without a curse. A lion and a lamb will lie down together without conflict and children will play near the once dangerous serpent. The world will be at peace and the Messiah God will be the ruler thereof—what a beautiful picture to dwell on at the end of the day! This utopia will come to pass after all persons have spent their hate and vengeance, and Christ will then return to this earth to rule and to reign. It will not come through the efforts of persons, but by the power of God.

Gettysburg will be revisited by hundreds of thousands before the Bicentennial year has passed down into the stream of history. The visitors will patronize the pizza stands and the tourist traps. There will be long lines through the tour routes past the markers and the cannons. The sensitive ones will again hear the struggle between the blue and the gray, family against family, and brother against brother. But I hope they see a little boy crawl up on a cannon and treat it like a plaything rather than an instrument of death. Someday in God's good grace all will be quiet and peaceful, and we will have a continuous celebration, but it will not be a bicentennial—it will stretch out for an eternity. ☐

Reprinted by permission, from Brethren Missionary Herald, *September 1, 1975.*

BICENTENNIAL FOR BRETHREN

The year of the Bicentennial of our nation offers the Brethren a unique opportunity. We can, if we decide to, reappropriate our understandings of ourselves as a national people. Many of us hesitate to participate in Bicentennial activities because there is much about our country's past and present that we abhor. Now we have the chance to look again at that national heritage, celebrate a significant national holiday, and help to shape new national horizons.

It has been proposed that Christians could appropriately work at our heritage during Lent of 1976 with an attitude of penitence; celebrate our holiday during July 1976; and in November 1976 have a season of rededication which would be influential in shaping future horizons.

We offer the following resources as one means for enabling our Brethren homes and congregations to participate meaningfully in these ways as citizens during 1976.

The Bicentennial Kit

The Bicentennial Kit, which includes the six resources listed on this page, is available from the Brethren Press for $13.95 plus postage and handling.

I Pledge Allegiance

I Pledge Allegiance: Patriotism and the Bible, by Paul S. Minear, draws attention to the conflict between genuine discipleship and inordinate nationalism. Guidance is provided for a study/discussion/action group to probe in depth and act on one or more of the issues presented in nine studies. It is not expected that any local group would do all nine studies:

1. American Religion: Civil or Christian?
2. On Commemorating Revolutions
3. Insiders vs. Outsiders
4. On Civil Disobedience
5. Amnesty: Limited or Unlimited?
6. On Ending Segregation
7. Rich Nations, Poor Nations
8. On the Security-Obsessions
9. The Struggle Against Invisible Forces.

Each group would find it helpful to use studies 1 and 9 and then choose two or three of the other studies, depending on the group's situation and interest. Each study examines the issue from a biblical perspective, giving a scripture reading with an exposition by the author, pro and con views on the subject, discussion questions, and a supplementary reading list.

Past and Future

The Future of American Past, a Study Course on American Values, by Earl H. Brill.

This six-session study course provides new perspectives on the American tradition by examining such themes as pilgrimage, mission, freedom, equality, and the future from an affirmative but critical standpoint. The six chapters focus on the relation between faith and culture.

Church and Bicentennial

The Church and the Bicentennial—a Listen and Respond—30 minute cassette tape.

Part 1: "What's At Stake in the Bicentennial?" by Edward A. Dowey, Jr., professor of history of Christian doctrine at Princeton Theological Seminary.

Part 2: "The Public Thing" examines the role of citizens in a vital republic, by John R. Fry, a preacher, author, journalist, and teacher of ethics.

Part 3: "A Chicano Perspective on the Bicentennial" is presented in an interview with Jorge Lara Braud, theologian and historian, secretary for theological studies, National Council of Churches.

Part 1 can be used with "The Light in the Steeple," while Part 3 can supplement "Bicentennial Broadside," which gives information on views of Black, Indian, and Asian Americans.

Bicentennial Broadside

One copy of *Bicentennial Broadside* is included in the packet. This newsprint resource contains the following contents:

A Community of Faith: Christians and/or American
A Community of Celebration (including suggestions for appropriate songs, written by Ken Morse)
A Community of Learning
A Community of Diversity
A Community of Witness and Service
A Community of the Arts

and an extensive bibliography. Additional copies are available at 10 for $2.90 prepaid from National Council of Churches, 475 Riverside Drive, Room 552, New York, New York 10027.

BICENTENNIAL BROADSIDE
THE LIGHT IN THE STEEPLE
Religion & The American Revolution
I PLEDGE ALLEGIANCE
Patriotism and the Bible
Guide to Bicentennial Religion
The Church and the Bicentennial
THE FUTURE OF THE AMERICAN PAST
EARL H. BRILL

The Bicentennial Kit

Light in the Steeple

A copy of *The Light in the Steeple* included in the packet stresses the interrelationships between religion and political issues. The publication has four sections: 1. accounts of the Boston Tea Party and other events; 2. religious and political ideals; 3. sermons of prominent clergy, and 4. suggestions for celebrating the centennial with specific ideas for community and church activities as well as a calendar done in a style useable by juniors and junior highs as well as youth and adults. Additional copies are available at 30 for $2.80 prepaid at the National Council address given above.

Bicentennial Religion

The *Guide to Bicentennial Religion,* edited by Dieter Hessel, provides background for and guidance to a congregation's celebration of the bicentennial. It gives specific suggestions for using the other resources in the packet as well as guidelines for religious participation in community observances and a suggested order of worship for a bicentennial celebration and describes modes of public dialogue and action.

Echoes of Revolution

Echoes of the Revolution, color film, 30 minutes, $15.00, is available from The Communication Commission, National Council of the Churches of Christ in the USA, Room 858, 475 Riverside Drive, New York, N.Y., 10027. The film raises questions whether the American Revolution continues its struggle for freedom and justice in the economic arena. It deals in nontheological terms with the role of the Christian faith and of the church in that struggle. Filmed in Southeastern Ohio strip-mine fields and in Cleveland, Ohio, industrial areas, *Echoes of the Revolution* presents ordinary people talking about their problems and hopes for the future.

A Nation Under God

Resources Prepared by Friendship Press for the Emphasis—A Nation Under God. Order all of the following from Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, Ohio 45237. Send full payment with order plus 50¢ handling charge.

Utilization Guide
ECHOES OF THE REVOLUTION

Albert Einstein · Horace Mann · Henry Ford · Thomas Edison · Ralph Bunche · Robert Fulton · Roger Williams
A FRIENDSHIP HERITAGE MAP
LaVonne Althouse
THE PARISH AND THE PATRIOT
a process for Creative Celebration
CHRISTIAN MISSION AND THE NEW PATRIOTISM
THE NATION YET TO BE
They Dared to Cross Frontiers
Faye DeBeck Flynt

A Nation Under God

For Adults: *The Nation Yet to Be:—Christian Mission and the New Patriotism* by James Armstrong, a bishop of the United Methodist Church. $2.25. The Bicentennial is an appropriate time to celebrate America as it has been—and as it is in order to have a realistic base from which to move into the future. "Christian patriots are persons who respond to the claims and evaluate the policies of their own beloved country in the light of the gospel of Christ" (p. 111).

The Parish and the Patriot: A Process for Creative Celebration by LaVonne Althouse. $1.95. The process by which a congregation can appropriately celebrate the Bicentennial includes remembering, rejoicing, repenting, recommiting, and renewing. "This process assumes God is active in American and world history and demands that Christians evaluate dealings with each other and all human beings" (p. 6). Specific helps are provided for celebrating the dimensions of the Bicentennial—heritage, holiday, horizon—in several ways and time plans.

For all Ages: *Makers of the USA*—A Friendship Press Heritage Map—$1.95 with resource sheet. Contributions of many of the racial and ethnic groups that have created the US are shown on this map. Names of individuals from many cultures are listed around the border. The resource sheet provides additional information as well as ways in which the map can be used. It could be hung near a table where the family eats for continuing conversation.

Celebrating the People of the USA, color filmstrip with recording—$12.00. Fenestra, a fantasy figure, joins children in a museum and leads them in sharing contributions of different cultural peoples to the mosaic which is the US. It emphasizes the contributions of Native Americans, Afro-Americans, and Hispanic-Americans.

For children: *They Dared to Cross Frontiers,* by Fay DeBeck Flynt, adventure stories based on true events in the lives of North Americans. $1.95 with leader's guide *Junior Teacher's Guide on "Making Friends Across Frontiers,"* also $1.95.

Love Lives Here by Mary Anne Forehand. A "think and do" book about love, $1.95, with leader's guide *Primary Teacher's Guide on "Love Makes a Difference,"* also $1.95.

The Helping Hand Story Paper set of five story papers—stories, poems, songs, by Pauline Palmer Meek, $1.50. *Let's Be Helpers* by Pauline Palmer Meek—How to help kindergartners learn through experience how God's love is expressed toward persons, $1.50.—Shirley J. Heckman

On accountability, pronouns, drugs, gu

Karen S. Carter

If I'm Brethren, I'm accountable

When I was almost 24 years old I voluntarily joined the Church of the Brethren. Earle Fike Jr., who was my pastor then, talked with me about my faith, about the ideals, teachings, and ordinances of the Church of the Brethren, and of my own free choice I joined a fellowship that—I thought—upheld a faith and supported a practice that was (and is) vital to me.

That was over sixteen years ago.

Now I know different. I learned that what I thought was the commonly covenanted faith relationship of the Church of the Brethren was really only held by a small minority scattered across our Brotherhood. I wonder what really is the voice of the Church of the Brethren: the delegate body at Annual Conference, the General Board, Elgin staff, the local congregation?

There is an enormous discrepancy between what the official church—let's say Annual Conference through its delegate body—propounds to be the faith of the Brethren and what the local parishoner believes and practices. It is no longer the rule—and don't we all know it?—that a member of the Church of the Brethren is an active pacifist (literally "peacemaker"); a diligent student of the New Testament, which is claimed as sole authority in faith matters; a person who voluntarily abstains from the use of tobacco and alcoholic beverages (and other harmful drugs without healing properties); a promoter of social justice; and, most of all, a person known for dependability and integrity whose "yes" is "yes" and whose "no" means "no."

What happened?

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

We are missing one of the most vital aspects of an alive Church: *mutual accountability*. Exceptions granted, by and large we refuse to hold one another accountable: it is too touchy, too personal, and requires too much involvement!

Accountability is not the same as mutual fault finding and criticism. Webster uses the word "accountable" synonymously with "responsible" and "answerable." The way I use the term it holds the meaning of a deeply caring concern for one another, and openness to be held to and a willingness to keep a voluntarily made covenant. For example: My husband Clyde and I got married voluntarily. We covenanted with each other to be mutually faithful, and over the years we have reached an understanding of what that entails. Many friends have witnessed this covenanting, and many have been part of the specific development and interpretation this covenant has undergone for us. If I run into difficulties now in our marriage and violate this covenant which I so freely pledged, then I need to be held accountable: I need someone who is concerned enough to hurt when we hurt, to suffer as we do from a covenant broken, and who is willing to get *involved*, because *we are members of one another.*

The least we need to do as members of the Church is to hold one another accountable for the covenants we openly and freely made (as in baptism, in marriage, or in the numerous professions we make in our Sunday school classes or in small groups). How else can growth occur? We do not always see our own actions as clearly as others see them, because we are naturally defensive and rationalize our behavior.

Whatever happened to Matthew 18?

I am concerned that we have so many little rules somewhere tucked away in an old rulebook with little intention of keeping them ourselves, or of holding others who break them accountable (e.g. Section VII, pp. E9-E12, which was deleted from the report on "Ministry: Ordination and Family Life" made to Annual Conference this year, and which was taken from our still operative "rulebook"). Oliver Goldsmith once made the statement that numerous written laws are a sign of a degenerate community. I believe it. If we held one another accountable for a few basic stipulations of our mutual covenant, we would not need to rule on every specific situation. The 613 *mitzvot* guiding the daily life of the devout Jew do not insure righteous living either.

The more rules we put on the books without at the same time covenanting mutual accountability, and the more we allow people to make promises in baptism which no one will hold them to, the more we ultimately hurt the Church: we water down Christian witness, foster mere lip service to the Christian teachings and ethics, and cheapen discipleship.

This is not *new* practice, but very old in the life of the Church. The letters of the New Testament are full of examples in which radical discipleship with personal accountability was expected (even between such "big ones" as Peter and Paul was this the case. See Gal. 2:11 ff). The underlying assumption was always the voluntary commitment that preceded each particular incident of violation. It was *because* of the commitment that any accountability could be expected: *because* you are a "new creature," *because* you once were in darkness but now are in his "marvelous light," because of all of this, NOW look at the way you walk, compare (with Christ) and *accept accountability*—and with it the joy of depth relationships, the freedom from hypocrisy, and the tremendous potential for growth into the fulness of Christ.

And if we don't want to be held accountable, why not have the integrity to disassociate ourselves voluntarily from a fellowship with whom we no longer desire to be in a covenant relationship? ☐

Lucile Brandt

In harmony with 'Christianity and'

I want to express my appreciation for the article by Grace and Merlin G. Shull on "God as 'Father'" in the September MESSENGER. It speaks with a clearness and charity which I could not have achieved in my first amazement, amusement, and dismay over the conference actions to which

ws, USA

they refer. Perhaps I may add my word now?

To begin with, I have an English teacher's interest in what is happening to our language. It seems odd that anyone should be unaware that the word *man* has always been used in the generic sense to refer to a human being. It may mean a *male* human being also, but each use is perfectly correct. Thus I find the awkward "he or she" and "his or her" that clutter up current prose unnecessary. When I used to tell my students, "Everyone will hand in his paper at the beginning of the class period Monday," they knew well enough that I was not talking to the men only! A chairman may with entire propriety be either a man or a woman. And there is no reason to assume that Jesus' word for God (Our Father) "seriously distorts and limits our perception of God." The opening verses of Genesis 5 are interesting here.

What leads to this sudden determination to alter the language and re-write hymns and Bible alike is something which C. S. Lewis describes in his *Screwtape Letters*. Screwtape is alarmed about the Christians with whom Wormwood's "patient" is associating because they are *merely* Christians. He explains his concern thus: "What we want, if men become Christians at all, is to keep them in the state of mind I call 'Christianity and.' You know—Christianity and the Crisis, Christianity and the New Psychology, Christianity and the New Order, Christianity and Faith Healing, Christianity and Vegetarianism, Christianity and Spelling Reform. If they must be Christians let them at least be Christians with a difference. Substitute for the faith itself some Fashion with a Christian colouring."

It is a "senior devil" who is speaking, as all readers of Lewis know. There is little need, says he, to be afraid of a Christianity that has taken on the color and emphasis of a current "movement."

It is interesting that our own denomination is officially busy following the example of our national government in removing "discriminatory" terminology from its pronouncements. And just when McGraw-Hill publishes a book to help us all in this serious task, and when school texts are being earnestly re-written, and when we all (well, *almost* all of us) are joyfully accepting the "wave of the future," along come a few psychologists to warn of the disorientation of children which is following the current deliberate attempt at blurring the distinction between the sexes! For strangely enough, at the very time when one set of personal pronouns will not serve for a human being (man and/or woman), boys and girls are to be preserved carefully from any "stereotyping" that would lead girls to act or dress or think as girls who will grow up to be women, boys as boys who will one day be men. Our ideal "Creation" involves "no regard to race, economics, age or sex." (Incidentally, speaking of pronouns, why the apostrophes in *ours* and *yours* in the conference copy of the song from which I quote?)

That people are now agitated over how masculine nouns and pronouns are used may be only silly. That a doxology which has reflected with dignity the Christian faith for over two hundred years should be re-written and thrust upon a conference audience seems impertinent. But that some people should seriously consider "improving" the Bible to bring it into harmony with what C. S. Lewis would call Christianity and Women's Liberation is tragic indeed. For in the Bible God is speaking to us, and we should be listening, not telling God what he would have said to us if only he had found it possible to explain himself more clearly.

I for one remain unperturbed by the pronouns *his* and *him* in the Bible, and I continue to praise Father, Son, and Holy Ghost. Amen. ☐

Russell Yohn

Drug use and the church

Is our church surrendering to drugs? As Christians, seeking to follow the way of Christ, we maintain our church for the worship of God and the furtherance of living his way of unselfish love, kindness, and consideration for all people. The teachings of Christ's Sermon on the Mount and the great commandments have long been accepted as central to our religion.

Now a new force has arisen to draw human minds away from this way of life—the madness for illegal, mind-affecting

Andy Murray
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Summertime Children is not your usual religious Long Play. In fact, it differs from most LPs I have heard. Andy's songs touch on a variety of subjects: a great bus-truck race, a civil war preacher, growing old, an apostle for the feeding of the hungry, and Christmas, among others. There is both humor and a sense of seriousness.

The contribution that Andy makes through this resource is to show us that the stuff from which our music comes can be much more varied than has been the case. The idea of lifting up the historical figures of the church tradition in music is great. The state of denominational mission work would be far different if the work of fraternal workers had been celebrated in song.

There is joy and simplicity in this LP. Andy and his friends were having a good time sharing life and faith.

—Dennis C. Benson, *Scan*

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TRAVEL—Juniata College Post Conference Tour to Alaska. Depart Vancouver Aug. 4. 23 days. Includes Inside Passage Cruise; Trail of '98; Tour of Alaska and Yukon; return to Seattle by Luxury Motor Coach via Alaska Highway and Canadian Rockies (Banff and Lake Louise). Special arrangements Wichita-Vancouver; Seattle-home. Information: Harold Brumbaugh, v.p. college relations, Juniata College, Huntingdon, Pa. 16652 or call 814-643-4310, Ext. 42.

TRAVEL—with the Richard Wengers on a Bible Lands Journey to "the cradle and people of our faith." 10-day tour to Jordan, Israel and Egypt departs March 1, 1976 from New York $899. Discounts negotiable for congregations paying pastors and wives tour. Write: Richard Wenger, 805 Stanford Ave., Johnstown, Pa. 15905 or call collect 814-255-3657.

WANTED—Camp manager. Camp Pine Lake, Eldora, Iowa. Send qualifications to Lyle Neher, Rt. 1, Grundy Center, Iowa 50638. Tel. (319) 824-6772.

BUS TOUR—Annual Conference via Roanoke and Nashville (Grand Ole Opry) to Wichita. July 23-August 3, 1976. Write J. Kenneth Kreider, R. D. 3, Box 660, Elizabethtown, Pa. 17022.

INVITATION—If you are planning a trip to Florida, why not worship with us? First Church of the Brethren, 7040-38th Ave. No., St. Petersburg, Fla. 33710. Phone 341-3561. Sunday School 9:15 A.M. Morning Worship 10:30 A.M. Edgar S. Martin, Pastor.

FOR SALE—Translation of Jeremiah Felbinger's "Christliches Hand-Buchlein" (Christian Handbook) of 1651. Includes Rites and Ordinances by Alexander Mack, with supplement and illustrations added by translator. Discloses how stepping stones were laid to restore primitive Christianity in the Post-reformation period. Of special Brethren heritage interest. Hard cover. 267 pp. Illustrated. $4.50 (sales tax incl.) directly, or $5.00 postpaid mail order. Write: J. Wm. Miller, 770 North Diamond Mill Road, Dayton, Ohio 45427.

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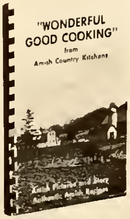

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here I stand

drugs. New recruits for this psychopharmacal religion are persuaded by assurances that these drugs, especially marijuana, will do them little or no harm. Users become so emotionally dependent on these drugs that they generally refuse to believe the serious findings about them that many scientists have reported. Users become such captives that they seek to change laws banning their drugs rather than their own illegal behavior.

For several years *Playboy* magazine has been pushing the idea that marijuana is relatively harmless. It has been providing most of the financial support for NORML, an organization of pot smokers with a $160,000 annual budget for the purpose of conveying to legislators and influential organizations the belief that marijuana does not do serious harm. Though NORML is not as yet asking for decriminalization of cocaine use, it may be of value to know that its executive director was a confidant of Bobby Arnstein, Hugh Hefner's personal secretary, who committed suicide after conviction for conspiracy to distribute cocaine. Pot users tend to be tolerant of users of harder drugs, for a certain percentage usually are users of more potent substances themselves, after beginning with marijuana.

Contrary to the claims of such groups, scientific research now has much reliable evidence that the regular use of pot does serious harm to mind and body. Many researchers will now agree on the losses to mental functioning from pot use as described by Dr. Francis A. Davis in his Publisher's Report in *Private Practice*, explaining why "Marijuana is probably the most dangerous drug with which this country must contend. Consider the following: 1) Its early use is beguiling. It gives the illusion of feeling good, so the user is unaware of the beginning loss of mental functioning. In fact, marijuana impairs the user's ability even to judge the loss of his own mental abilities. 2) After one to three years of continuous use, the ability to think has become so impaired that pathological forms of thought start to dominate the entire mental process. 3) Chronic, heavy use leads to outright paranoia. 4) Chronic, heavy use leads to mental and physical deterioration that may be impossible to reverse. 5) Use leads to deluded thoughts about the necessity to seduce others into smoking marijuana. Most chronic users are active pushers."

Loss of motivation for constructive effort or acceptance of restraints are often noted.

Is the use of a drug that produces pathological thinking and loss of moral principles compatible with Christian living? Is it right to place temptation in the way of children by welcoming into the church fellowship users of a drug who tend to push its use on others? Are there no limits of depravity of thought or action acceptable to and for followers of Christ?

If the church continues to turn its back on the problem of mind-impairing drugs, the church's image as a servant of Christ and his way of life is bound to suffer. Will people continue to believe that the church does actually care anything about how persons behave or what kind of life they live if it does not deal with this growing cause of pathological action?

Let us consider what measures may be needed in view of the strong pressures in our present environment toward the nonmedical use of drugs. Following are some which may be examined for our church's drug policy:

1. Drug education, including the serious findings of scientific research, now may be a necessary function for churches. A committee to coordinate such education might be considered.
2. Bills now before Congress (HR 6108 and S 450) and various state legislatures for the purpose of decriminalizing marijuana possession deserve to be brought to the immediate attention of all church members and examined in view of their potential for multiplying drug use and pressures on the church's young people, as well as upon others. Efforts to contact legislators as soon as possible need to be organized and encouraged.
3. Positions may need to be taken by local churches and denominations regarding the use of marijuana and other mind-impairing drugs.
4. Organization of non-users of cannabis drugs and narcotics throughout our society for the purpose of educational and political action is a great service mission for individual Christians.

Do we who like to consider ourselves as followers of Christ actually care if lives are being ruined, religious organizations undermined, and whole nations depressed by the use of mind-warping drugs? If we do care, our deeds will show it. ☐

turning points

114th BVS Training Unit

Wendy Jo Boettner, of Freeport, Ill., to Hatfield Church of the Brethren, Hatfield, Pa.

James D. Brenner, of Lititz, Pa., to Poland.

Nils C. Brubaker, of Garrett Park, Md., to Poland.

Catherine L. Burrows, of Covina, Calif., to Church of the Brethren Home, Windber, Pa.

David L. Emswiler, of Mt. Airy, Md., to Bloomington Christian Center, Bloomington, Ind.

Al Falzone, of Hingham, Mass., to Gould Farm, Monterey, Mass.

Karen Flora, of Huntington, Ind., to Handi-Camp, Ind., Tucson, Ariz.

Lee B. Griffith, of Canton, Ohio, to Community for Creative Non-Violence, Washington, D. C.

Sandra K. Hamm, of Rocky Ford, Colo., to Better Way, Inc., Elyria, Ohio.

John L. Holderread, of Agra, Okla., to Lend-A-Hand Center, Walker, Ky.

Sherri L. Hoover, of North Manchester, Ind., to Bar 41 Ranch, Wilbur, Wash.

Coleen G. Kaltenbaugh, of Johnstown, Pa., to Bloomington Christian Center, Bloomington, Ind.

Gary R. Kline, of Horseheads, N. Y., to Pompano Beach Church of the Brethren, Pompano Beach, Fla.

Donna and Lawrence Miller, of Bridgewater, Va., to Dundalk Youth Center, Baltimore, Md.

Ann J. Moffitt, of Washington, Kans., to Lend-A-Hand Center, Walker, Ky.

Shirley Jo Orth, of Troy, Ohio, to Manor Church of the Brethren, Fairplay, Md.

Robert D. Pugh, of Middle Point, Ohio, to study run-off irrigation in Israel.

Gary Lee Rosborough, of Mendota, Ill., to KOINOS, Adrian, Mich.

Dennis S. Schrock, of Harmony, Minn., to Poland.

Roberta M. Senger, of Warsaw, Ind., to Teal House, Concord, Calif.

Charles A. Smith, of Canton, Ohio, to SUNA, Saginaw, Mich.

John S. Weyant, of York, Pa., to Inter-Faith Community Services, Denver, Colo.

115th BVS Training Unit (Post-30)

Ray and Fern Baker, of Walbridge, Ohio, to Assignment pending (Spring 1976)

Francis and Wanda Callahan, of Elkhart, Ind., to Assignment pending (August 1976)

Paul and Blanche Geesaman, of Grantville, Pa., to Brethren Service Center, New Windsor, Md., (December 1975)

Emma Jane Henschel, of Phoenixville, Pa., to Assignment Pending (September 1975)

Ammon B. and Lucille D. Meyer, of Fredericksburg, Pa., to Assignment Pending (January 1976)

Miriam Myers, of Goshen, Ind., to Assignment Pending

Clarice J. Ott, of Greensburg, Pa., to Dundalk Youth Center, Baltimore, Md.

Harry and Myrtle Oxender, of Constantine, Mich., to Assignment pending (Fall 1976)

Genevieve Smith, of Silver Springs, Md., to Church of the Brethren General Offices, Elgin, Ill.

Donald and Lorna Weller, of Springfield, Oreg., to Florida Brethren Homes, Sebring, Fla. (November 1975)

Wray and Irene Whiteneck, of Virden, Ill., to Assignment pending (January 1976)

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Mr. and Mrs. Harry Clingenpeel, Roanoke, Va., 50

Mr. and Mrs. S. M. Dell, McPherson, Kans., 50

Mr. and Mrs. Warren D. Dowman, Grottoes, Va., 50

Mr. and Mrs. Liegh B. Freed, North Manchester, Ind., 50

Mr. and Mrs. Earl Goughnour, McPherson, Kans., 60

Mr. and Mrs. Vernon Hall, Nappanee, Ind., 50

Mr. and Mrs. Warren Hostetters, South Bend, Ind., 50

Mr. and Mrs. Ira D. Hoy, Roanoke, Va., 60

Mr. and Mrs. Guy Nofsinger, Roanoke, Ill., 50

Mr. and Mrs. George Rinehart Sr., Richmond, Ind., 61

Mr. and Mrs. Bryan Roesch, Quinter, Kans., 50

Mr. and Mrs. Joseph Skenberry, Rocky Mount, Va., 63

Mr. and Mrs. Carl M. Stebbins, Sebring, Fla., 50

Mr. and Mrs. Luther Welbaum, Elkhart, Ind., 60

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Mary Ruth Allaman, 63, Trotwood, Ohio, July 13, 1975

Florence Arnold, 83, Torrance, Calif., July 17, 1975

Nellie Bailey, 85, Flora, Ind., June 22, 1975

Michael Todd Barton, 3, Wichita, Kans., June 11, 1975

Mike Barton, 29, Wichita, Kans., June 11, 1975

Edson Belt, 80, Egeland, N.D., Aug. 1, 1975

Homer S. Blazer, 63, Hollidaysburg, Pa., Aug. 12, 1975

Al Booth, 75, Fresno, Calif., July 16, 1975

Bevley Bowyer, 63, Roanoke, Va., July 2, 1975

Mrs. Frank Broadwater, 84, Preston, Minn., July 5, 1975

Irene Caldwell, 62, Bucyrus, Ohio, June 10, 1975

Esther Carper, 74, Roaring Spring, Pa., July 13, 1975

Mary Mentzer Cheshro, 71, Bedford, Pa., June 13, 1975

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Dean Cross, 50, York, Pa., July 20, 1975

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Grace Eisenbise, 76, Fresno, Calif., July 17, 1975

Bertha G. Enfield, 87, South Bend, Ind., Aug. 26, 1975

Ellis Fields, 68, Kokomo, Ind., July 27, 1975

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Jack Grote, 16, Bradford, Ohio, June 6, 1975

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Mae Miller, 86, New Paris, Pa., June 13, 1975

Vada Catherine Miller, 78, Harrisonburg, Va., Aug. 13, 1975

Treva Miller, West Manchester, Ohio, June 17, 1975

Addie Shirey Meyerhoeffer, 92, Penn Laird, Va., Oct. 23, 1974

William E. Morgan, 75, Curryville, Pa., Aug. 11, 1975

Wilson Myers, 82, Altoona, Pa., July 21, 1975

Anne Oakes, 89, Quinter Kans., June 16, 1975

Ida Olsen, 79, Boone, Iowa, July 17, 1975

here I stand

Robert F. Breneman

Keep in religion but not politics

I am writing as a Brethren but also as a life member of the National Rifle Association in protest to your editorial of this past August. You are using your freedom of the press to try to take mine and millions of other law abiding sportsmen's "right to bear arms" freedom away, also given us under the Constitution.

You are foolishly suggesting putting a band-aid on a cancerous sore by outlawing handguns, not realizing that punks will always get guns and the Mafia will get rich selling them and they'll know we will be at their mercy, because we turned in our handguns.

I use my .44 magnum and other guns for the big game hunting that I enjoy, and also for the protection of my home and family. I have a permit to carry it and the local police are glad for our cooperation. It's easy for people like Philadelphia's Mayor Rizzo to have no need for a handgun for protection. He uses police bodyguards, at a $1000 a day for the Philadelphia taxpayers to foot the bill.

Let's punish the criminal, not the gun, and we have enough laws now to do it if we enforce them. A Chicago police sergeant said that 40,000 persons committed crimes in Cook County last year while out on bail for other crimes. There is obviously something radically wrong with our judicial system. What deterrent is left? We took away the death penalty (The Supreme Court did).

A San Francisco police lieutenant said that alcohol was a factor in most of their homicides. Alcohol, and also dope, which is smuggled in by the Mafia at great profit, are the biggest factors in crime. Also in many auto fatalities. But I don't see any great public outcry by the Brethren Church to outlaw alcohol, and there are laws on dope, but how effective are they?

The NRA has proposed a mandatory extra prison sentence for anyone convicted of a felony while armed, a simple deterrent, but our lawmakers (and Brethren) won't listen!

There are incompetent people driving two-ton autos down the street who shouldn't be driving. Why doesn't the Brethren Church try to have these people removed from the street? Because they'd rather take our handguns!

Autos kill people, let's ban *them! Or,* do *people* kill *people?*

If our church contributions are going to support to ban our handguns, then I propose that the sportsmen in the Brethren church, and there are many, withdraw our monetary support of the church.

It's the same as the sportsmen advocating banning freedom of worship.

There is nothing the criminals and the communists would like better than a disarmed public, easy pickings. After you got our handguns, then come rifles, shotguns, bows and arrows and then what . . . knives and hatchets? Let's be realistic and call a spade a spade and get to the root of the problem and not try to punish *all* gun owners and presume we're guilty until proven innocent. Let's keep our churches in religion, and not politics. ☐

Johannes Wilkening

German BVSer reflects on USA

I did not come to America out of a desire for adventure, but in order to see and learn how this society, which influences the entire world, functions. It also seemed important to me to get to know a culture and way of life different from that of Europe. In this, lies, in my view, a significant part of our service for peace—being together with people. Our work is often very unsatisfying and frustrating, and often bears no immediately visible fruits. Even when our attempts are many, the results of our labor, like drops of water on a hot stone, evaporate all too fast. But cross-cultural experiences and the new perspectives gained from them never evaporate.

During part of my service in a summer camp in Ohio, I experienced, when talking with children about Germany, that it was more interesting for everyone to exchange questions and thoughts rather than for me to carry on a long, tiring monologue. This kind of dialogue involved the children in my own learning process and me in theirs, thus giving more significance to our total exchange.

At this point, I would like to relate some experiences and impressions of mine during my stay in the United States:

Training: I enjoyed a four-week training with Brethren Volunteer Service—being together and getting acquainted with people of my age and of similar motivations, but from a totally different surrounding; becoming familiar with language, new surroundings, climate, and people.

Chicago: As a community organizer in Chicago, I experienced slum conditions in a large American city—specifically the hard life and resident apathy of a white uptown slum area and the relative ineffectiveness and resulting high frustration level of this kind of work. I learned here how it is to *have* to live in poverty, decay, and drugs, and how much strength and energy it takes to fight against not only this but also the speculations of the local landlords and politicians.

Black-white conflict: I learned that it is not possible to solve racial conflicts in the US in the way I had imagined in Germany, i.e., that all people be treated the same. Instead, I learned that it is necessary to allow people to determine for themselves their own culture and respective needs and that the society and government should at least provide adequate support toward such self-determination.

Welfare: Through my work with welfare recipients in Chicago, I experienced the brutality of America's medical and social system (or lack of it) in which it is possible for people to starve.

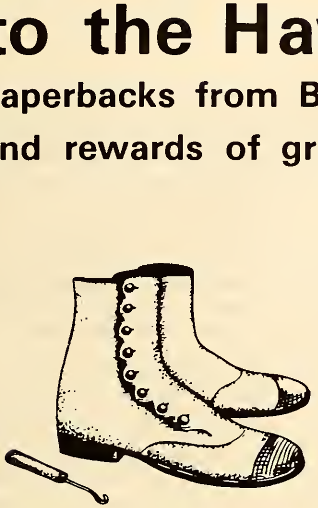
Poverty and wealth: I was made aware of the contrast between rich and poor as I visited some relatives in the suburbs. I was quite shocked at their abundant and luxurious life—a huge house, one car per person, great sums of money for the children—who attend private schools.

Peoples of one land: I was amazed at the multiplicity of landscapes and cultures in America, from the highly developed industrial cultures to the primitive and exploited peoples of Appalachia.

And something that really surprised me: How very much Germany is on the same course as the United States: environmental pollution; automobile overkill; no deposit/no return; decadence! ☐

Johannes Wilkening, Probsthagen, West Germany, completed this year his 18-month volunteer experience in the United States. Under BVS, Johannes worked as a community organizer in Chicago, as a camp assistant in Ohio, and as an organizer with migrant labor in California.

From the Shenandoah Valley to the Hawal Valley . . . Two new paperbacks from Brethren Press remind us of the trials and rewards of growing up, no matter where we live.



Button Shoes, by Esther Pence Garber, is a story lived in the early 1900's in a Dutch farm community in the Shenandoah Valley of Virginia. A story of 11 children who, with their parents, formed a social and economic entity.

"By today's standards this book may seem square and sentimental—so be it. Perhaps in these troubled times with emphasis on sex, violence, sadism and perversion, we need some oases that provide happiness, relaxation, peace of mind and a faith in goodness and human decency." $1.50 plus 30¢ p&h.

The Brass Ring, by Dorris Blough, tells of Inuwa, a young oy living in the bush country of Africa. This is the story of Inuwa's struggle to earn the sign of courage, the brass ring. It s a story for all who are interested in learning how persons iving in a different culture deal with problems like their own.

The book will have a special interest for Church of the rethren readers since the setting is similar to the Lardin abas area in Nigeria. The author and her husband served as issionaries in Nigeria from 1954-1957 and 1960-1964. 1.25 plus 30¢ p&h.

Please send

_____copies of THE BRASS RING. $1.25 plus 30¢ p&h.

_____copies of BUTTON SHOES. $1.50 plus 30¢ p&h.

To ______________________________

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City ____________ State ________ Zip ______

The Brethren Press, 1451 Dundee Ave., Elgin, Illinois 60120

'And God saw that it was good'— Creativity Sunday at Ridgeway

What would happen if members of a church were called on to create the Sunday morning worship service entirely on their own—all the way from the organ prelude to the benediction? One congregation knows the answer to that question, and they learned it the hard way—by actually doing it.

Members of the Ridgeway Community congregation in Harrisburg, Pa., didn't get too excited when their pastor challenged them a year ago last May to "put their many talents to work" and come up with a worship experience on Sunday morning that would be entirely their own creation. They didn't get too excited because the pastor frequently came up with such far-fetched notions. Besides, he had issued the challenge for next year. Maybe by that time, the idea would be forgotten.

It wasn't. When the Sunday arrived, the efforts of numerous people in the congregation had been organized, rehearsed, and readied to "give God the glory." The theme for Creativity Sunday, as the day was called, was the scriptural refrain from Genesis 1: "And God saw that it was good!"

Taking the place of the Sunday school hour for this special day was an arts and crafts display. Members of the congregation wandered around the display in amazement: "I had no idea we had this many talented people in our church," was a frequent comment. Woodworking, macrame, decoupage, painting, and ceramics were only a few of the many art and craft categories presented. During that first hour, a brief devotional period helped those who were present thank God for his gifts of creativity to the people of Ridgeway church.

Then it was time for the worship hour. The mood was one of suppressed excitement. The bulletin added to this feeling of expectancy. Its cover had been specially designed by the visual arts team of the church to correspond with a bright red banner at the front of the sanctuary which exhorted: "Shout for Joy—It is GOOD!"

A brief word of introduction and the beginning informed the congregation that every element in the worship service had been especially created for this occasion. A few moments were spent rehearsing a new song to be sung later in the hour. Then the organ sounded the strains of an original composition by one of the members: "Variations on the Hymn Tune 'Slane.'" A call to worship,. an invocation, a litany derived from Genesis 1, and a new hymn guided the worshippers. Using the tune from the familiar hymn, "Father Lead Me Day by Day," a couple in the church had created words especially fitting for the day. The first stanza affirmed:

Seeds are scattered on the earth.
  Hope for life! Oh, hope for birth!
I believe there is a plan.
  Plans for life, a plan for man.

A time of prayer followed. Called an intergenerational prayer, it consisted of four persons offering prayers for various periods of life: the teenage years, young adulthood, middle age, and retirement age. In place of the usual Sunday sermon was a layperson's contribution: a specially created choral reading which made use of more than a dozen litany sources in an attempt to help the congregation understand and appreciate the Bible's declaration that God is the creator of all things and that humanity participates with Him in creation.

Musical expressions of faith abounded. Two junior high girls composed and performed the offertory with piano and flute. One person, playing the guitar, shared with the worshippers a song he had written and invited them to join on the chorus. Another person composed an anthem which the adult choir sang. Its title: "Sing, O Sing." Still another person wrote and directed the youth choir in a choral benediction. A second couple wrote words for a congregational hymn which they entitled "Song of Creation."

Perhaps the best way to capture the spirit of this exciting hour of worship is to share part of an antiphonal reading written by one of Ridgeway's lay people.

Worship is not somethi
the pastor does for the congregati
worship happens when the people of God come togeth
praise and hear his voice. It can become a dynamic, spirit-fill
if and when we "let it happen." Barriers a
Tradition is made meaningful. Unity is experience

Leaders: "So God created man in His own image, male and female created He them."

One: God must have smiled as He fashioned the broad planes and long muscles of man and the slow curves and swells of his softer mate. And with the breath of life He gave them tenderness, desire, humor, and joy; and they reached out to love in God's garden of creatures and plants—male and female.

All: Lord, as you created us for each other and yourself, then came mortal among us to teach us your love; make our hearts large with love for each other and the strangers among us. Free us to enjoy love in all its forms and help us make time to share it. Amen.

What did people of the Ridgeway congregation gain from this experience? They gained a new appreciation of the meaning of creation as a primary biblical theme. They learned that within their ranks there are many talented people—more than they had ever expected. They learned that worship is not something the pastor does for the congregation, but rather that worship happens when the people of God come together to pray and praise and hear his voice.

From every standpoint, "creativity Sunday" was a rich, rewarding experience. It's something every congregation can do—and probably should.—Kenneth L. Gibble

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oken down.

Letting Pentecost happen now—Whitsunday at Beavercreek

The colors were red and white; red for fire, white to help us remember that centuries ago baptismal candidates presented themselves in white robes (as our congregation does) for baptism in the early church. "White Sunday" it was called.

The sanctuary for our own Whitsunday observances at Beavercreek in Southern Ohio was rendered a place of beauty. It was enriched by the art work of Bill Goff and a group of enthusiastic fifth and sixth graders, and by Rosella Combs and the junior highers whose talents were offered to God in the creation of banners.

Face-to-face communication was greatly enhanced by the turning of our pews toward the center of the sanctuary which enabled the congregation to view persons eyeball-to-eyeball. The same spirit of oneness had prevailed the previous Thanksgiving when we attempted the same kind of seating arrangement.

The theme which prevailed during the entire experience was "Pentecost Is Now." It really happened!

It can happen in any congregation if there is a group of persons who will risk change (nor for the sake of change), who will plan, and who will provide opportunity for the Holy Spirit to work. That group was our worship planning committee. I am convinced that seating arrangement is vital—that group participation is a key factor—that openness is mandatory if God's presence is to be felt and experienced.

Pentecost and Beavercreek became a contemporary encounter with the living God in 1975. The sound of wind was made possible by use of a tape recorder. The feeling that God was alive, nevertheless, did not have to be electronically produced. The hymns, which included "O Holy Spirit, Making Whole," "Breathe on Me, Breath of God," and "Move in Our Midst," provided the congregation words and music which put us in touch with the past and prompted us to prepare ourselves for the "now" in terms of God's coming. A short, but imaginatively conceived drama, "Pentecost, Penny-Cost, Cost-A-Penny-Power" was presented by twelve persons who opened the way for exciting things to happen.

A message by the pastor, on the theme "Pentecost Is Now," related the original Pentecost experience in Jerusalem to the existential moment we face today. Four reactors extended the sharing in personal, yet stimulating, fashion as each of them responded out of their understanding of what Pentecost was and is for the Christian who seeks to communicate the message of God in language and style of life. This opened the way for more exciting exchange as a number of other persons in the congregation spontaneously contributed their concepts and shared their experiences.

No less meaningful was the moment during which the chancel choir sang "Achieved Is Thy Glorious Work" by Hadyn which concluded the sanctuary experience and paved the way for all members of the congregation to move to the foyer to continue celebrating the birthday of the Church by partaking of punch (red) and cupcakes (white icing and red candles), extending the symbolism and strengthening the fellowship of the members and friends for more than a few minutes on that morning. The warmth and concern for one another was more than a superficially generated factor. The results of such an occasion will be helpful as each of those who participated attempt to relate this experience to their day-by-day lives.

Worship can become a dynamic, spirit-filled time, if and when we "let it happen." Barriers are broken down. Tradition is made meaningful. Unity is experienced.

It can happen in any congregation! —Byron M. Flory Jr.

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editorial

Away in a Manger . . .

Three times in the space of a compact narrative regarding Jesus' birth—three times Luke notes that the new-born child was laid in a manger. A manger? Can you imagine a less appropriate bed for one who is to reveal God to humankind? To be serenaded by angels—yes, that fits our image of a royal birth. To be visited by wise men, bringing gifts of gold—yes, that we can understand. But to be born in a stable and laid in a trough where oxen feed and donkeys bray, that we somehow find incredible.

Even from a down-to-earth, matter-of-fact standpoint, one wonders why God would permit so precarious a birth. No attending physician, not even a midwife skilled in home deliveries. No bed but a rough feeding box filled with straw. No sterile cloths, no sanitary facilities, no protection against germs, but instead a smelly stable too cold in the night air, too warm in midday, too recently used to be adequately swept out and deodorized for humans, let alone for the critical first days of a fragile baby.

What must God have been thinking, that he allowed the greatest event in history to happen so casually, almost by accident, amid the most vulnerable conditions, when all the inns were full and the doctors on vacation? Was this indeed the long-looked-for coming of the world's redeemer? Then how are we to take the raw and rugged cave where animals feed and outcasts are sheltered? If the child Jesus was who we have been led to believe he was, something must have gone awry. With all his network of special agents—angels and archangels, etc.—surely God could have arranged for guaranteed reservations at the Bethlehem inn.

One way you look at it—the world's way and our normal way—the nativity was a curious comedy of errors or a case of bad judgment on someone's part, unless—unless God has a different way of looking at things and a set of priorities different from ours. Could it be that the entire panoply of angels and kings, of divine and royal prerogatives, of systems and governments, of rituals and protocol, all the normal evidences of power and authority, of what constitutes good organization and wise management, that these things we regard so highly really don't matter? Could it be that God doesn't care all that much about how we enlarge our gross national product or refine our standards of good taste? If so, we might better understand the litter in a stable. Perhaps God prefers the company of cattlemen and shepherds, carpenters and fishermen to the conversations of theologians. Could it be that God is most concerned about people who have no claim on his attention—just people? If God is to be with us, as one of us, in the incarnation, he must be just as accessible to people who live in caves as to those whose houses are properly insulated and thermostatically heated.

In the light of such priorities, the circumstances of Jesus' birth make sense, but they also disturb us. Should not *our* values come under scrutiny and *our* priorities be examined? Can we make the switch—away from property and in favor of persons, away from status and in favor of service, away from greed and in favor of generosity? The words of Paul, wrung out of his personal anguish over a situation in Corinth, come to us with new meaning and perhaps even a note of warning: "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are."

It was no accident that Jesus was born in a stable and laid in a manger.—K.M.

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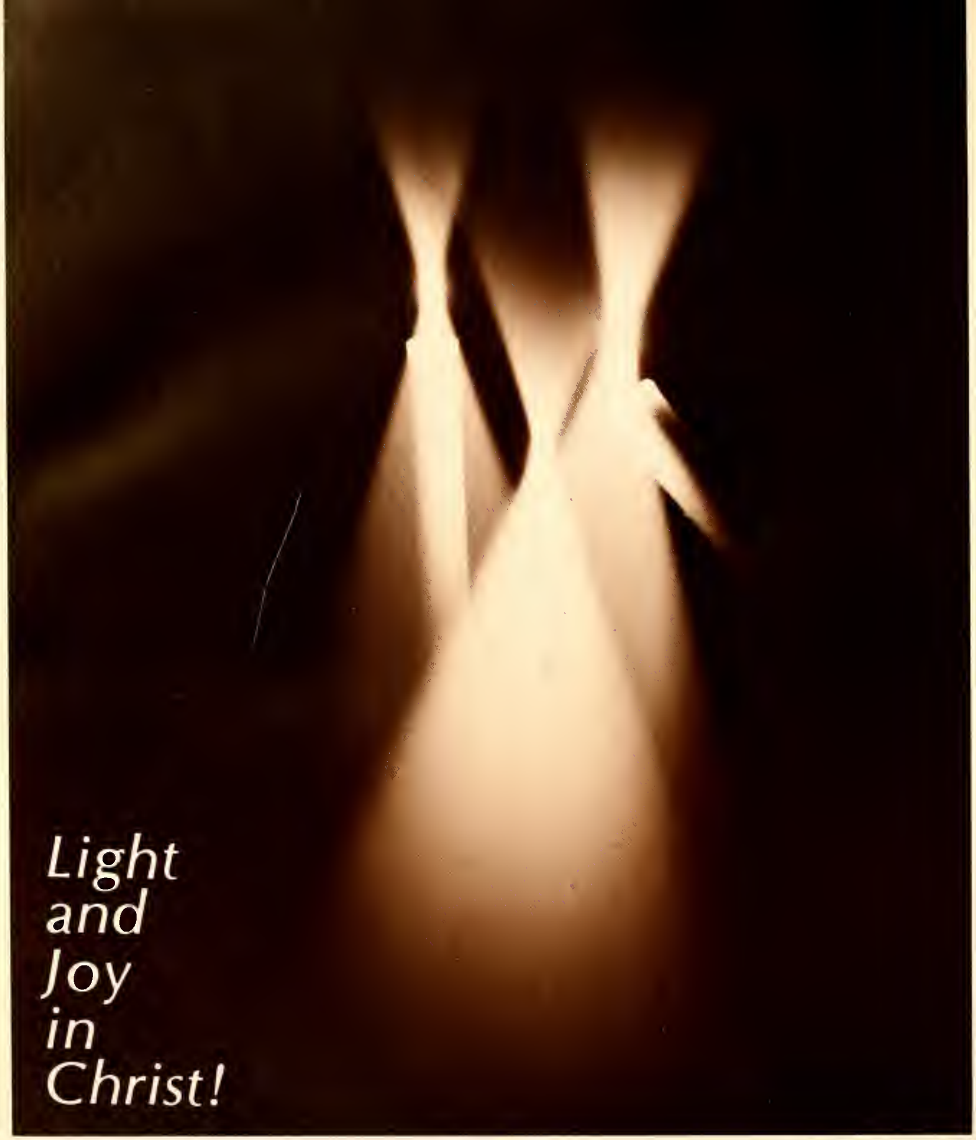
. . . a gift of hope and affirmation



GOD'S MISSION is to light the world with faith. Through the Brotherhood Fund you can join as a partner in that mission beyond the home base. It is especially important as we start this Achievement month. Whatever you can give will help. Send it today. *Be a messenger of light and joy in Christ!*

Name ____________________

St./RFD ____________________

City ______________ State ________ Zip ____

Congregation ______________ District ________

Amount $ ________

CHRISTMAS/ACHIEVEMENT 1975

CHURCH OF THE BRETHREN GENERAL BOARD, 1451 DUNDEE AVE., ELGIN, IL 60120